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SL. 3847.

103. E.

MS. B: ~~1546~~.
3847
XVI d

Jekyll v. ale. 1734/40.
Lot 373.

The work of Solomon the wise called his Clavicle — revealed by King Solomonus the Grecian — fo 1.

Opus mirabile de quatuor Annulis Solomonis — fo. 65. b.

What Stones and Herbs are ~~appointed~~ appropriated unto 15 Stars attending to Gower — fo. 84.

Liber Hermetis Trattatus de 15 Stellis 15 Lapidibus 15 Herbis et 15 Earum rerum figuris — fo. 85.

Dictum Tobit — fo. 100. b.

Liber Imaginum Tobit alias Tost — fo. 102.

Demon. principalia Nomina diversa — fo. 115 Michubales

Divers Spells — fo. 125.

Liber Lazaelis — fo. 166.

The Worke of Salomon the Wise.

Called his Clauicle Reuealed by King Ptolomeus ye Greacian.

The fumigation of ♃. is Saffron

Sachiel. 4 ♄. ☽ ♂ ☿ ZEBAL

Towards ye South.

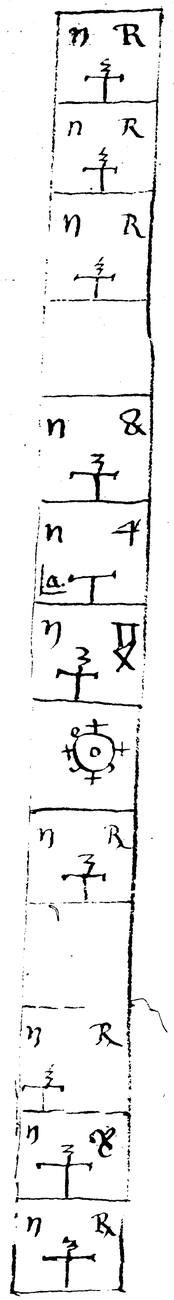
Nastegon, Sexagip. cors. temercenca feliops.

Versicl. Astrondes. ♑ ♀ ☌ ♈ ♎.

Truly copyed verbū pro verbo by H: G: m am°

IXPO 1572. m

mense Aprichs circa oc:
: tauo.



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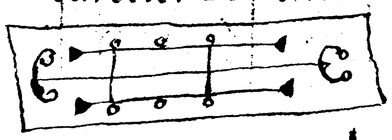

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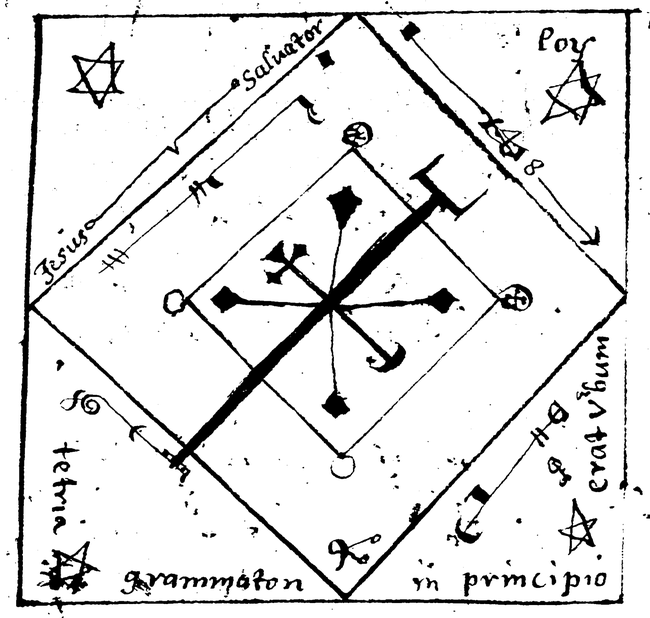

Heare begineth the prologue of ye Booke of Clauicles of Salomon contaynnge the secrets of all secrets of all crafts magicall of Nigromancy, the wh booke of craftes as Ptolomey the most wisest philosopher in greece, doth testify, Remember my sonne Roboam more dearer to me then Jsaack, for J had all my Scyence of ye creator of all creatures. Roboam sayd what haue J deserued, why should J in any case be likned to my father Salomon, sayd, J haue reuelation by an Angell of God, it chanced one night, in my sleepe J named the holy name of god Jsaack and J desired to haue the meffable wisdome of god, for ye Angell Raziell appeared tome, in my sleepe, shewnge this enarration gently, Salomon. Shutt or tye the secretts of secrets, for it shall be tme yt all wisdome shall be destroyed and shalbe hydde and shall come to nothing, and ye shall know that tme is nye. J awaked from my sleepe and rose vp as a man being dronke and fearefull from his dreames and J remembered what should be done in this busnes, & considernge yt all my science should be left in one day. J did gather before me all the sciences of wise men and all the craftes of ye prophets passed yt J could get, that were conceninge this tme and ye tme to come, and J found many confusions & albeit, the artes mathematicall were by ye power of god yet there was noe arte perfect, and J saw it openly, but by the reuelation of ye Angell, J made

a certaine secret worke and most secrets whe
I haue hidde refined and Locked vp the secret
Secrets, of all magicall crafter whout y which
any secret of this Science is not complete an
therfore I haue reformed and kept, least thy
Secret should come at any season into the han
of fooles, take therfore an example my some
Roboam, haue therfore one craft prepared or
els some experiment of thine owne or els if al
prepamts be in them of other mens soe tha
y dayes and y howres be well ordinated of th
and doubtles the worke whout this booke is
Deceitfull, for in it Lyeth hidde all secrets, wh
y wh nothinge can be done, and as I say of o
craft, soe I say of all experiments and arts
be in y world, and that shalbe to come, and t
this my worke I haue not put the clauicle
Secrets; therfore my sone Roboam, I com
thee by my Blessinge that thou thinkest to
haue of me thy Father, to cause a casket
Iuory to be made, and therin to put this m
clauicle, and keepe it sure, and when I sha
departe, Let them be cast altogether into m
Sepulcher that they may not come into the
handlinge of fooles, and as he comanded it wa
done, and when his Sepulchere had stoode a Lo
time, certeine philosophers of Babilon that w
his fellower his Scholers and of his Counsell
renew his Sepulchere to make him new agame

for the honour of soe wise a man to make him more
goodlier, and that his remembrance should spread
abroad, all y world, therefore when his tombe was
Broken vppe to be renewed agame, they found there
his casket of Iuery wherein was the clauicle of secrets,
and the philosphers when they had this clauicle, they
could not vnderstand it for obscurity of wordes and
exhibition of science; for they were not worthy of
soe great science; amongst them was one a very
wise philosphier, a grecian named Ptolomeus, he
went into his chamber, and began to weepe bitterly
Strikinge his handes vpon his brest sayinge, what
haue I deserued that I cannot vnderstand nor expound
the sciences of my Father and my Lord, salomon would
keepe noe secret from me, therefore why be these wordes
soe obscure, wherefore is this, why should it be, that I
should not know it: he kneeled downe and held vp his
handes towards heauen and with a prosterate body prayed
vnto god sayinge these wordes followinge; O high creator
of all creatures and Lord that knowest all things, that
gauest to Salomon the sonne of King Dauid all science
for thy most holyest and incomprehensible clemency,
Father omnipetent, graunt me reuelation for thy
mercy and pitty, that I howbeit vnworthy and most
wretched sinner, may haue intellection and knowledge of
y secrets confused and obscured meffably in this Clauicle
and incontinently an Angell appeared vnto him sayinge O
thou greatian Ptolomeus, doe not marueill that the secrets

of

of salomon be obscure and Darke to thee; because our
Lord would not ~~that~~ soe great a science should come
into the handes of fooles; therefore promise me that
ye will shew it noe creature Liuinge, except he be
sufficient in science and operation, and ye fyerfull
Angell sayd vnto him Looke and reade the clauicle,
the words that were obscure vnto you, be made open
in all thinges; and the Angell ascended by the clouds
of fyre into heauen from whence he came forth,
the Ptolomeus the greacian knew it was the Angell
our Lord, and he reioyced with much gladnes, and
read salomons workes transmuted, and he prayed our
Lord that his worke should not come in to the hands
or handlinge of fooles, and he sayed, I conjure
him, that shall haue these secrets, by the bloud of
ye Body and by the Body of Christ and by the heart
of his Body, and by all thinges that he desireth and
purposeth to doe in this world; to deliuer it and open
it to noe man, and if he open it; Let them be wiss
I pray god that, if he desireth may neuer come to
passe and effect; and as Ptolomey the greeian
coaduanced by the grace of god hath made cleare
the profound and obscure secrets of this arte, as
was that ye followeth, that were closed in the cheaf
of Iuory, and these be the words of ye said Clauicle
that he declared marueilously in these two
Bookes / followinge /

Heare begineth the first booke of ye Clauicles of secrets
as the most wisest philosopher, Ptolomey the Grecian sayeth

first of ye howres and poynts nessesary in experiments and
arter mathematicall and magicall
of all arts magicall or of Nigromancy, or of certaine spirits
how they shall be ordered /
how and in what maner the pentacles be made in the
which all the science of ye Clauicle consisteth,
how experiments for these should be ordered /
of experiments and of Inuisibility /
of experiments of Loue, of what maner soeuer they be.
of ~~f~~ experiments of grace and fauour, and Nupetracion.
of experiments of hatred and Destruction
of experiments of mockes and direction,
of experiments extraordinary, that be forbidden
of good men,

Heare endeth the chapters of
the Rubrice;

Here begineth the first booke of the secrets of the clau
as the most wisest greacian Ptolomey doth testify,
which dayes, howres, and poyntes nessery and expimen
magicall, The begininge of our clauicle, is to feare
god, and to honour him with contriton of heart, au
with great deuotion, to worship him, and call vpon
him, in all thinges that we doe and worke, and soe
god will gouerne vs in the Right path, if ye will
finde any thinge of the foresaid sciences, first ye m
ordame a sure order of dayes, of ye changinge of th
moone, and of howres, and soe ye may come to your
purpose, of ye howres how many be in the day and
nght. 24. and in euery howre one of ye 7. planets
ruleth and reigneth. and it begineth with saturn
th. is highest of ye planets, and vnder him is 27.
vnder him is ☉. vnder him is the ☼. vnder the son
reigneth ☿. vnder venus ♀. vnder him is the ☽
that is the lowest of all the planets, ye must
keepe the order of the planets one this order
manner; first ♄. that is first, nidder he reigneth
and ruleth first, in the first, howre, one saterday
betweene the grisinge of the day, or the morninge
and the risinge of ye sonne; in the 2d houre. 27. n
the 3d ☉. in the 4th the ☼. in 5th. ☿. in 6th
♀. in the 7th the ☽. in the 8th ♄. in th
9th 27. in the 10th ☉. in the 11th the ☼. in th
12th ☿. in the 13th ♀. and in ye 14th the ☽. an
fourth of euery howre, betweene the day and ye n

vnti

vntill 28. howres, and afterwarde. 27. reygneth in the
first, howre of ye same day, of 27. then nyxt day of 27.
reigneth ☉. and soe of euery one of the howres, betoone
the day and the night; vntill 28. howres of the same
day of 27. then ruleth ☉. in the first howre of
the same day, reigneth the ☼. in the 2d. ♀. in the
first howre of ye monday reigneth the ☽. in the
2d. ♄. and soe forth of eche one of them. the course
and the order of ye planets, expleted, obserued and
kept and knowne: whensoeuer ye will doe or prepare
any craft or experiment, it is nessary that ye doe
after that course in howres, poynts and obseruinge
of ye moone beneath written; what the howre of ♄.
☉. and of the ☽. be best to make arts magicall and
Nigromanticall, and to speake with spirits and to finde
theft; but it were better to doe this aforesaid in the
dayes and howres appropriated to them and they rei-
ginge, and likewise in the first howres of that dayes
but yet, in whatsoeuer day the foresayd howres doe app-
eare, whether by day or by night, it is best to doe &
prepare the foresaid crafts as it shall be contayned
in these chapters aforesayd, and if ye forgett these
thinges beforesayd, ye can neuer attayne to the pfection
of your arte, the howres of the sonne, of. 27. and of
☿. and that of the same day whatsoeuer day they doe
appeare in best to prepare and to proue all expiments
of grace Loue and inpetracion, and of inuisibilitie
as it is contayned in these chapters, soe that be
added aboue all prepaments that is contayned of such a
matter in our workes contayned in these chapters, and if

it

it Should be otherwise, it should neuer haue strength
nor Vertue, the howres of ☿. and of ☉. and their
dayes in whatsoeuer howre they appeare, be best to
make experments of hatred, and wronge, and adde the
beginnge of that, that is contayned of this matter
in his prop chapter heare followinge, and soe it shall
haue effect; the howre of ♃. and his day
in whatsoeuer day he appeareth betweene day and nigh
is good to prepare all experiments of deceite or
mockes that is seene to be of impossibility, addinge
first the preparaments of this our worke, the
howres of the Sonne, of ☽. and of ♀. and their
dayes. in whatsoeuer day they appeare, be good to
prepare all expiments extraordinary, that be not
perfect of euery kind, addinge first the prepa
ments of our worke; Likewise the Rubrice of
howres, if ye thinke it greeuous to finde the howres
and such other, Consider the moone from the prime
ix. and aplye her soe, that she be in some of the for
said dayes in his first howre, betweene the first rei
of ye morninge and the risinge of the same; if th
howre be Looked for, the art magicall or for theft
Let the moone be vpon that day ordayned in a sine o
the earth or of ye ayre, if for Loue or for invisibili
Let it be ordayned vpon that day in the signe of fyer
Likewise the rubrice of the howres, also if ye thin
it pamefull to doe, behold well the moone for her p
vnto the beginnge of her declinacion, and in one of th
dayes, Let the Sonne be in equall number, that is to
that the moone be in the signe the Sonne is in; then ye m
doe or write, or prepare all experments that ye will

make, signifyinge fyer in a certaine chapter of our worke,
and then in the foresayed dayes howres and points and Lunacions
ye must make the foresaid artes or sciences, soe that ye keepe
an order first, of this our worke;

of arts magicall or nigromanticall or
of some spirits how they should be ordered

If ye will doe, or prepare any arte magicall or nigroman-
cye: or any expiment for some spirits, haue the craft
or experiments before rehearsed, and ordinated with the
dayes and howres and all thinges nessesary, and see that
nothinge Lacke, or els it shall be the spirits will not ap-
peare, then for the wordes of that arte, then rise vppe
and take the sword that ye made the circle withall and
make with the same sworde after the maner of a crosse
in the ayre as though ye smitt the ayre, and put your
right hand with the foresayd sworde vpon canderias or
pentacles beinge vpon thy breast, and say with a Lowe
voyce the oration followinge, with the exorsyzation,
before ye say the oration, suffumigate your self and
your fellowes in the circle, all with the fumigations as
it followeth, and sprincle your self, your fellowes and the
place, with water and such Hsope as it is said after;
after that, Let the Coniurer sit downe in his place and
comfort his fellowes and after that Let him say the
oration and the coniuration, and note this, that when ye
haue said the oration, the diuills will feare, and by ye
vertue of ye pentacles, will come to doe your will, that
noe spirit can be of power and preuayle against you,
and consider that the pentacles haue not this vertue onely,
but they haue innumerable vertues as it followeth heare-
after, in the first how pentacles should be made;

oratio

it should be otherwise, it should neuer haue strength
nor vertue, the howres of ☿ and of ☽ and their
dayes in whatsoeuer howre they appeare, be best to
make experments of hatred, and wronge, and adde the
begi̅nnge of that, that is contayned of this matter
in his prop chapter heare followinge, and soe it shall
haue effect; the howre of ♃ and his day and ni
in whatsoeuer day he appeareth betweene day and nigh
is good to prepare all experiments of deceite or
mockes that is seene to be of impossibility, addinge
first the preparaments of this our worke, the
howres of the sonne, of ♈ and of ♌ and their
dayes in whatsoeuer day they appeare, be good to
prepare all expiments extraordinary, that be not
perfect of euery kind, addinge first the prepa
ments of our worke; Likewise the Rubrice of y
howres, if ye thinke it greeuous to finde the howres
and such other, Consider the moone from the prime to
ix. and aplye her soe, that she be in some of the fore
said dayes in his first howre, betweene the first red
of ye morninge and the risinge of the same; if the
howre be looked for, the art magicall or for theft
Let the moone be vpon that day ordayned in a sine of
the earth or of ye ayre, if for loue, or for invisibility
Let it be ordayned vpon that day in the signe of fyer;
Likewise the rubrice of the howres, also if ye think
it painefull to doe, behold well the moone for her pr
vnto the beginnge of her declinacion, and in one of the
dayes, Let the sonne be in equall number, that is to s
that the moone be in the signe the sonne is in; then ye may
doe, or write, or prepare all experments that ye will

make

make, signifyinge fyer in a certaine chapter of our worke,
and then in the foresayed dayes howres and points and Lunacions
ye must make the foresaid artes or sciences, soe that ye keepe
an order first, of this our worke,

of artes magicall or nigromanticall or
of some spirits how they should be ordered

If ye will doe, or prepare any arte magicall or nigroman-
cye: or any expriment for some spirits, haue the craft
or experiments before rehearsed, and ordinated with the
dayes and howres and all thinges nessesary, and see that
nothinge lacke, or els it shall be the spirits will not ap-
peare, then for the wordes of that arte, then rise vppe
and take the sword that ye made the circle withall and
make with the same sworde, after the maner of a crosse
in the ayre as though ye smite the ayre, and put your
right hand with the foresayd sworde vpon canderias or
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voyce, the oration followinge, with the exorsyzation,
before ye say the oration, suffumigate your self and
your fellowes in the circle, all with the fumigations as
it followeth, and sprincle your self, your fellowes and the
place, with water, and such Ysope as it is said after;
after that, Let the coniurer sit downe in his place and
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haue said the oration, the diuills will feare, and by ye
vertue of ye pentacles, will come to doe your will, that
noe spirit can be of power and preuayle against you,
and consider that the pentacles haue not this vertue onely,
but they haue innumerable vertues as it followeth heare-
after, in the first how pentacles should be made;

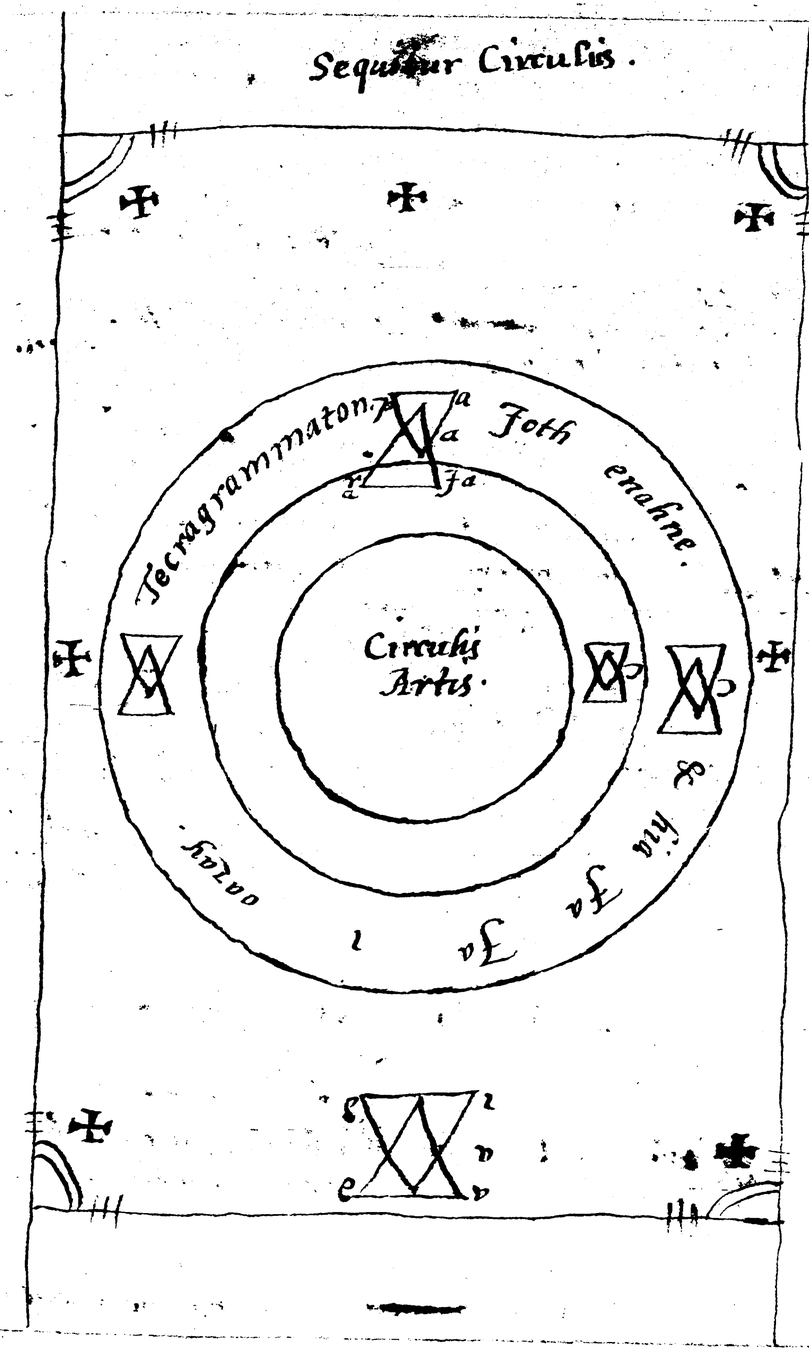
oratio

Domine Jhesu xpe fili dei qui illuminas omnem hominem venientem in hunc mundū illumina cecitatem cordis mei et accende in me ignem sanctissimi et suauissimi amoris tui, dona mihi fidem rectam spem certam, et charitatem perfectam, et reliquas virtutes p quas intelligam te timere et amore, ex precepta obseruare et mihi extrema dies finisque vite mee admit me mundatū omnibus delectis angelus pacificus suscipiat et de potestate diaboli me eripiat vt meear in sanctorū tuorū consortia perpetue requid pfrui et ad dexteram tuā collocari, presta hec queso fili dei viui qui dixisti petite et dabitur vobis pulsate et aperietur et inuenietis /

alia oratio.

Omnipotens sempiterne deus pater omniū creaturarū pietas tua veniat sup me quia perte ḋ omne creatus sum ḋ precor te domine Jesu xpe vt me defendas ab ommb⁹ aduersarijs meis et secundū pietatem tuam confirmes sub manu potentie tue ac proteges me tibi domini comendo anima meam et corpus meum quia in nullo spem habeo nec habere volo nisi in te deus meus

oratio
Adima



Aõma me exadi in quacunque die invocauero ne de-
relinquas me domine Jhesu xpe et per tuam mensam
miserecordiam ne discesseris a me, intende in ad-
iutorio meo domine deus salutis mee, indues me domine
Jhesu xpe viscera miserecordie tue, et voluntatem,
benignitatem, prudentiam, iusticia, fortitudinem
temperantiam, modestia patientia, concordia
pacem et in his omnib9 perseuerantia
et castitatem tribuere dignetis

Pie et exaudibilis deus et domine, alia sancte pater Jhesu
xpe clementia tua cum omne clementia et sup-
licatione de posco9 vt per interventu beate gloriose
semper virginis matris marie omniumque sanctorum
angelorum archangelorum patriarcharum prophetarum
apostolorum martirum confessorum virgin et viduarum
monachorum et heremetarum et omnium ciuium sup
rorum ecclesie tue ste catholice fidem angelis pacem
rectoribus nostris tribuas et nobis remissionem et
indulgentiam om peccatorum concedas anime infirmis
presta salutem, lapsis reparatione damnosis como-
ditatem, et nauigantib9 atque iter agentib9 fidelib9
iter optimum ac salutis portum tribuas tribulatis gaudium
oppressis reuelationem captus relaxationem pigris
remissionem et absolutoone et ad patria reuertenti
angelum sanctum tuum hic et vbique custodiendo,
confiteor tibi domino deo patri celi et terre
creatri tibique bone benignissime Jhesu christe
vna cum sancto spiritu et coram sanctis angelis tuis
& coram omnib9 sanctis tuis et coram vera maiestate
tua et cruce tua existente coram me qui in peccatis
conceptus sum et in peccatis post Baptisma

Usque

9 v

usque in hanc conuersatus sum,
confiteor etiamque peccaui in superbia visibilia et
inuisibilia in vana gloria in extollentia tam oculorum
quam vestium et omnium actuum meorum in inuidia in odio
in auaritia tam honorum quam pecunie in tristitia in
ventris gula, in comessionibus, in fabulis otiosis in
ebrietatibus, in oculis, in amplexionibus immundis in gen-
itatibus in tremoribus et in omni omni genere fornicationis
et in adulteriis quibus in me feci et in me aliis facientibus
consensi, in sacrilegiis in furtis, in furtis, in rapinis in
homicidiis, in facultatem, in prodigalitate, in fide in spe
in charitate, in accipiendo corpus et sanguine christi
indigne, in exitationibus, in adulationibus maligius, in igno-
rantia in negligentia, in insurrectionibus, in audis & accip-
iendis muneribus et hospitalitatibus, in receptionibus pauper
in despectionibus proximorum in oppressione pauperum in
afflictione populi mihi commissi et non visitando infirmos
secundum euangelii precepta et non in visitando
incarceratos non sepeliendo mortuos, non vestiendo
pauperes, non reficiendo esurientes, non potando
sitientes solemnitatibus papie ac feriis dominicis
honorem non imponendo nec in eis sobrie et caste
viuendo, consentiendo suad-
entibus in malum, manus quam in aduocando, senioribus
ac proximis nec non principalibus et subditis nup
detrahendo in blasphemando amicis ac proximis meis
in bene factoribus fidem non seruando et debita obsequia
non recipiendo animalium et pecuum conbitus conscientia
immunda netiquia in ecclesia spernere instando, secundo
et redendo et otiosas fabulas, ac turpibus colloquiis
in ea visitando cum aliis vasa sancta et misteria sancta

polluto

polluto corde et manib9 immundis tangendo orationem
et psalmodia atque officina diuinu neeligenter in
ecclesia dei faciendo et audiendo et alia peccau
in cogitationibus pecime in meditationib9 puersis
in suspectionib9 falsis, in iudicijs temerarijs in concursu
malorum consilio impio, in concupiscentia carnali,
in delectatione immunda, in verbis ociosis luxuriosis
et luxuriosis atque contumeliosis, et ac falsi-
tatibus in iuramentis multis modis et pueris in
dissentionib9 assidue in malis discordijs seminandis
in irrisione, in maligitate, infuscatione, in
maledictione, in murmuracionib9, in blasphemijs
in scurrilitate, in insultationib9, in dissimulationib9
in vigilijs deo contrarijs, in transgressione proximi
de, in neglgentia proximi, in dilectione dei et
proximi, in visu, et audita, gustu, et orbatu & tacta
superfluo et immunda, et in omni immunda cogitatione
locutione, voluntate et actione deliqua, quoniam in his et in
omnib9 alijs quibuscunque cogitando, aut loquendo, aut
operando aut delectando, aut concupiscendo, peccare potui
in omnib9 me peccasse et in conspecta dei super omnes
homines me esse reu cognosco et, ideo confiteor & supplico
vobis, omnibus angelis et omnib9 sanctis dei in quorum
conspectu hoc confessus fuerim vt testes mihi sitis in die
Judicij contra diabolu et hostem et nunctu Johannis
generis hec omnia confessus fuisse quatenus non quandoque
de me inimicus meus nec glorietur ad aduersum me in die
Judicij dicens peccata et scelera mea me tacuisse et
non confessu fuisse sed sit gaudiu de me in celo sicut
de alijs iustis peccatorib9 et confessorib9 et ita mundi
et confessus de peccatis meis coram tua presentia
altissime pater omnipotens, per tuam sanctam mi-
serecordiam clementiam presta mihi vt videre & cognoscere
omnes spiritus quos vocare voluero et cum es complere

possu

possum omni modum meu voluntatem, et sicut dicit dominus
in euangelio d'uno peccatore presentia agente e appropin-
quabit regnu dei; Ita appropinquare per te deus possum
desideria mea / Amen;

these prayers following ought to be
sayed at your vprisinge;

Domine deus sancte pater omnipotens qui consubstantialem
et coeternu tibi ante omnia secula ineffabiliter et in magna
sapientia filiu geministi; cu quo atque cum sancto spiritu
extroque precedente, celu, terra mare, et omnia quae
eis sunt visibilia et inuisibilia, solo verbo creasti, te laudo,
te adoro, te glorifico, esto propitius queso mihi peccatori
et ne despicias que opus manu tuaru sum; sed saluu & aduna
propter nomen sanctu tuu et illumina tenebras sapientie
tue, aufer a sensu meo desideria habet vidis ac stulti loquij,
cecitatem, dona mihi seruo tuo cordocibile ad intelligendu
cacume omniu scientiaru et dicendi facultate retinendi
quib9 possu desideria adimplere et disciplina studijs acquirere
et sacre scripture reuerenter inclinare dignare etia mihi
facundia tribuere vt quia mihi seruo tuo largitus fueris
valeam ad altiorem eruditione pacienter et humiliter ptingere
per eundem dnm dominu nrm, Amen;

Domine sancte pater et misericors qui cuncta creasti et
cognoscis et nil a te est absconditu, neque impossibile qua
scis quod non facimus causa probandi tua virtute sed causa
cognoscendi veritate omniu occultaru reru vt per tuam
misericordia et pietatem et p ineffabile et venerabile
tuendu nomen tuu yaty; p quod tremit omne seculu
cuius panorem omnes obediunt creature, nobis tribuere.
digneris vt secreta secretoru omniu spiritu nobis humiliter
coram nostri presentia patefiant obediendo nostris mandatis
per te sanctissime Adonay cuius regnu et impiu sine fine
p manet p omnia secula seculoru, Amen;

the

the Rubrice of exorsization,

when the oration and confession, and the other oration is finished, Let the coniurer rise vppe and put both his handes after the maner of a crosse vpon the pentacles and Let one of his [redacted] euer hold a booke before him open wherein the coniurations be and exorsismes, and Let him Looke still into the ayre after the maner of a crosse, from the 4. partes of ỹ world and Let him say, Domine deus meus esto mihi turris fortitudinis a facie inimici, et a facie omniũ spiritũque maligniorũ then Let him incline himselfe towards the east and to ỹ South, and to ỹ west, and to the north and toward every parte Let him say thoze wordes, ecce signa et nomina triumphatoris et redemptoris ꝑ que vos quotidie exparietis et timetis obedite ergo ꝑ hec secretissima Secretorũ, and incontinently by thoze wordes Let him begine to call them, as it is playne [redacted] in that craft that ye goe about, and when this is said and donne he shall see them comynge one euery side, and if they haue impediment one any part, and then canot or will not come, ye shall begin with such a coniuration as followeth and note, they that be bound with [redacted] paynes of Iron if they canot come to thee, they will send certayne messengers, and handle them as well as you can,

fellowes

first the Coniuration in the east and south, then in ỹ Northe west

Coniuro vos (ỹ spiritus) and name what spirit ye will and comfort your fellowes and say the coniuration followinge per patre et filiũ et spiritũ sanctũ et per illud qui venturus est iudicare vivos et mortuos et seculũ ꝑ ignem ꝑ natiuitatem et baptisma morte et resurrectione christi, et ꝑ virtutes spiritus sancti paracleti, et per sanctã mariã virginem matrẽ domini nostri Jhesu xpi et ꝑ virginitatem

eius

eius et per septem dona spiritũ sancti et ꝑ o natiuitatem beati Johannis Babtiste et per 4.or [redacted] semores et ꝑ 9m ordines angelorũ et archangelorũ thronos et dominationes, potestates, cherubin et seraphin, et ꝑ virtutes omnes celorũ et ꝑ 4.or animalia throni dei potentia occulos ante et retro habentia et per duodecim Apostolos Petrũ Paulũ, Jacobũ Andreã, Johanẽ thomã, Philippũ Barthelomeum, matheũ Simonẽ Judã, mathiam, Jacobum, et ꝑ omnes martires similiter, Stephanũ vincentiũ Laurentiũ, et omnes alios et omnes confessores similiter Siluestrũ nicholaũ et omnes alios et ꝑ omnes heremitas monachos et abbates et ꝑ omnes prophetas, et ꝑ omnes virgines et viduas et ꝑ omnes sanctos et sanctas quorũ solemnitates in conspectu glorie xpe celebrentur in toto orbe, terrarũ quorum meritis precibꝫ diuina maiestas sit in nostro auxilio in omnibꝫ et ꝑ omnia ad nostra genera cohercenda,

Amen, Amen, Amen,

Heare followeth the Admiration,

Adiuro vos per Dominũ Nostrũ natũ ex maria virgine passũ a Judeis suspensũ in cruce motũ et sepultũ inde venturũ iudicare vivos et mortuos et seculũ ꝑ ignem. Coniuro vos Demones spiritus ꝑ omnes patriarchas et prophetas apostolos et euangelistas, martires, et confessores virgines, et viduas et virtutes celi et terre, et per 4.or elementa mundi ꝑ celũ et terram et ꝑ omnia que in eis sunt, et ꝑ sanctũ petrũ apostolũ Ramanũ, et ꝑ spinea corona quam deus in capite suo habuit et ꝑ vestes eius deauratas. que diuise fuerunt ꝑ sortem, et ꝑ omnia que dici et putari possunt de summo creatore et ꝑ sanctam trinitatem et ꝑ omnem celestem turmam et ꝑ illud qui in principio cuncta creauit ex nihilo et ꝑ salutẽ humani generis descendit in terrã ex mariã virgine natus passus sub pontio pilato

crucifixꝰ

Crucifixus mortuus et sepultus descendit ad inferа
tertia die resurrexit a mortuis ascendit ad celos
sedet ad dextram dei patris omnipotentis indeventus
iudicare vivos et mortuos et seculū p ignem +
et p spiritū sanctū paracletū qui a sūmo patre
et filio p̄cedit in specie columbe in Jordanis
flumine qū xp̄us baptisatus fuerit et quierit xp̄us
super apostolos suos variis linguis euangelia dei loquē-
tes, et p trinam Deitatem atque vnitatē venerabilē
et p illorū sanctorū agmā qui die ac nocte que
non cessant clamare trina vocent dicentus spiritus
sanctus, sanctus deus, deus sabaoth plenisunt celi et
terra gloria tua, osanna in excelsis benedictus qui
venit in nomine domine; osanna in excelsis et p
144°. martirū collegia qui mundū sequi nolentes
pueritia passe sunt supplicia: Conuro vos spiritus
per dei tonitrua coruscaciones et fulgura qui si mihi
non obedieritis in vobis et in p̄sonis vestris ternent
et p 7ens candelabra ante altare dei stantia, et p
7en. dona spiritui sancti, sancti paracleti, et p
omniū sanctorū angelorū archangelorū et sanctorū
miracula et per omnia documenta que fidei
Christianē sunt institutа et p sanctorū agmina
agni imaculati et p omnes sanctos quos deus
elegit ante constitutionē mundi et p eorum merita
deo benignissima placentia ///
Adiuro vos spiritus in quacunque p̄te mundi sitis p
annuntiatione et p aduentū xp̄i et per Natiuitatem
xp̄i p transfiguratione xp̄i in monte Thabor p
crucē xp̄i p passionem xp̄i, p coronam spacorū
quam Judei in capite christi imposuerunt et p
arundine cū qua Judei genu flexo ante eū illude-
bant dicentes, aue rabi rex Judeorū et p clamore
xp̄i in cruce dicentes; hely: hely lamazabathany; et

p

p mortem xp̄i, et p manus xp̄i pforatus et p flagellū
christi, et p clauos xp̄i quib9 pforati fuerunt manus
et pedes xp̄i et p eius vulnera, et p sanguinem xp̄i,
et p corpus xp̄i, et p sudorē xp̄i, p sepulchrum xp̄i
p panem quē fregit deditque discipulis suis dicens hoc
est corp9 meū et similiter accipet vinū calicē et
dixit hic est enī calix meus noui testamenti quod pro
vobis effundetur in remissionem peccatorū et p
sepulchrum in quo iacuit dominus et p eius resurrectionē
ad inferos, et p eius gloriosam resurrectionem atque
ascentionē et p sanctā consolationem beate marie virginis
matris et p̄dictū xp̄i. in die iudicij et p omnia eius
mirabilia, Conuro vos demones cuius p virtutes omnes
herbarū lapidū v̄borū et p omnia celestia terrestria
et infernalia, et p omnē creaturā et p 2. fontes
maris et p maiora celi luminaria die ac nocte mirifice
claritate radientia et p solem et lunā et p cuncta
cela sidera et p cuncta dei terrena de deo plena et p
cuncta que p terram sunt crescentia et p terrā
sedib9 sedentia, et p omnia maria et p omnia ge-
nera piscium que in mari sunt natantia et p omnia
que in mundo sunt placentia et nascentia et p omnia
visione dei iustissime p fruentia; Conuro vos demones
per dominū totius creature artificē nostrū et admirabilē
et p enoc et helia morituros, a manib9 leuiathan, et
per angelū sanctū qui ante diem Judicij spūs oris sui
ipsum leuiathan interficiat, et p ipsa signa ac que ante
diem Judicij sunt ventura, et p omnes potestates celi
et terre, Iterū atque iterū vos conuro demones
spiritus in quacunque p̄te mundi sitis p spradicta et
p sanctissima nomina simum ac veri dei scilicet, on seneon,
heloe, heloy, sabaoth, hely, hele, adonay, lameth, saday,

Tetragrāmaton

Tetragramaton, alpha, et omega, principiu et
finis qui est, qui erat et qui venturus est dyà,
scie ayene; et p nomen sanctu domini quod 4or Litter
Destribitur scilicet, Jesse vel Jesseu, et p illu
sanctu sacrificiu quod hodie celebratur p vniuersu
mundu et p omnia illa sanctuaria que ante fuit
nominata, et p sancta figura xpi. et p sancta
ecclesia catholica, et p omnia que in ea dicuntur
et p humanam generatione et p illa trinitate
psonaru et p vnitate substantie et p eius pruidentia
quod Dominj habuit anteque mundus fieret et p
illa bonitate quod postea fecit et p illa sapientia
quam deus sup celos fecit et p illud qui celu supra
terra fundauit et p maria et p profundu abbissi
et p confusionam elementoru et p omnia mundi
elementa, et p omnes creaturas dei que sunt in celo
et in terra, et in mari et in omnib9 abissis, et p
omnipotente potentia conditoris mundi ////
Adiuro vos demones Jpus p hec ineffabilia noia
dei Radrnnnlas Asaac, zephice, Phany, Harn, chara
Adonay, Harneatha, Philac, avos hyra, bolera,
volem, Ladadoc, acazel, heloy, amagir, abraicio,
archadul, Baratho. Famull, mel, chabac, tracha
ely, aya Amystram, hungrma, mathea, dauid, dan
hiarchel. vrel, hemon, segdon, gemnas, Jesus
deus qui fecit celu et terra qui palma meti
est celus qui pugno terra mensuragti qui sed
sup cherubin et seraphin et ipsa scilicet
volatilia in aeru cursibus in luce in mensa
xpi natura humana transire non potes quia es
quia feciste ea ad tuu ministratione sex animalia

que

que habent vi alas 4er ex ipsis mirifica voce cantant
seu pclamant, sanctus stus, stus, dominus deus sabaoth
qui cherubin vocant domine deus omnipotens qui eos angelos
exposuisto in paradiso ad custodiendu lignu vite quod
vocatur seraphin tu enim es domine qui facis mirabilia
tu enim es domine p Jheruslem et admirabile nomen
tuu tetragramaton quod est, Joth, heth, hi vau,
et p sanctu ac ineffabile nomen tuu Ancreneto, fac
omnib9 spiritib9 facere nostra voluntatem omimodam vt p
tua virtute eos possimus constringere et ligare, *
Coniuro et contestor vos demones in quacunque patte
mundi, sitis vt note habeatis licentia morandi in aere,
nec in terra, nec in aqua, nec in igne, nec in aliqua,
pte mundi, nec in aliquo loco estimabitur infernj
et penitus impleatis. Conuro vos p duas tabulas moysi et
p quinque libris moysy et p 7m. Ferias que fuerunt in
Chanaan galilee, et p 7m. candelabra aurea que ardent
in celesti Jheruslem ante dominu, et p 7m. Lampades
ardentes que sunt 7m spiritus dei, et p 7m vasa aurea
que sunt ante conspectu dei plena odorib9 et orationib9
sanctorum et psanctas animas iustorum que salue facte sunt
in archa Noe, et p nomen sanctu atque admirabile atq
potentissime cuius nomen est Gabriel, qui omnes Jpus
sustinet et detinet ab ipsa damnatione temperali
vsq in celestem consumatione et p ista ineffabilia atque
inenarrabilia dei nomina que quotidie tremitis; Varuch,
Barncan, Panchater, Jama, Aferet, Othierel, Atutay,
honorion, tetragramaton, Alpha et omega, Grabathon,
Arabacon, kyrion, orrizemus thairthan, Centen, mathiorta,
gylla, Adonay, oly heloe, Jale, soolere. alla. aalleluia, agios,
agillios, yskyrios, otheos, ymas, deus fortis vt statim et sine
mora aliqua coram nobis veniatis, et si tunc bone quod non

venerint

venerint et socios primo confortet, et postea dicas
hec enim sunt signa et nomina secreta secretorum
quis ausus est contradicere, et esse rebellis signis
ac nominibus triumphatoris et redemptoris qui
totum mundum regit et gubernat veniatis ergo
coram nobis de quacunque pte mundi sitis et non
tardetis ad videndum, secretissima secretorum et
ineffabilia signa et nomina recepturi fragrantem
suauissimam odorem et nobis humiliter responsuri et
si tunc apparuerint ea hora ostende eis pentacu
et cum non apparuerint, exaltet vocem suam sibilum
magnum exeat cum magna impetu quasi aereum verbe
rans vndique socios iterum iteretur et voce firmis
sima dicat, Vinculum Salomonis ecce enim vos
coniuro et contestor et exorsizo p potentissimum
et corroboratum nomen dei el. forte et admirabile
p laudatum mundum glorificatum, virtuabilem, bellum
magnum, sanctum, fustum, et terribile vos exorsizo
et vobis impero vt nullo modo moram faciatis et
sine strepitu et cum omni affabilitate et absque
omni difformitate veritatis vos exorsizo atque pote
nter impero p eum qui dicit et factum est et p
omnia nomina xpi in nomine dei; Adonay heloy
heloym, sabaoth saday, quod est dns deus excelsus
et omnipotens rex Israel faciens, et p̄spens
sup omnia opa manuum nostrarum et dominus in
hac hora vel in hac nocte et in omni tempore
in nostris sit labiis et in corde nostro et p ipsum
verbum nomen et p omnes virtutes eius ne tort nos
aut deformes ad nos veniatis sed in omni pulchri
for appareatis vos potenter exorsizamus p nomen
y. et v. et in nomine y. et v. quod Adam audivit
et locutus est et p nomen sui, et in nomine

gyn. quod Noe, nominauit et deliberatus est cum octaua
familia sua, adiunio, et p nomen y. et v. quod Abra-
ham audiuit et optime cognouit deum, et p Joth, et
in nomine Joth, quod Jacob audiuit ab angelo secum
luctante et liberatus est e manibus fratris sui Esau,
et p nomen Elon, Azer, hehe quod moyses in monte
oreb audiuit et nouit loqui cum deo et audire ipsum
in flamma loquente, et p nomen Athanaton et in noie
Athanaton, vel anarenethon, quod Aron, audiuit et
sapiens factus est, et p nomen Sabaoth, et in nomine
Sabaoth quod moyses nominauit et omnia flumina et
paludes de terra egipti verse sunt in sanguinem et
computruerunt, et p nomen Oristion, et in nomine
oristrion, quod moyses nominauit et omnes flumi de
terra egipti ebullierunt ranas et ascenderunt in domos
egiptiorum omnia destruentes, et p nomen Elaym; et
in nomine Elaym; vel Alaym, quod moyses nominauit
et percutiens puluerem terre, et facti sunt fines vel
cinises in omnibus et in frumentis egiptiorum ipsas guter
molestando et p nomen artisse quod moyses nominauit et
omne genus mustarum nusit in egyptum vt fructus des-
truerent, p nomen Gephaton quod moyses nominauit
et grauis piseis percutit equos asinos, camelos, oues, et
bones, egyptiorum et mortui sunt et p nomen Arbiteos
et in noie Arbiteos, quod. ne tulit cinere et puluere
de camino et spargit in celum et fact sunt vulnera
dedicarum ingentum in omnibus et in omni terra egypti,
et p nomen helyon quod moyses nominauit et fuit
grando tahs qualis non fuit ab initio mundi vsque ad
presens tempus, ita quod homines et animenta qui vel
que fuerunt in terra egipti ceciderunt et mortui

sunt et p nomen Adonay, et in nomine Adonay
quod moyses nominauit et apparuerunt Laste
sup terra et deuorauerunt egipti quorum
residua erant grandina, et in nomine Panteon
quod moyses nominauit et tenebre facte sunt
horribiles tribus diebus et tribꝰ noctibus super
terram egipti, quod omnes timore mortui sunt
et p nomen Armyon, et in nomine Armyon
quod moyses nominauit et mare audiuit et diuisu
est et totum populu Ysraeliticu liberauit po-
tenter, et p nomen gegerion, et in nomine gegerion
quod mare audiuit et diuisum est, et p nomen
Fristion, et in noie Fristion, quod moyses nom-
inauit, et tremint omnes exercitus pharaonis, et
p nomen Anabana, et in nomine Anabana, quod
moyses nominauit in monte Synay, et audiuit et
nerint tabulas saluatoris manuscriptas accipe,
decrementu egiptioru, et p nomen Egirion,
p quod Josue nominando pugnauit cu inimicis
in dupicidis quos destrupit et habuit victoria
et p nomen Panthon, et in nomen Panthon
quod sanctus Dauid, nominauit, et Liberatus
fuit de manu Golie, et p nomen Ysaac, et in
nomine Ysaac, quod Salomon sapientissimus au
diuit in gabaon et nerint in somnis audire et
impetrare mensam scientia et sapientiam,
et p nomen pentacraton et in noine Penta-
craton, quod helias nominando, orauit et celu
dedit pleniu et terra fructu suu, et p nomen
heloy, et in nomine heloy, quod Elizeus nomi-
nauit et sustitant Summanitis filiu, et p nomen
Athanatos, et in nomine Athanatos, quod Feremias

nominauit

nominauit et prestiuit captiuitatem Jerusalem et
p nomen Alpha et Omega, et in nomine alpha et
Omega, quod Daniel nominauit, et p idem destruxit
Bel et Draconem inter fecit, et p nomen Emanuell
et in nomine emanuel, quod tres pueri Sidrac misnac
et Abednego, in camino ignis, ardentis cantauerit et
p hoc illesi et illibati fuerunt, et p hec nomina et
omnia alia nomina Dni pri Jesu xpi omnipotentis viu
et veri dei, vos qui culpa vera de celo excelso trono eiecto
fuistis, et qui vos ad horribilem Locu ꝓcipit vos ex-
orsizam? et viriliter impamus p eu qui dicit et factu
est ante conspectu diuine maiestatis, et p 4or animalia
contra sedem diuine maiestatis gradientia et oculos
ante et retro habentia, et p nieffabile ipsius creatoris
virtutem et eius potenciam, et p ignem ante thronu
choruscantem, et p angelicas celoru potestates et
Dominationes q sub de cantics nominantur ecclesie, et p
sumam potentia ipsius omnipotentis dei et p anulu
et sigillu Salomonis quod ei reuelatu est, ab altis-
simo creatore et p celestis cauderias eodem modo ipsius
Salomonis pro corporis tucamine reuelatus, quas in hijs
nostris pentaculis secretoru secretis scriptas ha-
bemus quas hic supra pectus meu videre poteritis con
secratas, quatenus sine mora aliqua veniatis
coram me facturi que fuscero, et coniuro vos p sacra
tissimum nomen dei quod timet omne seculu, quod 4or
Litteris describitur, Joth, heth, he, Vau, in Litteris heb-
raicis et p ultimu diem tremendu Judicij et p sedem
Baldachiem et p hoc sanctu nomen, Pneumaton, quod
moyses nominauit et abiecti fuerunt in canerius abissi
Dathan et abiron, ahoquia virtute huius nominis Pneum-
aton, maledicam? vos in profundu abissi usq ad ultimu diem
Judicij vos ponim? et obligam? si dictis nostris secretissim?

rebelles

rebelles fueritis, Amen,

A After you have done in the east and south, then say to the west and north pts,

if they doe not appeare for these foresayed words in the east and in the south, turne you by and by to the north and the west pt, lookinge vpon the ayre, makinge vpon your forehead the signe of ye holy crosse, ✠ sayinge in nomine patris et filij et spiritus sancti Amen; Jesus Nazarenus rex Judeorum; then blesse the place with signe of the crosse beatinge the Ayre with your hand make a hissinge, and say toward the ~~toward the~~ west and the north, ecce signa et nomina sumi triumphatoris p que titus mundus tremit et contremit p illa verba secretissima secretorum et timore eorum et virtute eorum vos Conjuro et admiro exorsizo et contestor et p potentissimum et admirandum et corraborutum nomen dei el. forte et admirabile Vosexorzizamus atq imporamus p eum qui dixit et factum est et p nomen y. et v. et in nomine y. et v. quod Adam audiuit et locutus est, et p nomen gla, vel gle ~~t~~ gly. quod nomauit Noe. et Liberatus fuit cu octaua familia sua de diuio et p nomen yo. et x. et in nomine yo. et x. quod Abraham audiuit et cognouit omnipotentem deu et p nomen tetragramaton quod enoc et helyas nominauerunt ad pugnandu contra Leuiathan et terram pmissionis reducti fuerunt et p nomen Anabea, et in nomine Anabea in quo deus precipitauit viginti terre vniuerse monte syon, et p nomen artificem, et in noie Artificem quod angeli ab h. constituti cornubus

et tubis

et tubis de aere sumtis terribile iudiciu de sonitu tube mre insonabunt, et tunc peribit memoria ciu sonitu, et p nomen Adonay, et in nomine Adonay, quod deus media nocte clamabit ad quam vocem omnes boni ac maligni in ictu oculi resurgerent et per nomen gegeon, et in nomine gegeon; in quo Justi resurgent ac angeli in aerem domino obviam rapientur electi, et cu eis recipientur et confestim reviniscentur, et hoc erit iudicare vivos, et p nome Enoythion, et in nomine enoythion omnia que vitalem Spm acceperunt resuscitabunt in etate 30a. annoru qua erant vel futuri erant, et p nomen stimulaton, et in nomine stimulaton, in quo reformabit deus deeadem materia et aliud corpus veridem defacile reformabit cui omnis deformitas absit et omnis integritas adsit et decor seu pulchritudo quis, vnu ppz membru t corpus in locu suu restaurabit, p nomen eloy, et in nomine eloy; in quo deus tribulabit flumina et maria et pisces vexabuntur et inter se debellabunt et morientur vna die ciu tertia pte hominem in circuitu homine habitantiu pre confusione ~~fonitus~~ aeris et fluctu, et p nomen on. et in nomine on, in quo deus restaurabit maria et flumina et omnes Bestias insanire et interse debellare et omnes vna die morientur, et p nomen Arbitrall, et in noie Arbitrall, in quo deus destruet turres et domos et omnia edificia vna die, et non pmaniebit Lapis sup lapidem et p nomen Sother in quo deus facit lapides vnu aduersus aliu destruere et simul debellabu et tunc dicant, gentes montibz cadite sup nos et colles coopite nos, et p nomen

Emanuel

Emanuel, Et in nomine Emanuel in quo deus omnia
volatilia que morientur in aere faciet insanire
nexare et simul debellare et perire vna die,
et p nomen Anakencon et in nomine Anakencon
in quo deus omnes montes humiliabit et colles et
valles implebit et erit totus mundus equalis
et p nomen Pentetoarimon et in nomine Pen-
tetoarimon, in quo deus faciet solem et Lunam
abscuere et omnes Stellas, cadere, et p nomen
Sabaoth et in nomine Sabaoth in quo deus ad
Judicium veniet et sicut imperator qui ingre-
ssus est Ciuitatem coram coronatus et alia in-
signia p̄ferentur p q̄ aduentus ipsis cognoscetur
et ita deus cū ordinibꝫ angelorum veniet, angeli
p̄sibunt omnia elementa turbabunt in tempes-
tata ignijs et fulgaris maximis vndique feriens
tur, vnde dicitur ignis ante eum p̄cedat et in
circuita eius tempestas valida et tunc pugnabit
p eo omnis orbis contra insensatos, et p nomen
Athanatos et in nomine Athanatos, in quo deus
pacto Judicio et diabolum cū toto corpore id est
cum totis ministris in carcere et in ~~stagnum~~ stagnum
precipitauit, et sponsa sua cū omnibꝫ electis
cū triumphali gloria in Celestem patriam
reuertetur et p nomen Alpha et Omega in
quo deus faciet quas diluuij prevaluerunt
super omnes ita faciet ignem tunc p nubes
cubitus accendere celum et multiplicabitur et
volutabitur Faculum collegetur primis eius
status monebitur vt immoretur, et p nomen

matheon

matheon et in nomine matheon, in quo deus elementa purgata p̄mutare faciet vt dicitur mutabit, ea
et mutabuntur et omnia et alia nomina ipsius dei
vobis imparamus et potenter adiuramus p̄teribilia noia
dei, et p opera que supra diximus et facturus est, et
p sanctissima sedem acbeatudinem in qua gloriosꝫ
regnat et imperat regnaturus est p omnia secula
seculorum, Amen, Quatenꝰ in virtute et p virti-
utem sanctorum dei nominum et opus hinc in antea
non auditaui in aliquo loco p̄manere, sed festinater
coram nobis veniatis sine diuisione et delationes aliqua
negatis, et in virtute et p virtute sanctorum dei nom-
inum de hinc in antea non auditorum aliquid facere faciat,
quecunqꝫ vobis iniserimus, alioquin dignite priuamimus tri-
buimus eternaliter esse credendos in quacunqꝫ p̄tenuidi
sitis venite et videte signa summa et noia summa triumi-
phatores, et p virtute eorum vobis, obedire tenemini
da vos Ligabimus et coram nobis contra vestram volun-
tate conducimus q̄n verba de meo exeant et exient
sunt sicut ignes fortissimi et ferventissimi q̄ vos
comburent eternaliter, et sunt verba p q̄ totus
mundus contremit, Lapides eulminatur aq̄ non fluunt
ignes non ~~ad~~ ardent omnis creata contremit et vos
rebelles estis vestra creatori rubrica tunc si fuit Ligati
cathenis ferreis venient nisi sint in ~~aliquo~~ alico gra-
uissimo loco vel articulo detenti vt suos ~~ad~~ certos
nuncios mittent p quos poteritis cognoscere quid
sint facturi.

Then if they be bound in Chaynes of Iron they will
come except they be in some greevous place or

holden

holden or els they will send some certaine messen-
gers wherby you shall know what they will doe,
if they doe not appeare, then for these wordes,
then Let the coniurer rise vp boldly, and stroghly
and comfort his fellowes, and Let him beate the
Ayre toward the 4. ptes of ye world and stan
dinge in the middes of ye Circle vpon his kne
and his fellowes with him kneelinge and holdinge
and the booke, Let him say with submissiue voice
toward the east, Vbi est vos tales Spiritus Ang
eli fuisti de gr ordinib9 venite, venite per
celestia signa et ineffabilia nomina nri creatoris
et p nomina ffilorum angelorum qui vestri socij
extiterunt, Iterum et iterum atq iterum vos exor-
cizamus atq impamus p potentissimum et corr-
oboratum nomen dei Sth. et p nomen domini
El, forte et admirabile p Laudatum mundum et
glorificatum virtuabile sanctissimum Iustum bellu
magnum et terribile. Vos exorcizamus atque impam
vt nulla mora faciatis et sine strepita ac cum
omnium affabilitate et absque omni difformitate
veniatis et nobis ad interogata respondeatis,
And then if they will appeare shew them the
pentacle, and they will talke with thee and
graunt thy petition, si vero non apparuerit
reformet magister circulu vel Circulos et
faciat crucem ✠. cum dicto cultello sine gladio
Cirkilu propiciat in 4or ptibus mundi et
manibus iunctis, et genibus flexis contra
Septentrionalem dicat,

In,

In nomine Adonay, eloe, eloyn, sabaoth, saday, quod
est dominq deus excelsus et omnipotens rex Israel
faciatis ergo vt prospm sit sup omnia opera
manuum nrarum, et dominus in hac hora obiqs tempore
tempore nri sit in Labijs et in corde meo post,
hec surgat exorzitor et aperiat brachia sua sicut
vellet amplexare aerum dicendo at 4or ptes mundi,
Coniuro vos Demones in quacunqs pte mundi sitis
p potentissimum et corroboratissimum nomen dei
El. forte et admirabile et Adonay, et p nomen
istius Libri p omnes eiusdem Libri virtutes ne tor-
osi aut deformes ad nos veniatis sed in omni pulchra
forma ad nos festinetis, p nomen et in nomine
Adonay sabaoth eloe, eloyn, saday, agge, soth heth
hauau vase quod est tetragramaton ineffabile quod
est dominus Virtutum deus excelsus deus Israel qui
sup omnium girum humanitatis et in septimo celo sedes
eius et in terra potestas eius p eum et in nomine eius
qui dixit et factum est qui precepit et stava om.
facta qui sup supra oia dominantur, et p nomen
eteloy, et in nomine quod iterum petrus est Ja Ja,
Adonay, sabaoth, deus deus, dominus Virtutum egge quod
dicitur ego sum qui sum et p nomen et in nomine
Adanay quod nomen dni dei Vini rex Israel mopra
exorzizare et obnipe iterum coniurare super vos
malignos Spus et etiam sup omnes demones malignos
Spus vt preterit et pfecti sitis et cum stridorum
habeatis, et a 4or Angelis similiter conueniatis cum

omni

ōmni Lenitate et principaliter, et p nomen
et in nomine Sadoy omnipotentes dei vii et
corroborati, elferti et p Laudatu nmudum
virtualis sancti sancti iusti belli magni et
terribilis et nomen V·V·V·V· Ja·Ja: Ja, qui
Secula plasmenit et timore vel panorq sud
totu, tbm contremit et qui terrore sui pote-
ntie Locu aridu et vmbra mortis infernalis
e mortale contremere facit, et mirabiliter
vobis obtupe precepmus et firmiter imperamus
vt cito et citus de omnibus Locis et de omnib
montibus vallibus et collibus et agris et
moribus et fluminibus et stagnis mercatis et
muris et de omni Loco vbi sitis ad nos sine aliq
mora veniatis sicut vobis precipue imperamus
et potenter precipimus vt cito et citus cum
omni tranquillitate et mansuetudine et omi
equitate et non in ira nec in furore, terrore nec
in terrore et smie strepita et absq omnium
difformitate ad nos veniatis creatis ac cum
omnium affabilitate et ad nostram peti-
tionu faciendam sicut ictus pupille oculariu
et p nomen quod moyses audiuit in medio rubi
et contabatur, et p nomen et in nomine
quod ysraelitici sup montem Sainay audie-
uerunt et mortui fuerunt, et p nomen et
in nomine quod mare audiuit et diuisu est
et p nomen quod patre audiunt et in noie
quod ignis audiuit et diuisu est, et p nomen
quod patre audient et fracti stet vt a 4or angulis
seculi strideatis et nomino panoru p terram

et

et in pace et cum omni mansuetudine veniatis et
omnem nostram petitionem et questionem psolutis
iterum sup vos in istis corroboratis nominibus et verbis
que sequitur vos potenter exorzizamus et viriliter
conjuramus ne absceitis vestris verbis viribus omnibq
gratulenter ppter voluntatem et qem aduentu
ad nos veniatis anteq palpebre oculoru coniungi
possint ad omnem nostram voluntatem et petitione
pleniter et pfecte facienda, et p sancta illa nomina
p que vos exosizamus que sunt tam timenda veneranda
abedienda, Ganat gete getah, gerasinomion, negorgenas,
ytham sethac cena, acu potsopeth, quia omnia Litteve
istoru nomina sunt angeloru vos in isto exorzismo
p ineffabile et admirabili summi ac vere dei vii
vos potenter precipimus et exorzizamus et conjuramus
viriliter, p nomen et in nomine explanat secreti qz
sup tabulas Ligneas Scriptu sint quod deus moysi
dedit in monte Sinay, et p nomen et in nomine
explanati secreti quod p 4or Litteris scriptu est
quod nomina xpi appellantur, et p nomen et in
nomine in quo deus omne seculu creauit et vere ipsu
a sempiterno vnus est, ipse ignis et eius noia que
scripta et explanata st ignis est et exigne sigillata
sunt et ante ipsu ignis ambulat a latere suo ignis
flamma et ipse est ignis ignem devorans et ipse oes
igneos creauit et omne firmamentu et firmamentu
celi hostibus planu est et ignis ante ou devorans
ignem exit et ew ptutiet et comburet quecunque
ei contradixerunt et verbis suis non obedierint et
ptimus nram petitionem non feceritis habitare

at

ac affabiliter ante nos et sine strepitu et absq
omni difformitate ad omne nostrū voluntatē
faciendā ḡtis non venierunt sine estimā
maribus, montibꝫ, colloibꝫ, vallibus, flumimibus
et aquis, vimuli et stagnis mercatis ac plateis
balneis, et in aere, et in quocunqꝫ loco sitis
venite sine omni strepitu et coiter venite, a
4or angulis seculi habiter et affabiliter et
humiliter absq̄ ullo terrore nobis imposito et
absq̄ vlla deformitate hinc ante circulū istū
et cum omni serenitate vos congregate et
petitionem nostrā et questionem ex toto
et penitus p̄soluenda atq̄ adimplenda petis
ad nos; nolumus inter veniendū tardare, vos
potenter ac viribiliter conjuramꝰ atq̄
exorsizamus vt in vnius hore atq̄ omni
vestrorū apparatu et cum vestris seruis
vestrorū apparatu et cū omni mansuetu-
dine et tranquillitate et non in ira vel aliqua
difformitate et omnē nostrā petitionē
et id oēm nostram voluntatē pacifice
placide et sine strepitu veniatis, atq̄ acceptabiliter
veniatis vos potenter conjuramus et constanter
exorsizamus p̄ lapidem in quo nrorū conjurationū
et p̄ coronas vestrarum capitū imperatorū et
p̄ bileā filij aneds dni vestri huc vos pacifice
placide et sine strepitu veniatis et equanimiter
curratis vnus vel vnusquisq̄ vestrū ḡtis et man-
sueto et sine omni mora veniatis, et p̄ nomen

et

et p̄ nomen nominū istorū nominū quē vos, quotidie
expauescetis sed Auesbias ~~vmb~~ vmb vnas et vgram
aiseret Jowach, et p̄ nomen et in nomine eorū
angelorū qui sup̄ vos ante constitutionem mundi
ordinati sit nec fabiliter et omnes spūs qui de
duabꝫ etiam angelis timore et tremore habeant
ex ipsis quorū nōia sunt hec Sirndal et Astnel,
festis a 4tuor autem mundi p̄tibꝫ vel equaminiter
vel habilitor hi coram nobis ante circulū istū ad
satisfaciendū nostra desideria veniatis p̄ sanctū ac
vivo dei virtutem conjuramꝰ et exorsizamus nos
p̄ moysi virgam et annulū salomonis filij dauid regis
magnini quo sunt scripta nomina dei, et p̄ nomina
angelorū cū quibꝫ omnes demones temporales salomō
abligauit et omnes eorū collegas religauit et cum
istis omnes spiritus et condemnatura sumam in
enerabilitor Dietatorū extrahat p̄ minus illos
apositare faciēt et hec sunt hel: ay: Atumel, dic-
umdl, gle, hy banch, , et p̄ nomen magnū Adriani
gey, el, deus, A. Ar dosy. mel, vt modo humilitor veniatis
et ante circulū istū iucundū et sine vlla deformitate
statute veniatis, et vos ad hunc ve isto loco mouri
nolite donec nostrā petitionē et questionē de
quacunqꝫ re interrogauero ex toto plenitor humi-
ilitor et affabilitor ad prius nobis faciatis et angeli
nomen qui potenter et fortiter regnat sup̄ vos;
et p̄ creaturā quā sanctū benedictus creauit in
seculo; quam ipse est ignis et de ore suo flamma

ignis

ignis procedit et ista creatura, Cherubia et
Seraphia vocem et centu sanctorū habet ora
orationū ducentū Enguarū et qualibet Laudē
et decore suo dant creatri qui dicit et statim
Seculū factū est, benedictus ~~et eius nomen~~ est
ipse et sanctus et conspectus et eius nomen
est benedictus, et p nomen et nomina 4or.
Literarū explanandarū nominū quā hic scripta
sunt que qualibet Littera nomen ~~terribilissimi~~
tumibilissimi Angeli dicit et hec est illud
nomen 4or Litterarū. a.b. giteunas, em zi.
~~At~~ Auasal, nedos xuxili, hahachinol, Jo, et vos
Conjuro et exōsizo p amulū vchiol et per
annulū Dachiell, et p amulū danzachiel, et
p amulū menchantiū et Spūs enonol, qui
famulus dei est, et nomen viri siniqui submigi
vocatus est, et p amulū anchora helyas sanctus
mr, et p amulū Affriol, et p amulū michol
qui sicut deus est in terra, et p amulū
Archiel, et p amulū zuriehiel, et p amulū
Affribel, et p hec sancta angelorū nōia, itorū
vos exorsizamus vt de omnibus vallibus et collib
fluminibus ripis et stagnis mercatis ac plateis et
cisternis et de omnibus locis ad faciendū totā
nostram voluntatem et omnem nostram
et petitionē cito Ladonatis velocitor et pbus
et fidelitor et habilitor ad nōz veniatis, et p
nomen et in nomine explanatorū nominū quā hic

scripta

scripta sunt scilicet duath, cethas, onybenan, regay,
gymas, othas, crethagus, thona, agyrnura, poth seth,
vos, potenter exōsizamus atq conjuramus p istorū
Litterarū explanationem quo ignis ex eorū recordatione
factū est et nō illi creatorā illorū laudent et col-
audent, et rendra, hec sunt illa nomina, adiuron,
bargon, gruron, grach, bara, celemia, crethario,
camaria rothmaya, adiria, segunia, malatharia naaria
nsataria, goria, beutharia Lalia, geresta sigomia boalia,
dereria, ramizay, zazia, coathaia, gagadame, damol Beth-
ara, amanbol, anama, chathi, chatha taia, noemago,
gedal, sariagera diam, Jamyta, pethouyta, vsuar, natharia
cauchaya, seadrudebia, redosia vacle, vasia zadia, thehe,
michia, semophoras, Aue, Kenetton, roasath, p hos vos
exorsizamus atq conjuramus p benedictū et sit ipsius nomen
gloria in sempiterno Amen; et vos cum istis mundis
tabus obligamus et cū signo vini et vere dei p quo ipsa
mone sigillata est vt non ambulanet nec sup Aria seis
aquis sigillamus p sēnas venit de sancta, sede Adonay, et
heloe quod est domini dei sabaoth, et de eo descendit bene
quod vos coram nobis veniatis, coartamus vos sigillo solis et
Lune et stellarū vos constringamus et ligamus, et p
4or Bestiarū nominā qua excelsa et sup elementa
portant et dorū p factorū exorsitatorū vos potenter
et prudenter ligamus et sigillamus et vos precipue
conjuramus et terribiliter exorsizamus et sine terrore
et absq omni mora et sine vlla deformitate de
omnibus locis curratis et ante circulū istum ad
faciendā totā nostra voluntatē supplices et mansueti

et

et cū omni discretione, discreti ante nos reputate
state Idioque hoc magno odorante odorifica
oderitis et eū eum erit vobis valde suaius et
videbitis nostri creatoris figuras et sigilla et
et eius nomina et eius ~~angelos~~ angelorū ineffa-
abilia sed hoc stricte subito et intelligite
q̄ si ꝑ̄ptimus et in leticia ad omnēm nostram
petitionē faciendā non voluerit et sine vlo
terrore et sine aliquo strepitu vos reputet
nostrauerit vos iterū atq̄ iterū exorciza-
mus atq̄ conjuramus seu etiā repetimus
nus omnia verba nostra supra dicta istius
exorcismi nostri et viriliter et potenter
recordabimus et si forte erbaueri vestro rebellis
fuerit et verbis ꝑceptis resistere voluerit vos
omnes in spectissimā lepra cadetis et omnes
de mirabili monte morietmini et ignis qui nos
vret instillabit et ex ipsa die ꝑtinā exieret
qui vos comburet et insup vos sine fine in
flamma ignis sitis redacte, et propter hoc. vest
ibimus et in ignē sulphuramini figures vestro
eternaliter picietis et omnes vestros vultos
nominis vel deterim ꝑfecta ꝑpetuā efficietur
nos ergo, sup ꝑsonas nostras firmiter et potenter
precepimus et mouemus vos et hominē nos
respicit ne aliqua ludibria et ludibriosa vel
Aliquas deformitates nobis in aliquibus faciatis,

quapropter

quapropter nos ab isto circulo non admouebimus
donec vos conueniat et ꝑfecto nos demonstraueritis
et nobiscū Loquimini Iterū vos adiuramus con-
ramus atque exorcizamus ꝑ nomen et ꝑ nomine
Ja, Ja, Ja, Ja, quod interpretatur vel vocatus deus,
et ꝑ nomen et in nomine Va, Va, Va, quod inter-
pretatur deus et dominus, et ꝑ nomen et in nomine
Egge quod interpretatur sum qui sum, et ꝑ nomen
et in nomine tetragramaton ineffabile quod est, Jothe,
heth, he Vau, et ꝑ nomen et in nomine igis igie
Deuorantis, et ꝑ nomen et in nomine ignis qui potē-
ter potentatus et supi omnē ignē dicantur et
ꝑ nomen et in nomine noiny q̄ omnia igne explanata
sunt et q̄ inflamma ignis inflamati sunt ineffabiliter
et inenarrabiliter potenter conjuramus et exorcizamus
vt ad nos veniatis cū Liticia et in veritate et non
infalsitate, hoc explet videbitis V.
when this is done ye shall see the spirits cū and the
diuells like vnto emperours entringe into the cityē
first the trumpetors shall come et paratores 2dly
like soldiers or domicelli, 3dly and lastly there king
cometh and before him all kind of Instrumentes and
of vices and dulcyflious organes and harmony of sweet
melody the the conjurer, he seinge them shall show
him the pentacle that be vpon the breyst of the
conjurer covered with a cloth of gold, when he
hath seend the pentacle the prince and ruler of
them incontinently followeth downe vpon ~~them~~

his

his knees before the Conjurer, and will say, sr. What will ye, for what did ye cause me to come then the conjurer somewhat dissayinge, shall comand all thinges to be pacified and silence to be had, and then he shall renew fumigations and cause a goodly smellinge sauour to be made and when silence is made he shall vncouer the pentacles, hearinge great miracles of diuers thinges in the world, of prophesie and of all science, then the Conjurer shall vncouer the pentacles, and shall aske of ye prince what he will and by and by, he shall graunt it whether one spirit alone, or els whether 2 .. be called forth, they will doe the same, the Conjurer shall say by and by; Let euery one of you turne into his place peaceably, and peace be betweene vs and you, and then Let him say, S.t Johns Gospell In principio erat &c, credo in deum, and Let them goe out of the circle, one after another, and wash there faces of the exorsized water, as it is said after and Let them goe an other way and doe there deedes or operations.

And knowe this, that this Conjuration only and they were bound in Chaynes of Iron or of wood, they cannot tarry, but come forth if they be Conjured and held by some meanes that they cannot come, adde ni Conjuratione that they send ni continuently there pursuaunts

and

and messengers to you shewinge you what they will doe, if they be any thinge rebellinge or stubborne against the Conjurer, and will not come Let there names be written in paper and Let the pap vitem petur of clay and dust, Let new fyer be made, and put ni fyre of brimstone and of euill and horrible sightes making a stinkinge sauour holding the pap ouer fyer saynge Conjuro te ignis p illum qui Contremiscere facit orbem quod istos Spus Comburas et cale facias vt in sui per soms Consentient meterna, thou cast it in the fyer and say, maledicti blasphemati sitis ppetualiter et eternaliter et Nulla requies sit in vobis hora aliqua nec de diem nec de nocte nisi statim venbritis obedientes, verbis que dicuntur de illo qui contremiscere facit orbem, et p hec nomina et in nomine istorum nomina quibus omnis creatura contremit humiliter obedit et p timorem et panorem eorum omnis creatura contremit et ni eis fulgura et tonitria sunt parata quod vos et vestros subditos destruent que sunt hec, Arctenoton, Foasat, paty, semephoras, Allia, Aleph, beth, gymel, daleth, he, vau, zay, teth, Joth, caphe Lameth, mem myy, Lameth, ayn, phe, sade ceph res, syn, tau, p ista nomina vos maledicimus et ab omnium officio et dignitate vestra vos priuamus et p eorum Virtutes in stagnum ignis et sulphuris et vsq ad profunda abissi religamus eternali cocremdos, then without any tarryinge they will come one euery side, saynge, S.r Comand vs what ye wil and deliuer

vs

...vs out of payne, then in that howre write
thowre names againe and make to them a sweet
smellinge sauour, and show them the pentacles
and aske what ye will, and when ye be ans-
wered say, p virtutes pentaculorum dñi ipsis
pentaculis et verbis creatoris obedientes
fuistis, pax inter nos et vos et conoonati
citis fragrantia odorū suauissima ita in pace
et cū benedictione illius qui vobis sciri talia
dedit, parati semp venire qñ vocati estis in
solemnitate aliqua observata, Amen;

And by this Conniration ye may Consecrate
the booke and all that ye will;

How and by what maner the pentacles
be made Whereupon the sciouce
consistoth

In this Clauicle or Canderiand it consistoth
all the science of this Clauicle for there all
the srence begineth and therfone in the
operation of this booke the clauicle doth tak
his effect, and he that will be pfect in this
craft, Let him begin soe as it is declared of
the pentacle and of the same pentacles be
certayne exorsizmes and names ineffable and
Carectors and signes of all the science there
fore in them the whole sciouce of all this
art lyeth hydd the pentacles or candome be

vncertayne

vncertayne with most glorious and holyest names
they were written in the tables of moyses and
salomon by dñine reuelation hai them and gathered
them together, and consecrated them to all ~~mysteries~~
necessity of mans body; and for there safegard;

of Pentacles;

The Pentacles be made vpon ye day and on his
howre the moone exconiunctione in the signe of
the Ayre or of ye earth beinge equall with ye
sonne in anginent partes; for if the sonne be in
the signe of the wether in ariete and the moone
be in the same and soe of other signes haue a house
or secrett chamber cleane and goodly wherin shall
none inhabit, but the cheefe conniurer and his
fellowes, and make a fumigation there and sprinkle
it with ye water as it is sayd and Let the mid be
cleare, and haue your pap or more of virgin pap
and begin that howre to write the foresayde pentacles
of noble Colour as is emabrud or celestem conniured
and exorsized as it is sayd followinge, the pen and
the Inke, Let them be writt and other thinges to be
exorsized, and when they be written pfectly that
howre if they be not completed, doe not cease vntill
they be fullfilled when ye may, then take some nobl
cloth of silke wherin ye may hold the foresayd pent-
acles, and haue there an earthen pot great, and full
of coales, and Let there be of Ligno masticio masculo et
& Ligno aloe, conniured, and Let ye conniurer be cleane

as

as it is meete, and haue there preparde Arthan
nupated in the Joyce of pipnell and the blo
of a goose made and Completed vpon midrce
ries day in the angoulentage of the mone
moond where vpon Let 3. masses be songe
with gospells and fumigate it, with fumi
gations of y knife, that ye must cut and make
maicu Jsopi, with your whole minde and
humble eye deuotion, saynge those Psalmes
with y oration followinge Domine deus
noster domine deus meus in te speraui, celi
enarrant, dns illuminatio deus deus meus
respice, beati quorū, miserere mei afferto.
domine fily, deus iudicū tuum, deus in noie
tuo: salū me fac, ecce nunc benedicto dno
Adonay, sanctissime el, potens ow, pissime
quies Alpha et omega, qui omnia in sapiduria
condidisti, qui Abraha primū fidelem in
seruū elegisti eius semen sicut stellarū celi
multiplicasti, qui morsi seruo tuo in egipta
flamma de medio rubi apparuisti et p nomen
sanctū tuū quod dst, eclis, affe, eche, ei,
reuelasti, qui populū suū mano facile pedi
bus ambulare fecisti qui moysi seruo tuo in
monte sinay, saluatoris dedisti, qui salomon
regis filio regis dauidis precunctis hominibus
sapientiā tribuisti et presentia pentacula

smie

smie canderias pro tutumeint corporis et anime
salnationis eo misericorditer renelasti tuam
supplex adoro maiestatem et supplicit adoro
miserē cordiā vt in virtute tua ista pentacula
sīa canderia consecrantur et preparentur
quemadmodū gnoit, et virtutē quam optimere
debeant aptinēant, p te sanctissimū Adonay
cuius regnū et imperiū pmanst in secula
seculorū. Amen.

Say this 3. dayes continuall after vpon the fore:
sayed pentacles and cause 3. masses to sayed of y
holy ghost; and one of our Lady, and after=
ward put the foresaid signes, in a silke cloth with
goodly sauours: and put them vp in a cleane place,
and when it is neede, ye may Worke as it is
said of the artes magicall, if thy cloth were
decked with gold it were of more efficacye, and
when they be put in a cleane place, fumigate
them and sprincle them with water and Jsope
and soe Let them alone, they haue innumerable
vertues as it is contained heareafter; if ye coniure
any spirit in whatsoeuer pte of the world he be,
whether he be in mans body, or any other place, he
will obey thee, and if ye constrame any spirit to
come before you and when ye haue shewed him y
secret pentacles, there is none dare say against your

minde

minde without any sacrifice guien to him, they
haue not only vertue in this, but also in dyuers
necessities, they succoreth the bearer, they
be good against parrells of ye earth and agua
against all Langowres, and necessities and
against all enemies visible, and invisible
against drinkinge of venome or poyson,
against maleficitators, against feare and cutting
against subtill thunders and lightnings &
tempests, and in every place whersoeuer ye
be ye shall be sure and safe all the time of
his life, both day and night, and in dyuers howrs
you shalbe safe, watchinge, sleepinge, drinking
and eatinge goeinge and standinge, and in do-
inge all your business, in battell in fightings
and, ye shalbe invincible in dyuers thinges, and
noe man shalbe of power at any time to with
stand you, they giue grace and victory of
Lowrs and enemies visible and invisible, and
by the vertue of them, the fyer is quenched
and shall not passe your Comandement, and
the water standeth still, all creatures were
made in the recomendation and feareth by
there, feare, and all thinges heauenly, earth
ly, and infernall doth obey them, and all pill
of the world be deliuered by the healpe of god

cui

cum patre et filio, et sic honor et gloria in secula
seculorum. Amen.

Now we shall begynne the science of this booke
first before the inception of this booke worke
Let Arthamy be made, of the which incedat
manicu speculi, and for this ye must in dyuery op=
ation of this booke, worke with holy water, after
that ye must consider the dayes and the howres,
in the which the foresayd pentacles shall be
purged or made, and the midds of all Let the
majesty be with angells Like as he shall come to
Judge both quicke and dead, and in the circuit
of the majesty Let the names inffable be writen
and of ye Angells, and when these be fullfilled Let
there be made and ordaynde as in this chapter is
contaynde and when ye will Worke in this
science of this clauicle, haue euer with you
in dyuery operation these pentacles, and by the healp
of god, your opation shall haue effect, and first
in this chapter all the science consisteth, and
if they consider of dyuery chapter of ye second booke
in the which ye shall find all documents in this
chapter, and for this in this chapter, consisteth
the begininge and ende of all the science of the
Clauicle of Salomon, and if ye vnderstand the
chapter hereafter written, how of the worke of

Images

Images of Astronomy the beginnige and the
endinge of all the whole sciduce of the
clauicle, in this chapter is comprehended
by this chapter of worke of Images, and
by this of ye whole sciduce comnge to effect
and in euery worke ye may be perfect;

Heare followeth the forme and
maner of ye pentacles or
cauderariu distirecoes;

These pentacles and ineffable names should be glo-
rified with great honor and beloued and
ought to be seene by noe meanes, but with
great deuotion, for they be holyns of all
holyns; for the defence of the body and
the soule; hi veniunt mitus

In nomine patris et filij et spiritus sti
Amen; ✠ ecce signa et noia inoffabilia
fugite ptes aduerse vicit leo de tribu iude
radix dauid alla alla . moriendo mortem des-
truxisti et vitam resurgendo reperasti
miserere nostri nomen domini omnipotentis succre
mihi, in omnibus negotijs, semyel, semel,
Anabana, Joth, heth, henau, breth, Jsopon
myros, princeps Emanuell, Adonayssa, tetragr
ammaton, agios, melcha, sonsyoux, sege, obs,

yfri

yfri acciomos, vau, thau, sahapayos, auareneton
theyeus, cadah, grain, garu, galeas, pax, mors,
pron, saton, odoor pantharias, xpus via prim-
ogenitus, lux lapis poyta, angelus, agnus, ollis ch-
aritas, primus et nouissimus propheta, sacerdos
mortalis, iu pater, on filius, on spus sanctus,
carozo, ara, elemanos, sanay, gloria dedora, agla
glasse, Jothe, achienos, occionos, ylon, bonitas,
fons, orisso fundamentu Vnigenitus saluator
humani generis, Nantham Jps, rezo, gentu
sub passibilis, summu bonu incorporens immensis,
ineffabilis inestimabilis, menarrabilis, messias Jesus
nazarenus mortalis genitus, vngenitus primogenitus
principiu, propheta sacerdos, custos mundi pamos
Virtus Athanatos ego sum bos sponsus, fama,
veritas, agus, atheos, Justitia pax, concordia,
misericordia, bonitas, Claritas, maiestas, ✠
tetragramaton, craton sum Asydey, gaboth, eru,
Lameth qui esde quo eras Seiemene, egram, begser,
acaosa, zophute, pharm, porta, haruca, eloy,
amongrary, ara, austrea, rugyma, mithra,
dona, et rex Judeoru Amen; ✠✠ timete et
videte omnes deloth, he, vau, sayn, heth, teth,
ceph, Jothe, caph, Lameth, surtam, et onan,
shy, baracata, patola, senna, soret, thzizon, tan, tad,

ten, mathi orta, gyranali, eloe, sarletrium-
phatorū ac redemptorū dom nri Jesu xpi
ecce crucem ✠ domi p crucē tuā salua
nos rex xpe. redemptor qui morte nra
moriendo destruxisti qui pro nobis passus
es clemētor ✠ tetragramaton dextera
dom fecit Virtutē xpe, ou, elion, cedion,
plansion, debalguth, cuthar, el, ella, sabba
si dea dona, tra, ait. ellā, aday, adonay,
samā teleth, de dona, he, heloye, heloy, agla
Vrion, sother, paclitus, pastor Johee, tmy,
gegeon, ~~ou~~ au andr, andi, phenāton, noan,
Joazat, semephoras, sa, gaba, mandseth
mandr, pharos, messias, Athanatos, theran,
veritas sapientiā, virtus mediator, Vriell,
hō, vsion, vitulus, serpens, Aries, Leo, vermis
Jmago, verbū, gloria, salus, misericors, rex,
Jesus xpus, pecus, teloy, herubbin, robur
rabbe, aiasa, sebus, amorei, homo, cangy
humany, nay, panchiron, sade, anaphaneth
emephonoton, adel, vermis, hiede, dezizā
creator, spes, lux, sol, splendor, plantacio,
alpha, et Omega, ~~incōmutabilis Jupiter rex~~
~~pfectus virtutis electe, orionis Lumen~~

Dominā

~~dominator verbū~~ incōmutabilis dternis spiritus
Jnvisibilis, Jncorruptibilis, summo rex, pfectus
virtutis dilectē orionis Lumen, dominator, ver-
bū caro manus, Jmago, figā, brachiū dexta fun
hō. dei mediator intercessor, messis, missus, thos,
pantocrator, yrus, yrenē, eleyson, veritas
Athanatos, yskyros, ymas Jcub, fortis Jctus magni
admirabilis dictas humanitas, patientia, obedientia,
panchaseron, hely, hely, Lamazabatani, ou,
Smudon, helye helō pater yssac iabrumbac silac,
Alabanas, hura, volur, Ladadoc abmcā, Athā,
dramath, spamul, mol, cadac, xpi. hirachol,
boel, beron, segon, gōmmas, Jhesus deus deus
Jns oātā qui videbit h. triumphansia scilicet,
aloth, beth, alam, gomel, mem, murm, nym
samoth, ayn, s. sade caph ~~cph~~ ceph, rex
ochiol, athochar Anoryon, grabaton, chirion cebion
sade, sadys, altā,

heare Let the majesty of god cum

How expiments should be made and ordayned ~~for~~ Theft:

Ye shall finde expiments my Childe to finde Theft, prepared how be it should be, either by the inuocation of ye art of spirits, either in writinge the carects or by other wayes, if in such an expiment, the day and the howre be not that is attributed to such experiment as it is sayd before of howres, and afterward ye ought to doe that yt followeth in the expiment to finde theft, when yt is prepared, that ye will haue, say in your heart this oration of greecke;

messac, Faberimlac, filac, anabonas, Virabon, Lemisadados, achazel, cophoto, phanu harmata, adonay, eloy, emagus, abraxiw, chodil, bwach, siammil, molchadach, hora, ely aya, Anustra, qm̃ q̃a, mathra, dmd, dama, hirachiel, tehol, hemon, segem, gemas, Jesus deus deus qui feciſti celum et terra qui palma metitus es celos, qui pugno terra mouſuraſti, qui ſedes ſup cherubin et seraphin, et ipſa volatilia aereis curſibus in luce mirabilia vbi humana natura tranſire non potest quia tues qui feciſti ea ad tuu miſeriu ℭ. aia. q̃. s. alias q̃tr quidem qui volant mirifica voce dicentes, sanctus ſtus ſtus ~~stus~~ dominus deus sabaoth, pleni ſunt, celi et terra gloria tua oſanna in excelſis, domine deus pater qui adam expoſuiſti in pardiſo ad

custodiendu

Custodiens Lignū vite, quod vocatur, seraph
tu enim es domine qui facis mirabilia solus,
tu enim es dne qui Jerusalem Ciuitatē tuam
et p̄ admirabile nomen Tetragramaton,
quod enan, Joth, heth, he, vau, et p̄ stū
nomen tunn atque venerabile, atque mena-
rrabile Amerendon, da mihi vīd et virtutem
in hoc experimento ita p̄ficere valeā, te,
omnipotens pater et dond deprecor qui
omnia ex nihilo creasti, herbas et arbores
de terra p̄ tuā admirabilem potentiā et
p̄ tuā ineffabilem deitatem mīsisti omnibus
viribus et actibus hominū dedisti et dond
nomina secundū vires imposuisti te deprecor
sancte pater et vnigenitū filiū tuū dominū
Jhesū xpm cum quo vivis et regnas deus p̄
infinita seculorū secula, Amen; q̄ mihi
tribuas de hoc experimento cognoscere veritatē
After that fumigate the place, Let him
be fayer and ~~private~~ private as ye shall see
after of places, with such fumigations and
sprincle the place with water and Hsope,
at it shall be sayd, and if it be necessary in
this experiment of this booke to doe any other
thinge, doe as it is sayd of all ~~the~~ prepaunds
with such experiments as is contaynd

before

before, and after in the chapters of the first
and the 2d. booke, afterward when ye haue or-
dayned such an experiment say the Conuration
of this experiment and adde in it these wordes in
the end, pater noster qui es in celis, auina ~~vos~~
nos et p̄ nomen sanctū tuū, Joth, heth, he,
vau, quod q̄r Litteris scriptū est, et p̄ hoc
exorcismū huius artis possumus tenere veritatem
Ja, Ja, Ja, ya, yath noūa, J, ya, ya, ya, mth
Sancta dei faciatis rem istam, N. quam quærimus
Spiritibus manifestare et apparere, aperte;
Coniuro vos Jptus p̄ nominatos omnia nomina
supradicta et p̄ quem tremit omnis creatura vt
cito vel citius in vel hm pus rem istam quam
quærimus. N. monstrare debeatis
when that is said the spirit will shew him by and by
the matter that he seeketh openly and before such a
worke, Let such a Conurer be, as ye shall reade,
and if the experiments be such be such that the
Caracters be written, and ~~this~~ it is necessary how-
soeuer the experiments be to finde theft, if it passe
the prepaunds of this experiment, Let him doe
as it is contaynd in this Chapter, and doe all other
necessaries or Solemnities ~~following~~ necessary in
such craft, or experiment, as it is contaynd in
the chapters of the first and 2d. Booke, if it
be done otherwise, it shall neuer come to effect;

how

how expiments of Invisibilitie
should be prepared,,

If ye desire to make an expiment of in-
visibilitie, doe ꝑ expriment as it is con-
teyned ñ it, if ꝑ day & the howre be well
ordinate, and if the day & the howre be not, take
the day and the howr as ye reade, and if it be
necessary that this expiment be written
all ñ Virgine pap with a pen as it is said
and if such an expiment be with the Conjura-
tion of Convocation, before ye make your
convocation, say these verses ñ your heart;
Stalbontem nacherm Assoy esmgit gabesm,
Semonoy meme nobal balbonetem netemolas,
balnonetem, meme nobal, tigrimol, mLegabs,
rendros, nara, hea, hdarma, harde, yessa,
ayes, esay, seya, vendros, caturas, sondy,
hondy, barkata, attacurab, cata, rãcula,
Vncarat, carucab, ꝑ misericordia quam
habetis erga mortales ꝑficiatis, hoc opus ut
invisibilis ire possit, Then make your Invo-
cation surly and make it well, if it be
neede make a Circle ñ such an expiment
make such as it is sayd of bendath of circle
and if it be needfull to write with any

blood

blood, make it, as it is sayd, of the blood of ye backe,
and if it be noode to write carectors, write the
masse, as we haue written hearafter of carectors,
and Let this expiment be prepared, if any invoc-
ation be made, adde at the end of these wordes,
o tu parezon, maiestor invisibilitatis cũ mini-
stris tuis, thouchoch marath modragnd p̃ries,
Dianedris, vgenons, abdon, praussusick, tangoudon,
Liesiden, sutheucar, bebelgi, berid, el, tutrad,
rastrad, ô, bethel, gmiro, te paucarson, et ipsos
ministros ꝑ illud qui mitrard fecit ñ virgine
et deus est cũ homine et ꝑ illud qui contremiscere
facit arbor, et ꝑ cold terra et ꝑ cherubin et
Ceraphim, vt hoc expimentũ ꝑficere facias
vt ñ quacunqꝫ hora voluero, possũ ire, invis-
ibilis itẽrũ Conjuro te et omnes ministros
tuos ꝑ stalbontour nahdriny abuugit assoy,
gabasm, semenoy, vt statim venias cũ omnib⁹
dictis ministris tuis vt ꝑficiatis hoc opus sicut
vos sitis, vt ꝑ hoc expimentũ invisibilem me
faciatis et nemo videat, et ita ego ad effectũ
pudma, And if ye haue an expiment of invis-
ibility, ñ any other meanes haue that expiment
prepared as ye shall finde written, Withall,
solemnityes necessary ñ that expiment, doe as it
is contayned ñ the first and 2d. booke as through

all

all, and when ye haue done the solemnitys
of all the foresaid Chapters, doe this exprimente
surely, and soe ye may finde it and if ye
should doe it otherwise, it should neuer come
to effect; ,,

how expriments of Loue should
be ordayned ,,

Whosoeuer will make or prepare any thing
vpon any woman, first he must be such a
A Conuerer ought to be, then let him take
that experimente that he desireth to make
and doe as it is contayned in it; and if the
day doe fayle and the howre, doe it one such a
day and howre as it shall be sayed, and if the
exprimente be with an Image of wax, or of some
other condition, before the Image be made,
Let the wax be such as we shall speake of,
Then say ouer the wax, when it is prepared
those verses or charmes; Venus est Astropoli
astro, asino, mercuri Jupiter, et saturnus,
Synoy, dunsy, Junne, osnum, vouste, vesm,
reesse, sother, reces, deres, esort, tesor, roset,
trese, socoe, crastertes, niloportus, Lasar
op, ptas, molacor, sponil, Lnioporota,
portare, Lins, ~~molacor, sponil~~, enclira,
Stoep, Lapest, armi sempolater, rathal-

apmos

rathalapmos spira, Lonetos, nozo Loportiza,
resen, omas sonemas, Saom, masa, amos, soma,
esam, meas, vel maos, mase irtobabigalni,
Vrficus, astorath, draco, dratutius, affatill, ara,
arab, egel, aray, atray, vel belial, racital, aray,
arary, zaicut, suenoth, ariel, reman caymo, pistad,
ben, berisor, omul, zarol, agoma, arili a rayma,
bebima, genital, cephore, corilian, Zagan ochaioth,
asmodeus, talizi caymon, bormoney, Cagaoth,
temptator, sompniator, et Lapidator, Comaco, seq-
ens, omnid ministrorum Amorum, Conuro vos
omnes ministros amoris et fornicationis, p illum
qui destruere et edificare, pt et p nomina ipsius,
qui vos quotidie, constringit vt hanc professionem,
ceram quemadmodum conficit, consecretis et confir-
metis, et virtutem, desiderata quam optinere de-
beat, p timore sanctissimi nominis adonay,
omnipotentis cuius regnum et imperium sine fine
p manet in secula seculorum Amen, quod huic
cere faciatis, habere effectu venit, unde
sancta sede adonay timor qui vos voluntatem
nostram facere, coartabit; when that is done
you shall forme your Image as it is sayd in
that exprimente, and if it be necessary to

write

write any other thinge vpon the Fmage, ye
must write about the Fmage with a
noodle or a pen, such as is sayd beneath of
them, and if it be necessary to fumigate
the Fmage, Let it be with such as we shall
speake of, if any other necessities or so-
emnities, be necessary, Let them be as it is
contayned, and if any Fnvocation be one
the Fmage, when that is sayd after the
order of ye expiment in the dude of that
Fnvocation, Let a fume be made therefor
and hold the Fmage over that fume and
say, O, tu orions rex egregie qui in ori-
ente regnas et impas et supas, O, tu pay-
mon, rex potentissime qui in occidente
potentissime duars, O tu Amaymon rex
maxime qui in Australi pte virisiter
principaris, O tu Ogyn potentissime et
clarissime cuius regnu et impiu in 7tem
trionis fere Comprobatur, ego Vos voco
et abinpo de prdcor et dum qui dicit et
factu est, qui solo verbo cuncta creauit
omnia regit et p voluntatem disposuit, et
p nomen sanctu suis p quod tremit omne

Seculu

Seculu quod 4or Litteris scribitur quod est, Tetr,
heth, he, Vau, et p nomen celestes caracterias et
p earu virtutes et signa et nomina creatoru
ut prosentiones Fmagiones quem admodu quot
consecratis et confirmetis ut virtutem quam
obtinere debeat, obtineat et quam obtamus,
that done ye shall Conjure againe your Conju-
rations, tha be in that expiment, and if ye woman
come in that howre it is well, if she came not
then put that Fmage vnder thy bedds head, and
ye shall see, before the 3d day, great marvayles
of ye woman, that shall come incontinently to
thee, or shall send her messenger to you, and
if ye doe this that is sayd about any prepament
of such a craft, chaynes of Iron shall not hold
her, if the Fmage be pfigid, or if the Caractors
be written, or the names, and he tell not with
whome they be written or befigid, ye must write
with such a thinge, as it is sayd after of pen and
Inke, and soe of virgin pap, and if ye have
neede to write with a needle, write with such
a one as we spake of, and if the day and the
howre be not, Let the day and ye howre be taken
as it is sayd, and Let all solemnities that be neces-
ary for such an expiment, be in that day as it is
contayned in the chapters of ye first and 2d

Booke

Booke, and such an exprimut prepared
Let it be worked and prepared one suc
an howre, complsate, as it is sayd after
and then, Let your exprimut be explotid
y^t the wemē. be. tranget^s, and if thy expri
be of powder, such condition that powder
should be made of any thinge for to cast vpon
hor, or to be giuen her to eate or drinke, [illegible]
the solemprities be made the dayes and the
howres in our Chapters, then ye shall say
ouer the powder this Conjuration, what-
soeuer p^t of y^e world ye be in, and in
whatsoeuer names ye call. I Conjuro vos
et Contestor vos demones qui potestatem
habetis subuertendi corda hominū et mul
drū p illud qui vos, formauit et creauit et
destruere potest quatenus in hac nocte,
sup vom istam et sine mora consecretis
ipsam rem quēadmodū conuenit et v^tutē
habeat coarcendi eōs hoies et mulieres quos
vel quas ad amorem mēū desidero,
then Worke vpon such a matter such an
howre, as it is sayd after, when any exp
imut of Loue, shall be written or a figure
or a Caracter to shew vnto womē, or to
passe forth, or to touch her, ye must doe it

the howre & and his day is best for Loue. also obserue the mone for her prime vnto her

be-

after

after the howres, and after our Chapters, that shall
be necessary in such exprimuts when the caracter
figure or Jmage, shall be prepared writtē in
pap; when these shall be prepared because of vse,
or because of touchinge a woman, say vpon these
thinges prepared this Conjuration:- Conjuro vos
eyel, teyel, tayel, ministri amoris et acceptatores
amititie qui potestatem habetis ponedi calorē in
hominibus et mulieribus, et accendere illos ad
ignem amoris, Conjuro vos, p illud qui vos creare
et creari misit et p tremendū domine Judicii
et p illud qui regit orbem terre et qui contre-
mescere facit omnem c^reaturam p in hac die et
nocte consecretis et confirmatis hos Carectoris
vel, figuris vel Jmagines scriptas ve hanc
virginem q^emadmodū conuenit et obtinet in
se virtutem et talem quod curamq; hunc figura
vel dedero vel monstrauero vel de ipsis tetigero
vel sup ipsas transiro potero vel facere me
possit amare et deligere et me amet et diligat
et somp me solū cupiat omnes alios pro nihil.
habeat tota sua cogitatio et requies sit sup mej.

beginnge of hor declination is that she be in the same signe y^t the Sonne is in, soe it be a friday signe, on a friday then doe or write prepare all exprimuts of Loue towards the north;

After that keepe this exprimut vnder an aulter, and ye shall worke such and howre as it is sayd after of places, and if you will that your exprimut shall be true, inffable and while ye doe say the Jnvocation for dreamings behold the ayre, the moone and the starres of the firmamut,

Standinge

standinge in your chamber, say to the ayrom your hoart, or minde with a low voyce:
Agla, Joth, heth: he, vau, Ja, Ja, Ja Ja, Va, va, yha, yhac, Johone, Aniti, molcha, Joy: Jom Jogeo, Le, Losy, agay: occyonomos, holtab, gegeon, oy: anapheton, Anaroneton, noon, Joorzat domine sancte pater qui cuncta creasti et qui cognostis corda homin dt mulierum p tua S.tissima nomina ista, flumina cor dt motum tuis. N. ut ipsa me diligat equali dilectione dt ego ipse diligo, et quod ita ipsa faciat velle meum sicut ego sum paratus facere vestro suo dt da vim dt fortitudinem hunc exprimento dt p te sanctissimi paterpillos spiritus sanctos jou p tibu huius exprimenti valeat ad effectu producere; then doe that exprimont as ye ought withall his solemnities of our Chapter of ~~our~~ the first and second Bookes, and soe it shall appeare true as it is sayed before; if ye will make any exprimont with an apple, ~~or~~ prepare that day and howre, as ye may hereafter, and hand an apple fayre, and maculate or some other frute, in thy hand in some secret place; or before ye take him from the tree.. Sprincle him with water and Hsope as it is said, and fumigate him with a fumigation,

afterward

afterward say vnto the apple or frute, this following, Deus qui fecisti Adam et Euam, ex q̄or elementis be ignis aere, aq̄ et terra, et fecisti dud de costa ipsius a deq̄ dedit ei ad ~~comedend~~ comedend de fructu et fecit eum procare ita v° q̄ vel q̄ de isto fructu comederit vel viderit vel tetigerit ~~soup~~ votu faciat mew, Conuiro te pomu vel fructu p ista nomina elya, ely, et p michaelem et gabriele et raphaelem et p̄ qui te creauit et p virtutes eius et nomina dei ineffabilia.

℣. Joth, heth, he, vau, Joazar, patri, ~~vau, vau~~, va, va, vah, vay, agla, anaroneton, p q̄s creauit omnia soulu vt qui vel quod de isto pomo comederit vel viderit vel tetigerit nulla requies sit in eis nisi totam meam complendi voluntatem; And if ye ought to wright any other thinge in the apple or frute, Let it be writte with a needle or a poyntell such as we speake of, and ye shall worke vpon such an oration as it is sayd, after such exprimonts of Loue be made in Looking onely the sight and the secrets of Women, Let such exprimonts be made and prepared in howres attributed vnto Loue, if ye doe as it is sayd; and if ye prepare such exprimonts they shall appeare very sure.

How exprimonts of grace and impetration should be prepared,

yf

yf ye purpose to make an expiment of grace & impetration ye must Consider this experiment how it is made, and if the dayes howres fayle in it, yo must take them as it is sayd of ye Chapters of howrs; and if ye reade not of what ye ought to make the expiment of grace, Let it be written of that, that is sayd after of pon and Inke; and Let it be suffumigated and Sprinkle it with water and Hsope, and if in that caracters brene the caracters be written, Let them be made Like as it is sayd of ye writinge of carecters, and Let that brond be put in a cloth of silke and Let this be sayd ouer it followinge:

Adonay, Sanctissime el potens qui es alpha et omega, p tuam misericordia qui plenus es nomine et veritatis qui dixisti petite et dabitur vobis dona nobis domine vt in virtute tua hoc expimentu consecretur et pficiatur venit de sancta sede adonay qui in isto brene vtutem inpauit; that done Let that breve be put vnder a Cloth of ye aultor, for one day and and night, afterward if ye will obtayne grace and fauour of your frendes, Let such one be ordayned opened in thy hand, and aske boldly one such an howre, as yo may see after of

howres

of howres, and he shall haue nod power to deny the the grace, that ye aske him; and without this documente any other experimente of grace and impetration should be nothinge worth, and in whatsoeuer breue, or Conuiration it be, Let this verse be written or sayd at the ende, and it shall be as we haue sayd;

S. Sator, arepo. tenet, opera, rotas, Joth, heth, he, vau, y. hac, Ja, Ja, Ja, papos, Joazar, anarenata nomina sancta ad implete voted Amen; Baltazar, Jasper, melchior, Abraham, Hsaac, et Jacob, Sydrac, misaac et obednego, marcus, mathens, Lucas, Johannes, Joron, Sizon, tiris anfraton, adestote omnes in adiutoriu vt a quacunq creatura voluere possim gracia impetrare; and soe such a breue shall came to effect, by gods healpe;

How expiments of envy and destruction should be ordayned;

The experiments of eny enuby and destruction, may be any wayes; Consider, the expiments that ye will make whether, it be done with an Jmage or by some other meanes, and if the day doe fayle, Let them be taken as it is written after; and make an Jmage & when that is made, Let him be fumigate it with an horrible fumigation; and it is nedde to write any thing

upon

vpon the foresayd Fmage, write with a needle and sprinkle it with horrible water, as it is said of water, and Fsope, and afterward say vpon the Fmage, those wordes, followinge,

Arator, Lapidator, temptator, sommiator, subuersor, iquator, signator, sudator, combustor, pugnator, ductor, seductor, comestor dnorator, vos omnes socii et ministri odij et distructionis et seratores discordie et qui libeter talia opera faciatis et tractetis do quod est, nocte vos coniurare Fdeo vos coniuro, et deprecor quod ad ministretis et consecrets ista Fmagines et odiu stet inter tales N. et N. then Let it be put with an horrible sauore by all ye might, then Let the Fmage be made on such an howre, and if the expiments of hatred and destruction be done otherwise as it is with carectors, or in names or in touchinge them that ye Loue or in wordes, or by any other meanes, the dayes and the howres be necessary, and if any other thinge be necessary, ye must doe that thinge that is contayned, in the

Chapters

chapters of the first and ye 2d. booke, if it be neede that any breue be made, because of discord, Let the names before sayd be written in that breue, as Arator, Lapidator, &c. if the expiment be to giue any thinge to your Louers to eate or to drinke, because of discord first, Let that thinge be taken for the dayes and the howres apt for it, and when they be prepared, and ordered, put thise things before thee, and say; vbi es sompniator, arator, et Lapidator, temptator, et donorator, seminator, discordie et vbi est auditor odiu ponens et positor discordie et agatores et agatores inimicoru; coniuro vos et contestor p illu qui creauit vos et p illu qui ad hoc ministeriu vos ordinauit, et libenter faciatis talia opera, Rogo vos et deprecor quod ista faciatis ita q̄ q̄ vel que de ista comederit vel aliquo modo tetigerit, nudq̄ possuit ad concordia convocari; and afterward ye shall giue that thinge to your Louers, such an howre as it is sayd afterward, and it shall be; yf any expiment of Destruction be, Let it be made after the chapters pertayninge vnto such expiment, that be in the first and seucond booke and soe it is very trew: : : :

how expiments of mockinge ad Laughinge should be prepared

expiments

Experiments Ludybrious and derysions be made many wayes, whensoeuer any ~~expiment~~ transf= atorie whou it is sure make a day and an howre moste for him forit as it is sayd, aboue, and write all this expiment, as it is sayd in it, if it must be written in pap it must be writt as it is sayd of pap, and if it be not sayd of what it must be writt, ye must write it with the bloud of a balke, as it is sayed after of pen and Inke, and if in such the caractors be writt with the names they must be made, writt and wrought, soe as it is Contayned in the ~~in~~ chaptors of the first and ye 2d. booke, and whou it is soe ordained, hand before thod all that expiment, and say vpon it with a low voyce, in thy hoart thoso wordes, Seternol, abac, abdac; istac, restac, audaac, castrbac cobac, batoc, Lustor, crusator, derisor, besator, incarcerator, Adestote triumphatores et faciatis apparere talem rem sicut sitis quia omnes aspicientes sunt orbiculati et prospiciendo semp cogitauit in vestro fruitio vt videndo ~~talia~~ talia qualibet sit in Ludo et in eis

appeat

appeareat quod non est vtiatis et sedeatis et consecre tis istud breue vel incantamentu istud quia Jesus Nazarenus vos ad talia dedicauit;. after that breue or incantation, be made, Let it be ordayned such an howre as it is sayde, after of howres:. and the forsayd worde Abac, &c: ought to be writt in an experiment ordayned there, and if it be made otherwayes without the wordes aforsayed must be repeated how soeuer they be, and soe ye shall come to effect by gods grace, whose honor and glory be in euerlast= inge world Amen:. :.

How expiments extraordinary be prepared and ordayned:.

We haue sayd before of all expiments collected of all the world, and put together in certayne Chaptors, now followeth of experiments extraordinary, as ex= piments of hurtinge men, to cause them that they shall not Lye with there ~~wifs~~ wiues, and experiments of concord and other Like, and many other diuers expiments, as breuia, of many thinges, and other experiments,

And whatsoeuer be written of ye expiments in pap with pen and Inke, and in those experiments extraordinary that be for goodnes, howsoeuer they be,

Let

Let this oration be sayd and write in it as it should
be written, as we have sayd, O. Deus qui
feciſti omnia et qui nobis dediſti ad cognoscendu
bonu a malo p̄ sanctu nomen tuu quod ſ̄is
Litteris ſcriptu eſt et qualibet in ſe p̄ tot vnu
ex ſanctis nominibus ſicut ſcriptu eſt ~~Sma~~
S. a. e. ſob, h. h. h. d. G. et patir coabgis,
hac, faſ, mihi. hapais, zos, Joazat, Auereym,
tot, creator rc. concede nobis hoc exp̄imentu
in nominis manibus eſſe verū, and againe let
this goſpell be writt or ſayd vpon the exp̄i
ments, in illo tempore ductus eſt, Jeſus in
deſtum vt ~~temptetur~~ temptaretur a
diabolo, that done and all the goſpell ſayd,
ye ſhall worke after the howrs as it ſt
followth, and in ſuch exp̄iments extraordiary
that be mere for good then for euill, doe it
as it is ſaid, And in them onely that be prepō
for euill, Let theſe charmes be written and
ſayd withall ſolempnitie; Neſuanetida, didico
manſan, nosay, yſan, naſpazar, hors, ſolidnato-
res, crioxlatos, Vrizil, taugandu, in ſyon
ſacultacionnos, ſiu bracab vnadauun aruey,
affuſa, aſtary, ſominatorū, totius mali et
totius boni adeſtote in adiutoriū iſtius exp̄imenti
vt

vt p̄ vos conſecretur et confirmetur in virtute qual
ſcriptu habeatur in ſe obtineat p̄ ſanctiſſimam ſede
Adonay, et eius timorem qui ſine finē venit et regnat
deus in ſecula ſeculoru Amen:, afterward ſuffumigate
that broue, and ſprincle it with in the name of them
that can doe ſuch a thinge, then Let him worke
vpon ſuch an howre, and ſoe it is ſayd, of makinge
of all exp̄iments extraordinary good or euill, and
conſider whoſoeuer doth purpoſe to make any exp̄
iment aforeſayd, if one poynt of that we have writte
doe lacke of ye exp̄iments or craft, it ſhall neuer
come to effect, and if ye conſider and keepe ſtedfaſtly
in your memory all that we have written with the
chapters followinge, ye may flye ouer the winges
of the windes, and ſatiſfie your deſire in euery thinge;

Finis primi Libri Clauiculi
Salomoni;

Heare endeth the firſt prologue, and
heare beginneth the prologue of the 2d.
booke, as Ptolomeus the greacian wit-
neſſeth, that hath elucidated and made cleere
the ſecrett of ſecretts from obſcure
Darknes:

This Litle worke of my father Salomon is compoſed
and deuided into 2. bookes. and in the firſt Booke we have
ſhewed, how the artes and exp̄iments ſhould be prepared and
and how ye may know the fallacyes of the wordes of

exp̄iments

expriments, and what is necessary in the fallacyes of
that arte and expriments, in the operation of them
now we must see what is necessary in fullfillinge all
crafte and all expriments and all fallacyes, that
then we must take heede, that this marvelous
Secret come not into the handlinge of fooles,
for he that hath this Booke, and keepe well in
memory those things that be written therin, he
may well know all the fallacie of all crafte &
expriments, and make them no craft nor expriet
of whatsoeuer condition it be, can preuayle without
litle worke, and therefore the maker of crafte
or exorizatore of expriments if they haue not
and know not this worke, they can come by noe meanes
to the effect of any craft or expriment, therefore
I desire and conuire him, that shall haue this
secrett, that he deliuer it to noe man, except he
be a very secret fellow, faithfull and wise, &
and an Instructer of such craftes, I conuire
him by the body and bloud of christ, and by the
name that he ought to receaue, and by him that
can giue Life to his forme and take it away at
pleasure, and as he would keepe his owne Life
that he take not this worke to fooles, and if he
deliuer it except he be secret: I pray god the
Father that gaue me knowledge of such thinges, if
it be deliuered into mens handes foolishly, that such

Secretts

secretts that he purposeth to doe, may neuer come
to passe, and soe be it; Amen:: he that purposeth
to medle with this craft, must haue ptect and sure faith.

Finis prologue;

Heare begineth the rubrice of ỹ 2d. Book::

1 What howres the artes and expriments ought to be
fullfilled and exercised when they be prepared:
2. of Fastinge in Custody::
3. How the Conuirer should order himselfe::
4. of Bathes and how they should be.
5. How the fellowes and scollers should doe,
6. of clothinge and shooes.
7. of places where they should conuire, and where the crafts
should be exercised and made, and the experiments:
8. of ỹ knife, the sword vel. arthano, or the instruments
by what meanes they worke in the craft;
9. How the circles be made, and how ye should enter into ỹm:
10. of ỹ fumigations of all artes and expriments
11 of Water and Hsope, and how ye should worke.
12. of Light and fyer, and how ye should worke with them.
13. of ỹ precepts of all artes and expriments.
14 of pen and Inke, and other collowres, and how ye should
worke,
15. of virgin paper how ye should worke;
16. of a penne, and an Instrument to write withall,
17. of certayne bloud necessary in artes and expriments.
18. of a needle, and an Instrument of Iron, how to make them.
19. of Carectors to be written, how they should be wrought.

of

20. of the sacrifice, and how ~~they~~ it should be donne and wrought:
21. of ye silke or Linnen cloth to put the hallowed things in
22. of ye worke of Images, and of Astronomy::

Heare begineth the second Booke of the Clauicle of Salomon.

The first Chapters of howres, how artes and expimuts be completed:: i. Chapter.

In the first booke we entreated, of dayes and howres, & poynts necessary in preparinge craftes, or expimuts, now let vs Consider whou they be prepared and ordayned in there howres conuenient, what howre they ought to be exercised and Completed, if any art or expimut be prepared to speake with or to bride spiritts, whatsoeuer day or howre they be ordayned, as it is written in the art or expimet it is necessary; And whou he calleth thou that be created of ye Crackinge of ye fyer, they come with great earthquakes, of fyer, and the figure of thou is assembled to flames of fyer, and whou he calleth spirits created of ye water, they come with rayne, hayle, and Thunder, and such other: and whou he calleth spirits created of ye winde, they come like the ayer, and ye neede to feare none of these if ye keepe your precepts, as ye may se after in the chapter of precepts, and therefore, spirits of what condition soeuer they be, or of what soeuer elemunt

ought

ought not be called, except the time be fayre, and pleasant, the spirits created of ye fyer abideth in the east; Spirits created of fayrnes, abideth in the north; Spirits created of water, abideth in the west, Spirits created of the winde abideth in the south:/ Notifie that it shall be more sure and truer, your experiments to be made towards the east; alway doeinge thinges necessary toward that pt, other expiments as they that be extraordinary, and expiments of Loue, they be of more effect, if they be prepared toward the north, and note that after ye haue donne, one arte or expiment, and haue ~~ordered~~ ouded it, and kept it well, whensoeuer ye will on, that spirit eyther day or howre, or in any solemnity, ye may make experiment, and if with these howres, and poynts and all solemnities kept, if your art or expiment commeth not to effect, ye may know, that it is false, or ye be deceiued in some poynt, for if ye escape one poynt or howre ye shall neuer come to effect::

2. chap: how the Conuirer should order himself.

Marke this Chapter well, for in it Consisteth all the whole Science of the Clauicle, the maker of the artes or expiments first, must Concider what art or expiment, he entendeth to doe, and ought to write all that art or expiment in such pap and parchment as we shall speake of, and afterward he must marke well in what day this expiment must be prepared and begunne, and what is necessary in preparinge of it, or what he ought to adde or diminish in arts or expiments, and must marke in what day and howre, it should be donne, and whou it is soe prepared, he must remember in what place he will doe it, and soe before he begineth any thinge in this art, he must

remember

remember all necessary things conuenient for this
art, and when he hath remembered it, and marked it:
the coniurer must goe into his secret Chamber, or
some other place, soe that none know where he is ꝯ
none see him, and strippe himself naked, and haue a
bath prepared or coniured water, of such water as
we shall speake of, and let him take the water
and put it vpon the toppe of his head, soe that it
may runne downe vnto his feete, saying, domine
Jesu xpe qui formasti me nidiguꝫ et miserabileꝫ
peccatorem ad similitudinem tuam, benedicere et
sanctificare dignoris hanc aquam vt si mundificamen-
tuꝫ et salumentuꝫ mei corporis et animæ vt nulla
fallacia possit in me aliquo modo apparere omnipotes
et ineffabilis pater qui vnigenitum filium tuum a Joha-
nne Baptista in flumina Jordanis baptizari conces-
isti concedas quæso omnipotens quod aqua isti sit bapt-
izatus meus ita quod renouatus et mundificatus sum
ab omnibus peccatis ꝑteritis presentibus et futuris
ꝑ dominum nostrum Jesum xpum dñm. afterwards wash thy
self wholy in that water, and doe on linnen geare
next your body, as we shall show afterward, of gar-
ments, then let him abstayne him self at least 3.
dayes, from all vncleanes, and filthy comminge as
we shall afterward speake of, of fastinge, and
every day let him say this oration ones in the morninge
about 3. twise, and about 9. 3. times, about the
noontyde 4. times and when ye ought to goe into bed
5. times; and doe this vntill the 3d. day;.

Abraxio

Abraxio saac, asaoech, rumlas, filac, auabones, hyra, vel
byra, boulou, Cadodoch, achazol, zophito, pantj, haruchata,
baruchata, Adonay, eloy, emagꝫ abraxio, athedia, abarach,
~~tagini~~ Syammisl, mol, cadac, ora, oly, aya, amystra,
hugyma, mathea, dauid, dama, damay, rachol, beel, homa
segem, gomor, Jhesu, deus deus concede in vt ꝑ
posui que facere intendo, vt ꝑ te sanctissime Adonay,
merear adimplere et dñi nrm ed;. when these 3. dayes
be past, let him begin to prepare as it is sayd, the art
or experiment that he intendeth, to make; these 3. dayes
ought to be most cleanest and fayrest, before the day &
the howre of preparation;. after these 3. dayes ye
ought to begin to prepare, and looke for the howre when
ye must begin to worke; and when that howre is begonne
then worke afterward it may continue in euery howre
followinge, and all these aforsayd, the Coniurer ought todoe,
if he will bringe any to effect;.

of Fellowshippe

Tricomator, or the Instructer of the artes or exper-
iments, if he intend todoe any thinge he must remeber
what fellowshippe he purposeth to haue with him, in
euery art that ye vse circles, 3. followes, be necessary
and if he can get noe followes, let him take at the least
a dogge to be for his follow bound fast to him; and when the
maister hath followes, let him instruct them, and teach them
to know all busines, that he will doe, and how they must
keepe and doe, that ꝯ, the Coniurer telleth them, and shall
sweare to keepe and obserue his precepts, and if they doe
contrary in any poynt, it shalbe very like for them to dye,

and

remember all necessary thinges conuenient for this
art, and when he hath remembered it, and marked it:
the coniurer must goe into his secret Chamber, or
some other place, soe that none know where he is, or
none see him, and strippe himself naked, and haue a
bath prepared or conjured water, of such water as
we shall speake of, and Let him take the water
and put it vpon the toppe of his head, soe that it
may runne downe vnto his feete, saying, domine
Jesu xpe qui formasti me nudigud et miserabilem
peccatorem ad similitudinem tuam, benedicere et
sanctificare dignoris hanc aquam vt si mundificamen-
tu et salumentu mei corporis et animæ vt nulla
fallacia possit in me aliquo modo apparere omnipotes
et inestabilis pater qui vnigenitu filiu tuu a Johan-
me Baptista in flumine Jordanis baptizari conces-
isti concedat quæso omnipotens quod aqua isti sit bapt-
izatu mens ita quod renouatus et mundificatus sum
ab omnibus peccatis preteritis presentibus et futuris
& domine nostru Jesu xpu &c. afterwards wash thy
self wholy in that water, and doe on Linnen geare
next your body, as we shall show afterward, of gar-
ments, then Let him abstayne himself at Least 3.
dayes, from all vncleanes, and filthy conuersinge as
we shall afterward speake of, of fastinge, and
euery day Let him say this oration ones in the morninge
about 3. twise, and about 9. 3. times, about the
noone tyde 4. times and when ye ought to goe into bed
5. times; and doe this vntill the 3d. day;

Abraxio

Abraxio saac, asaoech, rumlas, filac, anabonas, hyra, vel
byra, boulou, Ladodoch, achazol, zophita, panty, haruchata,
baruchata, Adonay, eloy, emag, abraxio, athedia, abarach,
~~sagmi~~ Syammisy, mol, cadac, ora, oly, aya, amystra,
hugyma, mathea, dauid, dama, damay, rachol, beel, homa
segem, gomes, Jhesu, deus deus concede in vt ~~p~~ possimus
possi que facere intendo, vt ~~p~~ te sanctissime Adonay,
merear adimplere et dm nrm ed;. when these 3. dayes
be past, Let him begin to prepare as it is sayd, the art
or experiment that he intendeth to make; these 3. dayes
ought to be most cleanest and fayrest, before the day &
the howre of preparation;. after these 3. dayes ye
ought to begin to prepare, and Looke for the howre when
ye must begin to worke; and when that howre is begonne
then worke afterward it may continue in euery howre
followinge, and all these aforsayd, the Coniurer ought todoe,
if ~~re~~ he will bringe any to effect;.

of Fellowshippe

Tricomator, or the Instructor of the artes or exper-
iments, if he intend todoe any thinge he must remeber
what fellowshippe he purposeth to haue with him, in
euery art that ye vse circles, 3. fellowes, be necessary
and if he can get noe fellowes, Let him take at the Least
a dogge to be for his fellow bound fast to him; and when the
maister hath fellowes, Let him instruct them, and teach them
to know all busines, that he will doe, and how they must
keepe and doe, that ~~y~~, the Coniurer telleth them, and shall
sweare to keepe and obserue his precepts, and if they doe
contrary in any poynt, it shalbe very like for them to dye,

and

and when the scholars shall be taught and instructed the master shall take water Coniured, and entereth into some place secretly, and strippe his fellowes naked, and put water vpon there heads, that it may runne downe to there feete and the mr. shall say, renouati Baptizati et mundificati sitis in nomine patris et filij s. Sancti Amen:. ab omnibus peccatis vestris et q3 vtus altissimi descendat, sup vos et sup nos mouear semp vt implere valeamus desiderium nostri cordis:. then Let them doe on there gowne as there mr. did before, and obserue themselues as he did, and say 3. dayes the oration as the mr. did Then Let them follow the mr. in all thinges, when time and howre is for to doe any thinge, and if the mr. will haue for his fellow, first he shall baptize him with Coniured, and afterward fumigate him and Coniure him saynge Conuro et exorcisso te creatura N. p eũ qui te creauit et baptisso te et fumigo te in nomine patris et filij et Spiritus Sancti, Amen vt sis vorus et fidelis socius meus et amicus, and if ye will haue a Litle boy or a wench for your fellow in doeinge of any art, doe by them as ye did by the dogge, afterward pare all his nayles, with glasse, and say, Conuro te Immonem creaturam p patrem et filiũ et Spiritũ Sanctũ, p patrem Elymon, et p patrem Ebayl, et p patrem Elyon, qui non habent petestatem celandi nec negandi de omnibo quod interrogauero te

vt

vt mihi sis obediens et fidelis, then wash the child and baptize him with water Coniured, as it is sayd after of water, saynge, Sis renouatus et mundificatus vt nunquam Spiritus malignus in te manere possit, then fumigate him with fumigations, as we haue written after; and when your fellow or schollers be soe ordered, the mr. may doe all manor of artes surely without feare, for the safegard of body and soule, the maister and all his fellowes shall haue the pentacles written in pap such as we spake of after of virgin pap, and each one of them shall haue these pentacles when they be hallowed and beare them vpon yem in noble silke, with sweete and fragrant sauours, and then Let them not feare, for they be safe from all feare and perill, then Let them doe, what they intend to doe, they ought to be 3. followers without the master, but 6. or 8. or 9. while they doe after the maisters precepts;

If any man will worke in Nigromancy, first when he hath made all the ordinances, of artes from the first day of his inception, he must keepe himself and abstayne from all vnlawfull thinges, and from all Inquisition of his body from great eatinge and drinkinge, and from all filthy communication, and foole games, and from Leachery, and from fablinge and talkinge, and must haue in him all honesty, that he conjecture or thinke vpon, in speakinge in walkinge, in eatinge, in drinkinge, in all his executions, and these ought to be donne, for the space of 9. dayes, before the

day

day of his inception, and his scollers must be hau⁹ them
in like, maner, and within these 9. dayes, all thos
things ought ~~ought~~ to be prepared, necessary for
the arte⁹, that they may doe there arte stedfastly
the day and the howre of ỹ preparation, and to
worke and to fullfill it, day and howre of the
fullfillinge, of the arte, and in every one of these
9. dayes, before the inception of the worke, the
mr and his scholer must say, this oration, in the
mornings onse, ~~at~~ the euninge twise;

an oration to be sayd by the mr
and his scholers.

Domine deus omnipotens propitios ẽsto mihi pec-
atori q̃s non sum dignus Lenare oculos meos ad ce-
lum, ꝓpter peccata mea tu pius et misericors
pater qui Cananeã et publicanu vocasti ad pe-
nitentiã et mirimis verbis confessione introd-
uxisti Latronẽ in paradisu miserere mei deus
et ~~dimmit~~ dimitter mihi ~~de~~ omnia peccata mea
ego. N. indignus pater omniu creaturarũ ergo
te qud plenus es misericordia et pietate p̃ tuã
mansuetudinẽ clementiã prestare dignoris ut videre
possim p̃ te sanctissimũ patrẽ Sps omnes quos
capio Convocare q̃s ipsi corã presentia mea pate-
fiant ut quod desiderio completur p̃ te sanctis-
simũ, triumphator quia tu es ℣ benedictus p̃ oĩa
secula seculorũ Amen; ℟ Domine deus pater qui
sedes sup̃ cherubin et seraphin qui ꝓfunda abissi
intuenis ad te Lono manus meas in similitudinem

crucis

crucis tue ut cognitione tua requiem accipiam tu es.
N. requiem oĩbus qui omnem superbia humilias qui vi-
isti mortem, tu es domine requies nra tu es ꝓtectio vera
omnibus inuocantibus te ꝓtege me et defende me et
adiuua me et vivifica me in hoc articulo qud facere
intendo qui vivis et manes, in sempiterna secula, Amen,
And the 3. Last dayes before the inception of your
worke, Let him be content with a q̃ of meate onse, a
day, and it were better if he could bee content with bread
and water, and Let all abstinence be in that ~~to in that~~
time sayinge allwayes this oration before saye, and at the
Last, when the worke must begin, Let him be without meate
and drinke that day, and goe to the priest to be confessed
of his sinnes, or els let them confesse one an other, as if
they should dye, and in frute of pennance, one absolue
another, or els let every one of them goe into a farre
place, remoted from any company that day very early
and take pennance, of the high creator on this maner
Confiteor tibi xpe vna cu spu sancto corã sanctis
angelis tuis et corã presenti altare tuo et facie tue et
corã maiestate tua et cruce tua prostrati corã me quia
in peccatis conceptus sum, et in peccatis natus, fui, et in
peccatis nutritus sum, et in peccatis post babtismu vsq̃
in hanc horã conuersatus sum, confiteor etiam, et
as it is sayd before in the first booke, and the chapter
of artes magicall, and this sayde 3. times, with a pure
and contryte heart, standinge in a secrett place remoted,
take water and sope, and sprinke your face sayinge,
Asperges me domine et; ~~wassh~~ after that, wash thee

all

all wholy with such water as it is sayed, afterward of
bathes, after that, clothe your self as it is sayed of
clothes, after that fumigate your self, as it is
sayd afterward of fumigations, that done and
diligently observed, Let him goe to the place, ordar-
ynde, with all thinges necessary, and make a circle
as ye ought to make him, and make all thinges neces-
sary ready, and before ye begin to call any thinge
Let him make the foresaide Confession afterward in
forme of pennance, and of absolution, of there
sinnes, Let one kysse another, and let the scholers
doe all those aforesaid, Like the master, vnto this
poynt, after that Let the mr. guid his precepts to
the scholers, as it is sayed after of precepts, and
afterward, Let him be diligent to bringe his worke
to an ende, a Bath is necessary in artes, if ye
will doe any art, the last day of preparation
of your art all thinges necessary, the poyntes
and the dayes prepared, with a good faith, to a
quick fountayne, or a runninge flud, or to a place
haunge before hott water within your chamber
and doe off, all your clothes, and say, these Psalmes
Dominus Illuminatio, dixit insipiens, dixi custod-
iam, Salud me fac, cantemus domino, Confitemini
domino quonia Bonus, quicunq vult, and when
ye be naked as ye were borne, enter the bath
and say, exorsizo te creatura aque p illu qui te
in Locu hunc constituit vt tu sine mora aliqua
excutias odm spm et fantasia ne mihi nocere possit
p dominu nrm Ihesu xpm de fonsorem nostrum

qui

of ye Bath,

qui venit et regnat p infinita secula seculorum Amen;
In nõie patris et filij et spus sancti Amen; then Let him
began to wash himself all ouer sayinge; marbalia, musahà,
delsahà, anamalia, Latarihà, godalfarià, bathahina, gem-
maria, gamonaria, gogeofaria, Fossofaria, cedach, gochac,
godych, Fayl, royal, muhl, grafyl, Foyl, tranchyl, pugyl,
godof, angnot, tryfol, Sabat, Adonay, agla, ou, dl, Tetra-
gramaton, cedyon, agnofston, Stimulamaton, opranmaton,
and when ye have washed your self, goe out of the bath
blessinge thre sayinge, in nõie patris et filij et s. sancti
Amen, And sprinkle thy self with the water conjured
one such maner as it is sayd after of water and Hsope vpon
thy face sayinge, Aspges me domine et; and doe one
your clothes sayinge these 2. psalmes; domine ne in furore
beato quorũ, domine exaudi orationẽ, de profundis clamaui, misere mei deus
dm confundis cũ invocarem, confitebor tibi deus qm,
quomodo dilexi, in exitu Israel, in conspectu domine
probasti, And this Oration; Adonaye sanctissime el, potens
p potentissimu et corroborate nomen dni el forte
et admirabile p Laudatu mundu glorificatu vtuabile
bellu magnu et terribile, te adoro, te Laudo, te
glorifico, te benedicto te invoco, tibi gratias ago, vt hoc
balneum sit aqua salutaris vt omnis immundicia abluatur
et desiderii nostri cordis p te sanctissime Adonay,
possim modis omnibus adimplere, tribuas, pater omnũ
Creaturarũ quesso qui vivis et regnas p infinita secula
seculorũ Amen; then take the salt Blessed after this
manner, Benedictio patris omnipotentis sit sup te creatura
salis vt one nocumentu de te exeat et omne bonum in te

Blesse of salt

intret

nitrot quia sine te hominis seculi viuere non possut
ideo te benedico et sanctifico vt me adiuues in
articulo isto qz aliqnis qui me cognoscat sine me
viuere non possit // then say, Benedicte omnia
opera, Then let him take spice of very fra-
grant sauour conjured as it followeth, of
suffumigations, and cast them in the Bath, or
flud that ye wash you in, likewise holonge them
in a silke cloth, of such that followeth of silke
cloth, and put the foresayd salt conjured, in the
foresayd cloth of silke, and sprinkle him with
such water as followeth of water; and put
that spice and salt in the sayd Bath; And
against doe off all your geare, and in the doenge
of, say these wordes, Armimon, mandeo, mzaron
mzabiron, paltebon, dyragon, Lamdido, Zaron,
Sutyn, vazara, gargon, ayryyron, Zarquoron
matuston, tamitacontate, tasiron, sarbion,
Dasazin, sanon, racuson, Zarmaton, stilon,
flomnon, Then goe into the bath and say these
Psalmes, Benedicte et Laudate, and wash, thy
self, closinge them saymgs, In nois patris et
filij et spiritus sancti, Amen; And then
goe out of ye bath and doe on your clothes and
then, that howre vpon your Linen geare doe one
such rayment as followeth of garments, and
soe proceede to complcate your worke on the

same

same manor, Let the scholers wash them and proceede
in there operation, the agents of the artes, must haue in
there opations white vestments vpon there wollen gar-
ments vpon the which, Let the foresayd pentacles be
sowed with such a needle as followeth of the needle
and Let them haue white hosen, vpon there hosen, in
which Let these signes be written; then Let
Let your shoes be of white Lether
wherein write the same signes with such poune and Inke
as followeth, and the hose and shoes, must be made within
the time of custody, that is within the 9. dayes, before
the inception of your worke, as it is sayd before of cust-
body, and in that time must be made preparaments, all
the clothinge that he weareth must be cleane, and the
master should haue a crowne of virgin paper, soe made
as it followeth of virgin pap, in the wh crowne, Let
these 4. names be written, agla, aglay, aglatha,
ahlaoth, with Inke or some other colour as we shall
speake after of, poun and Inke, and they must be
made in Capitall Letters, and every one of his followers
must haue other crownes, de carta mebrana, soe ordayned
as it followeth, de carta mebrana where write these
signes with some noble Colour, [illegible]. of such manor as it is after
sayd of poun and Inke, and vpon such vestiments, and
shoes before ye put them one say these Psalmes // domine
dns noster dne quis habitabit / dne exaudi orationem meam,

confitebor

Confitebor // ad dñm cū tribilarer, dñe non est exaltatū // quā dilecta // fundamenta // sup fluid babilanis // nisi dñs Laudate eū omnes gentes // Laudate puer dñe misereatur nostri // expurgat deus // After that fumigate; Then , and all your garments with such fumigations as followeth and sprinse with water such as followeth of water, afterward blesse them saynge, In noie patris et filij spus sancti Amen, And then doe one your clothes, and let your scholers doe likewise, and continue there worke, and when they shall put on there, Let every one say, Anchor, Anachor, amlor, theodoros, phagor, Janitor, p me vita Angelorū sanctorū dñe induamur vestibus salutis. vt hoc quod desidero possim producere ad effectū p te sanctissime adonay cuius regnū imperiū p manet p oia secula seculorū, Amen // the Vestimentes before sayd must be linen, and they were priests garmentes they were better /// marke the arter ought to be donne //

of the places wherin the artes must be donne //

The places must be hid and secrett or desert farre from the habitation of men, Let noe woman come there in any case, make the place goodly and wide & trimme, and hyde in the woods and caues, and places without dwellings, and make them goodly, some makes them on the topps of howses, and one the toppes of mountaynes, and in triuiall or quatriuiall places in flouds and ~~and~~ moryssh ground, and behind Woods and flouds, and in fieldes in gardens, and groues

and

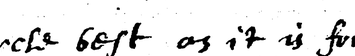
and in ~~the~~ streetes, and whatsoeuer dwellinge place it be, soe that it be donne secretly, it may be donne one the day as well as the night, but for to auoyde an ocation of stumblinge, a man may doe it on the day for sufetynnge of his body, but the place must be secret, and solytary, but if the conurer be sure and bold, it may be in the night, and they will come sooner, and then it may be in any place habitable and it shall be sure, when ye haue chosen one of those foresayd places, to make it by the day, or by the night, make that place goodly and fayre, broade and wide, but closed, one every side, eyther by wood or by water, and when ye make the place cleane, say ye ouer these Psalmes, Quare fremuerunt gentes, deus misereatis nostri, deus in noie tua, And fumigate that place with fumigeons followinge, and sprincle him with water and Hsope as it followeth, of water, and in such a place ye may doe all preparamentes of artes, and when ye will goe to the place to fulfill your arte, in the beginnige of your Journey, begin to say this oration; Lazay, gomag, nazay, orion, fortissimus todyon terribilis, el, Joth, heth, he, Vau, Zach, agla, adiuua me miserū peccatore et indignū qui anfus sum, talia secretissima noia nominare que nulli licet nisi in magnis periculis inuocare pce mihi domine si fefelli vel peccaui in aliquo qd ad tuā custodiā et securitatem et ad tuā fiduciā vado, in hoc articulo piculoso // And take water with you saynge the Lettany, Let the mr goe first, with water and Hsope saynge the Lettany, and his scholers answering

answeringe, but the first oration euery one of them
shoulde say in there minde, ye oration that they say
dayly in the time of custody of the 9. dayes before
the beginninge of his worke, and likewise let
them say the oration that there mr sayed onely
when he begonne to goe to the place, to beginne
his worke, and one must goe after another to
the place, Let the first scholer beare the
Sensor, and incence, makinge fragrant sauoures
of such as followeth of fumigations, Let the second
scholer beare paper and Bookes, pen and Inke,
and spices of fumigations, Let the 3d. scholer
beare the knife, and the knifes ordinated as foll
oweth Let the 4th Scholer beare the potts where
in they put fyer of ye coles in the which the
fumigation of spice must be put, And if they
be many Let the mr order them as he thinke
best, and Let them euer answer there mr. in
until they come to the place, and when they
be there, Let them put all things before sayd in a
remote place, as farre as pleaseth the maister
and they must goe ~~prepared~~ prepared as it is
sayed, And they ought to doe to a poynt, as there
mr did, Then the mr shall take the knife, as it
followeth soe ordinated as it is sayd of the knife
or els Let him take that Instruments, wherein

he

he may make the 5 circle best as it is found in the craft
that he intendeth to make, and Let him make the
circle as he shoulde, when the circle is made, and ordi:
nated, fumigated and crossed with water, and the scholers
exerted, and all thinges done and prepared, as is cont:
ynued in this chapter, and all preparations made and
standinge in such, because of compleatinge his arte
before he begine any Invocation,

of a Bell;

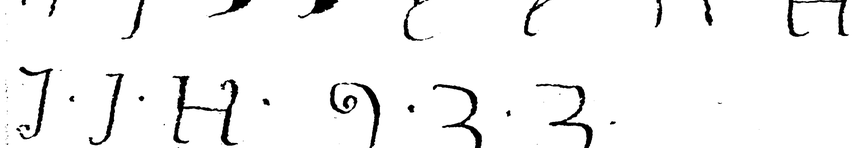
The master shall haue a bell, and towle 4. times tow:
ard the 4. partes of the world, with 4. pater nosters,
sayinge, euery part, vos omnes Spiritus et cognoscites pleine
arti ad finem nobis, Ves ve vobis ~~ut~~ et ostendi patiq vos
volo continue invocare et ideo facio vobis signum quod audire
debeatis q pati sumis, ad cohartandum vos, In that bell
ought to be written these names, a, v, o, B. y. as foll
heth, he, vau, and these Caracters with pen and Inke
as followeth to this,  ,
by the vertue of these names, the voyce of the bell shall
enter into there hearts, to cause them to feare and obay,
and that donne, Let them prosecute there worke, that they
may fulfill it, that they may rewle the circle and fumigati:
ons and soe proceede in there worke,

of a knife and a sworde and
other Instruments

It is necessary in operations of artes or experiments, to
haue swordes and knives and other Instruments of the
which circles may be made and other necessary opations.

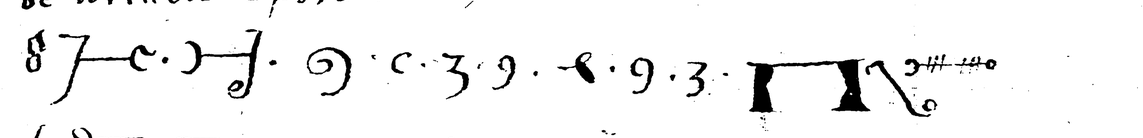
Let

Let him make a knife, of the forme followinge, of
Iron aucamee. with a white haft of Ivory yt
is tempered in the bloud of a goose and the Joyce
of pimpynell, and Let it be made one ☿ day &
his howre in the augmt of ye. D. and fullfill
from the first howre to ye 13.th howre, and
when he is made, cause to be Songe ouer him
x. masses // and write cu cinabrio conjured vp-
pon his haft, eyther with a needle or a ~~pen~~
~~quill~~ poyntell of Iron, of such as followeth of
a needle, with this figure



and fumigate ~~you~~ him with fumigations as
followeth, with such a knife as the circles
should be made with, if it be grevous for you
to make such a knife, finde some knife of the
foresaid fashion, with a haft all white or all
blacke, and write vpon manica or haft the fore-
said wordes, after the maner aforesaid of that
knife, and vpon the plate begininge from the
poynt write with encaustic conjured, Alpha et
omega, agla, Ja, el, ou, primogenitus, Syrnel.
afrnel, and cause to be sayd ouer this knife

3. masses, one of the holy ghost and 2. of our Lady and
fumigate him, with the fumigations followinge, and blesse
him with water as followeth, conjured sayinge, in nõe
patris filij et S. Sancti Amen, and put him in a silke
Cloth, of such as followeth, Vntil ye will worke, and of
that knife Let the circles of artes be made, and with
that knife, Let thinges necessary to the artes or expimets
be cut, // Likewise Let Artanus be made, but they noode not
to be put in any operation, Let other Instruments of
Iron or Stones, or rodds exorcised in artes or experiments
be consecrated on that mãner, if they be Instrumts
Let them be madeone ☿ dayes and his howre as it is said
of ye knife, and Arthano, and Let these that followeth
be written vpon them,



if they be Stones or rodds, they ought for
to be virginall of whatsoeuer wood they be &
cutt of at one cut with the knife aforesayd, in
the howre of ☿, and Let the foresayd caracters be
written vpon that rodde, with such strike as followeth
then say ouer that rodd these wordes, Adonay Sanctissime
el potens, tetragramaton, fortissime, saday, potentis-
sime, adegtote, et consecrate virgula istam quemadmodũ

Conuenit ꝑ te Sanctissime Adonay cuius regni notorit finir ꝑ omnia Secula Seculorū Amen; Then Let him be put in cleane place vntill ye worke, Swordes be necessarry in artes or expimentes, take the Swordes that ye worke withall after the maner followinge Let them be Scowred and cleane from the first howre of ☿. vnto the xij howre, and Let these wordes be written vpon his Syde, Lamor, Sidac, cethag, chorah, amilos, theodomos, theop hilos, ꝑsiconos dif, [illegible], chock, hoch, Ladomay ely dlyol, ysyh, dlya, Jach, dmamol, Saday, emanas, nazarel, sum qui sum, alpha et omega with cinobrio conuerted, then Let him be fumigate with fumigations followinge.

The Conuiration of the Sword.

Conuro te ensis ꝑ ista noia habraa, abrac, Tetragramaton, quod est aglane ꝙ tu in nullo opere nocere non possis, Conuro te ꝑ nomen Sanctū quod est onoyteon et purū stimulatorē et ꝑ festinatorē Elsofarbē, et ꝑ iustū omnipotē, et ꝑ hec nomina dei ineffabilia dgyrion, Vsirion, ofistion, dtiona, Vsiromis, brasm, ondla, pasri, rohin Zocoph, et ita noia, sother emanuel, sabaoth, adonay, primus et nouissimus,

Vrigenitus

vngenitus, via, vita, manus homo vsyon, primogenitus fons Sapientia, virtus, alpha et omega, caput finis, or, verbū, gloria, Splendor, Lux, Sol, Imago, fons, vitis, mons, Famma Fama, petra, Lapis, angulus, Sponsus, pastor, prophota, Sacerdos, athanatus, Fogirios, yskyros Ysus, yssyos ichyos panton crator, Jesus Alleluya ꝑ hec et alia noīa vos Conuro quod mihi nocere non possitis sed me in hoc mdo opere adiuetis, then Let these be put in a fayre place vntill the time that ye worke, as it is in the silke cloth, and with Such knifes and Swoordes and Instrumentes of Iron, and Arthano, and a rodd and a Staffe, as the artes and experimentes be done with;

heare followeth the forme and fashion of them.

Arthanos is made one ☿ day in the augment of the moone, and Let him be tempered in the Joyce of pine knoll, and the bloud of a goose; and 3. masses Songe ouer him, and be fumigate with Such fumigation as followeth, and Let them bathe them with Such water as followeth of water and Ysope, of the which arthano ought to be cutt all necessary thinges to artes or

experimentes

expiments, and of him must the circles be made, about testas of the fumigations, and that is the ~~duty~~ deuty of this artanus, Likewise Let the swordes and sphdanes be consecrated, that they be new and virgin from, and neuer occupidd in any worke, for if it were made otherwise, it would not profit,

how the Circles be made

The Circles be made one this manner, when ye be in a place where ~~where~~ ye will make a circle withall preparaments and necessary artes and expiments, take the knife beforesayd in your hand that we speake of now, and fasten him the earth in the middes of ye place where ye will make your circle Then take a corde of the Lenghte of 9 foote, one both partes, from the east, from the west, from ye south, and the north, and put a signe, and in this signe in the middes make a circle of that artes that ye will haue with the forsaid knife Leauinge an outringe from the north, pt to come into the circle and goeinge out, and beyond the circle of the arte make an other circle a foote of, ~~with~~ the forsayde knife, alwayes Leauinge one gate, before another and Likewise make another circle beyond them ye demi foote, Leauinge and outringe, and within the two circles that be yond the circle of arte make pentacles, with the names of our Sauiour as it

followeth

followeth, of the forme of the circle, and about the circle that is beyond by a foote, make crosses as is in the circle beyond that circle, make a squard circle as all thinges appeareth heare one the other side, in the circle made to the eye, In the summyte of euery corner let a Litle roundle be made, wherein the pott with good coles, and spices shall be put, and let one sword be fastned in the ground by a foote behinde the pott as it followeth, that donne Let the mr of the art take his followers and bringe them throw the outringe into the circle, of the art, and Let them Lookd toward ye pts of ye world and admonish them as it is sayd after of precepts, and Let the follow towards the east hand pound Inke and pap, Let each one of the other hand hand a cleane sworde in his hand soe that the remnante hand a sworde they hold in there handes by the pomell, soe that they moond them not that be fastned by the potts, & the swordes that they hold in there handes, be forbiti Like other, and Let the mr goe out of the circle and kindle the fyer of ye potts and put in the spice coniured, as it followeth, of fumigations, and Let him haue a greese candle coniured in his hand as it followdth of candles and let him Light it, and put it into a Lanthorne made ready and Let him reforme the circle againe and close the outringe and warne his followers againe, and take a boll followinge and doe as it is sayd of the chapter of places, then Let him fumigate himself and his followers with a sensor, and the circle with fumigations followinge and sprincle himself his

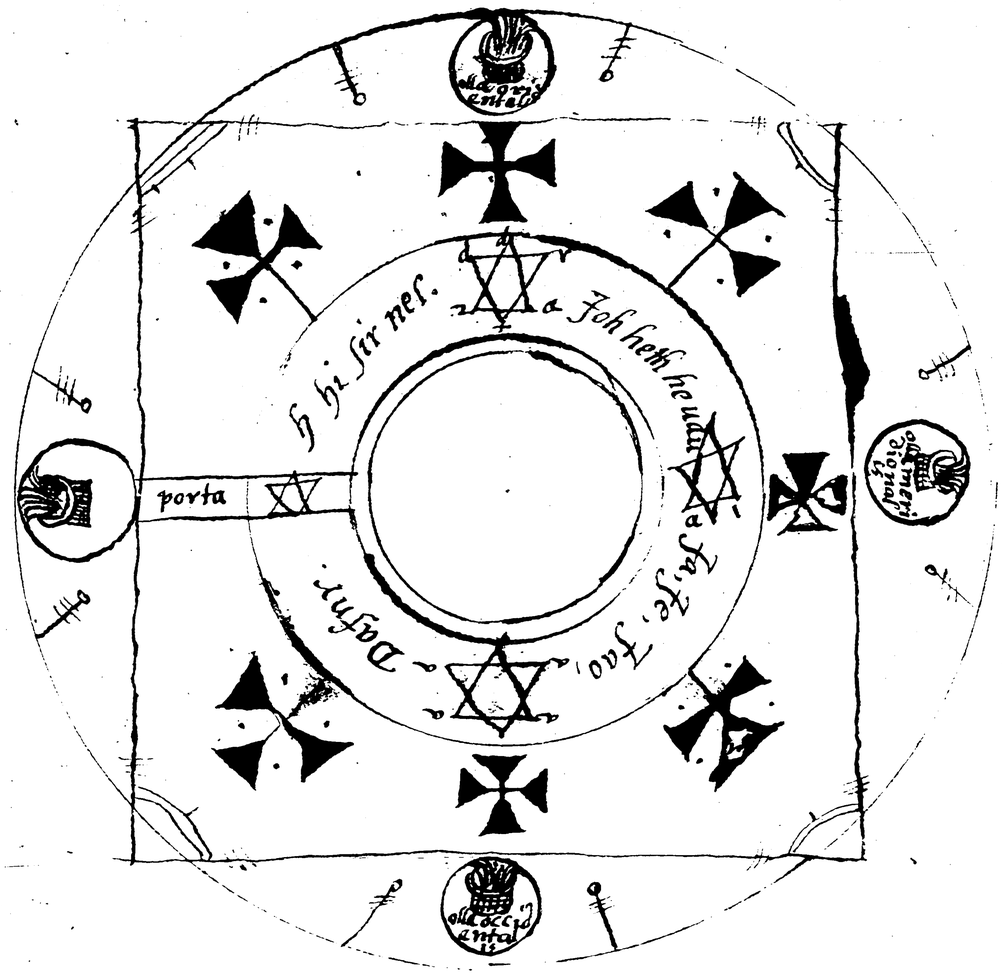
followers

fellowes, and the place with water and Ysope conjured as it followeth ~~out~~ of water, and when all this is prepared, Let all solemnityes be there prepared yt be contayned about in the first and second booke. After that, Let the mr. begynne to say standinge in the middes of ye circle, with a knife fastned at his foote and there Let the hole be toward the east, gmria of the art that he purposeth to make and after Let him say it they come not, his conjurations and orations that be contayned in the first booke in the chapters of all artes and see ye must doe, if ye will come to effect.

Heare Followeth one the other side

The forme of the circle whosoever be in such a circle shall be as sure as in a very stronge castle whom no man doth to feare nothinge

ex alia Litoria



of Fumigations of all Artes
and experimentes

Diuerse fumygations be in Artes and experimentes
some odoriferous, some stinkinge, if it be odoriferous
take incense, Lignū Aloes saffron, mirre, muske, costū
and say ouer it, Deus Abraham, deus Isaack, deus
Jacob, benedic hanc creaturam spē et vim et vtutē
suā aphā vt hostis fantasma intrare non possit in
ea p̄ deū nostrū Jesū filiū tuum q̄ viuit et regnat
deus p̄ oia seculorū Amen, exorcisco te cis in mundē
spūs sequd fantasma in noīe patris omnipotentis et
Jhesu xpe filij eius et spūs sancti vt cedas ab hac spēcie
thimiamatis cū omni fallacia et nequitia vt sit hec
spēs sanctificiata in noīe domini in noīe Jesu xpi vt
gestatis et adornatis ad virtutem a amplius spūs sancti
p̄cipiant ita vt vbicumq̄ hec spēs tacta vel incensa fuerit
in expugnando aliquem appropinquare non audeatis aut
aduersi inferre p̄sumatis adiurati p nomen dei patris omn:
ipotentis et xp̄i Jesu filij eius benedic dne creaturā istā
vt remedium salutare humani generis et nostrorū corporū
et animarū saluacō p̄ inuocationem nominis tui vtri
quacumq̄ opera fuerit hec creatura spēi sanitatē corporis
et animē p̄cipiat p̄ dm̄ nostrū et

After that sprinckle the forsayd spices with holy water
as followeth, and put it in new silke cloth, and there let
it be vntill the worke with it, that done, when ye will
put it in the fyer, make new fyer of new coles and in

new

new potts, vitreats both within and without, say
ouer before ye put in the spice

The Conjuration of ye Fyer.

Exorizo te creatura ignis p quē facta sunt oia
vt sine mora aliqua dyscias fantasmata vt nocere
non possunt in aliquo opore naturā humanā p
invocationem altissimi creatoris, Benedic
domine creaturā istā vt sanctificiata et bene-
dicta sit in collaudationem nois tui sancti vt
millū nocumentū sit gestantibus et videntibus p
dm nostrū etc. That done put the pott and ye
fyer, and the coles, in what opation ye will to
make sweete smellinge of sauour, and when ye
will fumigate any thinge, put such fyer, and such
spice, soe conjured in a sensor, and make a fu-
migation in what soeuer part ye will

If it noedeth in any art or exprment, that the
spice must be stinkinge as brimstone hazar, Lacry
and other foule spices, say this ouer it, Adonay,
Eadray, dalmay, salmay, almay, sadray, eloy, p
invocationem sanctissimi nominis tui domine sancte
pater dona nobis anpliud vt hec spes nro adiut-
orio de vi in quibus ad opdrani voluerimus et
omne fantasma exeat de da et Benedicetur et
sanctificetur in noie tuo pater potentissime
when that is done, sprincle it with such water
as followeth, and put it in a pipe, and put vppe

that

pipe in such new cloth as followeth, of silke and there
let it be, vntill ye worke with it, and let that
cloth be euer kept in a fayre place, and well sauoring
after that, fumigate in what pt ye will, necessary
and by gods healpe ye shall obtayne your purpose,

of water and Hsope,,

If it be necessary many art to sprincle holy water
conjure it one this manr, the first day of ☿ and in
his howre conjure the salt and water hauinge a sensor
with spices conjured, as it followeth on his howre conjure
the spice with like conjuration, as it is sayd of fumiga
tions, take a vessell of pewter or of earth glased, or
glasse, and fill him with pure water of the quicke foun-
tayne, and take salt conjured on this manr, Sabaoth
messias, tetragramaton, Emanuell, Cadyon, fortis fana
turris fortitudinis sanctificare et benedicere dignetis
hanc creaturā salis vt sit nostrū auxiliū et Juvamē
And put it in the vessell of water, and say ouer that
water, the 7. Psalmes, Domine ne in furore, beati
quorū,, dne ne in furore,, dne exaudi,, And this oration
Tu, N, dne deus meus es, requies mea, tu es, vita mea
vera admira me clementissime pater sicut ego spero
in te, deus Abraham, deus Isaac, deus Jacob, deus
angelorū, deus archangelorū, deus Sphetarū deus
patriarcharū, deus apostolorū, deus martirū deus con-
fessorū, deus virginū et vituarū te supplico dne quvis
indignus, nomine sanctissimū tuū invoco p invocationē et

merita

merita, sanctorum, et sanctarum tuarum Benedicere
et sanctificare dignaris hanc aquam ut in loco
in quo aspsa fuerit sanitas animarum et corporum
nostrorum opus possit, p te sanctissime pater
cuius regni non erit finis p cuncta secula seculorum
Amen, Then make a Dassell of verveyn,
fennell primula, valerian, sage, myrit, maiorana,
basilisco, and bind all these hearbes, in a rodde of
hasle, that must be cut of at one cut, with
Arthana, as we have spoken of in the chapter
of the Knife, and in the chapter, how the pentacle
should be made,

whosoever will know the science of this Booke
howbeit it is deuided in many chapters, the prin-
ciples of opations, the same chapter should be the
principle, and nothinge without, this chapter, of
the arte, of Nigromancy can be donne,

Note what is to be done and
prepared first,

Thus ye must begin; first and principally Let
Artanus be made, with, these solemnities, as it
is sayd in the chapter of artanus, in one day of
☿ mercury in the augmentinge of the moone
early in the morninge cut an hazell ~~rood~~
rodde at one cutt and in that houre gather
and prepare hearbes, to make a Dassell, and
when he is made, cause to be songe over him

St

St Johns Gospell, In principio, then write upon
the rodde of Hasell of the which ye haue made maiew
of Dassell with a needle or a ~~penneknife~~ poynte of Iron
as followeth in these chapters

~~ooo~~ ~~iiio~~ Hio IOOI. SSSSS Re Gyczc

ξ ξ ſor a g B c q III ♢ o ϑ ϑ o ϑ

And afterward worke with this water sprinchinge with
Isope sme Dassell knowinge that in what soeuer pt
it be sprinkled all fantasies doo depte from that place, &
can make noe impediment, and this is the art that ought
to be occupied in all artes and exprimnts of artes, and
without this chapter noe operation of the clauicle
can be donne, A mathematicall man if he will doe
any art eyther by day or by night, he must haue Light
to make his circles and to reade, and to doe consecrations
necessary and note, that these Lightes must be donne and
had when ye will doe any opation eyther by day or by
night and these candles and Lightes, must be made in
one day of ☿, in his houre in the augmente of ☽ moone
and must be consecrated and afterward be put vp in a
silke cloth, vntill ye worke, and in euery chapter
of ☽ clauicle or in euery other operation, Let such
a candle be occupied as followeth,

of Candles and their Composition:

In the first day and houre that was shewed vnto you
that is ☿ take a threed of a silke worme made of
a mayde ♀ Let wickes be made, and vpon them Let candles
of wax be made of a new hyue that neuer made wax

before

before, and that is called Virgine wax, & fiant
grosse vt brachiu of half a pound, and when they
be made of a new hyve that nowe made wax
before, Let the signes be writte ouer them ||||||

Here followeth the Fourme.

With such a noode as followeth, then Let him say
ouer the candles these Psalmes, Benedic aia mea
Laudate dominu omes gentes, Te deum Laudmus, &
this oration, dne Jesu xpe da mihi peccatori
fonsa & intellectu & intelligā te timere, credere,
amare, & laudare, orare, gratias agere, p̄dor
fidem rectā & bonā voluntatem concede mihi
fidem rectā charitatem p̄fectam, dona mihi
humilitatem & sapientiam & vera emendationem
bonā p̄sideratiā & fidem p̄fectā concede mihi
dominē, antequam moriar & antequā mors
puniat & antequā tantari me recipiant
et antequā flama comburat, deus meus me
derelinquas me deus salutaris meus, Then say,
In noīa patris & filij & spūs sancti Amen,
exorciso te creatura cere p̄ illū qui solo verbo
cuncta creauit q̄ tu incontinenti expellas oēm
fantasiā & omnem fallaciā & ni te astutus
altissime & luminare possis nobis coram ita quā
omnis timor & panor fugiat a nobis,
That donne Sprincle it with water aforesayd
and fumigate it With fumigations aboue

written

written, and tyne it sayinge, exorciso te creatura ignis
in noīe patris & filij & spiritu s̄ti Amen, & p̄ p̄m
nomen dni · ou aj p̄m verbum quod dicitur fiat lux.
p̄m nomen victoriis in noīe sancte & individue trinitatis
hac toridusi Ritimisis, Ryon, Adonay, Saluagla, salua
mane manete quod tu incontinenti accipias vim & virtutem
a creatore omnium creaturarum vt luminare possis corda
spūm omīm vt hic coram nobis appareant sine fallacia & ni
veritate & non cui falsitate humiles & mansueti & sis
benedictus, in noīe patris & filij & s. sancti, Amen,
Then take a Lanthorne whereupon write these wordes with
pen and Inke, and in a compasse with capitall Letters,
Tetragrammaton Sabaoth, Adonay, Ecel, fareg, recel,
Ladomas, and Let the candles ond be put in it, & when he should
reade any thinge or consecrate or make or make a circle
one of y^e Fellowes must hold the candles ond followinge the
m^r. sayinge and doeinge all solemnities as it is sayed,

of all precepts of artes & experiments

We comand all conjurers that when they excogitate
or presume to doe any worke that before the inception
of any operation for the space of 9. dayes, he keepe
cleanes, and within those 9. dayes he prepare all thinges
necessary, and if those foresayd thinges be ordayned and conse-
rated, of a faithfull and trusty preist, clothed sindone in
those dayes it were of more efficacy, when you have ended
custody as it is sayd before of fastinge, in the day and the
howre in the chapters, of the arte, Let him goe to the place

ordayned

ordayned doeinge as it is sayd before of places, and
there Let him make a circle, as it is sayd before of circles
And when they be in the circles ordayned, Let the
m^r minyne such precepts to his scholers, that they
moove not from there places ordayned by any occasion,
if they should se great marvayles, if they should see
mountaynes and towres ~~falling~~ of fyer fallinge vpon
them, if they should see there father and mother
slayne, if they should see the world almost at an end
for any adversity that they see, Let them not move,
for all this that we have sayd canot hurt them,
After those many tribulations, inordinate and dull
favoured nations shall come foorth, after that nat-
ions some what fayre, then shall well favanoured
people came mookely and without any furor, yet Let
the ~~fools~~ scholers stand with there heads downwards
and all shall passe by, and if they thinke it grevious
to be hold these thinges Let them hide there eyes with
there garmonts, and Let the m^r like a stronge man
comfort them sayinge, feare ye not, for we have all-
most our purpose, At the East will come the King
of Kinges, and emperour of them, and Kinges and
princes and greate estates with him, and a great
company bringinge with them all kinde of Instrumonts
of sweete sounds and voyces, And if they would passe
by. Let the m^r say as if he were somwhat angry,
Whether goe ye, then every one will make a great
rumor and furor, and tempests and Lightninge
worse then in the beginninge then Let the scholers feare

nothinge

nothinge and by and by the m^r shall say, Let none of you
presume to goe hence, and Let him shew them the pontacles
and the scholers likewise shall open there pontacles toward y^e
p^ros, when they have shewed the pontacles, all there furour
and madnes shall cease, and then there dumpour shall say
from the time of Salomon, there was noe Conjurer could
see my presence, if that thinges were not that ye have
prepared and that ye shew vnto vs, and because ye compell
vs soe graciously & ~~before~~ because ye are of y^e progeny of
~~Pha~~ Salomon or of his fellowes, sow circulators have those
thinges whereby they may compell vs by our hurt and against
our will, we must come before thee, because we canot
defend our selves, nor say against the wordes that ye speake
and for feare of the pontacles we willbe obedient and subiect
to the in all thy comaundments, then the m^r for himselfe and
for his fellowes, ought to make what petitions he will, and reach
it foorth to them written, and they will take it and doe your
Councell with his Kinges, afterward they will ~~those~~ giue thy petitions
and will say, that, & ye desire is donne, and incontinently they
will giue vnto you that, that ye desire then giue them Licence
as it is sayd, in the first booke in the chapter of all artes about
the ende ~~++++ ++++ ++++ ++++ ++++ ++++ ++++ ++++ ++++~~

Of Peme Inke and other Collcures.

When y^e should write any expriment or scripture necessary
for artes, ye must write it with such a peme, Take a
Lind Gander and plucke of a feather of the right winge
and say in the ~~it~~ taking of, Arboy, narboy, nazay,

tamaray,

Tamary, Lyonar, atamar, blyo, Daamaar, expellatis
ab hac pœna omnem fallaciã vt in se retineat
veritatem, Afterward make the pœne with Arthana
before sayd Conceaved, and fumigate him with fumigatiõs
above sayde, and sprickle him with water aforesayed, &
then put him in such a silke cloth, as followeth,
that doune take a new paire of tables, eyther of ye
dark earthe, or of horne and write in a Compasse wth
such a needle as followeth, Foth, hoth, he, vau,
Anosbias, Ja, Ja, Ja, Anorondon, Sabaoth, and put
with in incanstu nou, and conjure it one this
manner, exorsizo te creatura incanstu p̃ anorondon, p̃ pure stimulatum, et p̃ nomen illius qui ẽia
potest vt tu sis in meo admitorio ad hoc quod prepare
vel operare voluero // if ye will write, with
saffron vel cinobrio distempered aut azuro,
or of whatsoeuer other colour ye will, in whatsoe-
euer horne or table they be, euer Let be written
with a Compasse the names aforesayde, as it is sayd
and Let such colloures be conjured after the mãner
afore sayd, Let them be fumigated with such
fumigations as it is sayd, and be sprinkled with such
water as above sayde, and write wit such a pœne
and incanst all things necessary for artes and exp
eriments, and if they be writ otherwise, or of any
other incant or coulour it would profitt nothinge
and all this must be donne in dayes and houres

ordinated

ordinated and be put vppe vntill ye worke ### ### ### +

of the Blood of a Becke ###

Let a Becke or Dormouse be taken alive, and conjured
with this conjuration, ### Camach, Lamnaah, mahiah,
dmah, cathah, marbac, alioc zamchac, volmath // adiuro
te vespertilio p̃ ~~at~~ patrem et filiũ et spũ sanctũ, et
p̃ omnes conjurationes mundi, et p̃ oia verba dur de
creatore in mundo quatenus sis in nostro ꝑmitio et
ribanou ### thou say, ô Angeli Adonay, aloe, et Angelum
adenel, estote in admitoriũ nrm̃ vt propter vos implebatur
ꝑmo // Then take such a needle as followeth, and pricke
the Becke vnder the right winge, and take the blood in
some cleane vessell, and say, Adonay, araton, essy, holoy,
haloe, hohyon, esseryon, sadday, deus dns, inenarrabilis dn-
amadel, Iheshu xpus este mãcitoriũ meũ vt sanguis iste
valeat in hoc quod tibi peciero et do do quod facere voluero
The Blood of a Becke may be taken otherwise, et
pistetur and Let him be put in pecia alba and Let him
be quest do strongly and take the blood as it is sayde in
the vessell, and Let the foresayd wordes be sayd, or els
ye may cutt of his heade with a glasse and take the blood & doe
as it is sayde, and if ye should doe otherwise ye should
haue not good blood, and of that blood ye must write many
experments, and if ye take not the blood on this manner, it
were nothinge worth, whensoeuer ye worke with the
blood of birdes or of beastes, of whatsoeuer kinde ye take
the blood, the wordes aforesaid must be sayd ouer the sayd

byrdes

byrdes or beastes as over the backe, and ye must slay the birdes of or beaste with Artham Artano aforsaid Conjured, and if yt worke otherwise, the blood of ye other byrde or beast shall not compleate the worke

of ye Penne or Instrument wherewith ye write the blood pt ++

Take of ye ~~softe~~ right feathers of a swallow the first feather that is called cultellus, that is stronger then any other feather, and say before ye plucke him ~~of~~ away, O, angeli mutuel, et mumel, esto mihi adiutorio nostro vt cū hac penna scribere possum oia experimenta qs p te et in tuo noīe incipiatur et p altissimū creatorem finiantur After that let him make him with a knife Artano conjured, and write vpon the side of ye pound, with such a needle as followeth, this name Anerouston, Then say vpon ye pen this Psalme ++ Ecce quam bonū // Te deum // and Let him be fumigated, and sprinkled as the blood was and put in a white cloth of silke as followeth, Likewise Let other Instruments be consecrated that be writt with any blood et ++

of Virgine Lapper

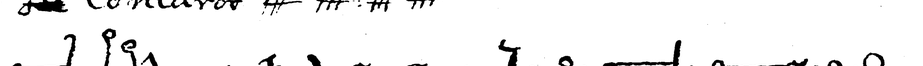
In many experiments and artes, virgine pap is necessary: Virgin pap is of a beast that never had copulation male or female // pap not borne is called, that, that is drawen out of the body of a dead beast or of a beast that is borne dead, therefore take the paper vnborne of any beast one ♃ day, and howne & board it where noe man may see you, and have artany

With

with you, Conjured, And finde a reede immaculate and pure and stripp him cleane from all his leaves, and when he is mundified, say over him this Conjuration // Conjuro te Canna p ~~qs~~ similem xpus fluxus fuerit et p idem deus qui te creauit Ita vt capias vim et virtutem in scoriando hanc cartā oia qud in hac carta scripsero ad effectū ducantur p illud qui vivit et regnat p omnia secula seculorū Amen, Afterward say this Psalme, Deus Judicium tuum // and cutt ~~and~~ of at once the reede, with the forsayd artano, and make a knife of the sayd cane or reede with artano, and in the cane or reede Let these wordes be written, with the blood of one of ye consecrated byrdes, vt Sup angele, Adonay, Eloe, propter vos impleatur ~~s~~mo, then say this oration over the knife of ye reede, Deus qui p similem caman illusisti fusti p tuam misericordia et pietatem presta mihi vim et virtutem p invocationem sactorū et sanctarū tuarū et angelorū et archangelorū tuorū vt hanc cartā facere possum qs obtineat in se virtutem et oia qud de dicta carta sibut habeant effectū p deum qui te cū vivit et regnat in vnitate Spiritus sancti deus p omnia secula seculorū Amen, That sayd with the sayd reed knife, begine scoriare, the forsayd beast, not brus qui scorias, Sey, Lazay, Balmay, Dalmay adonay, Sadai, Tetragramaton, agnesteon, Ceeion, Orion, endroton, Athanatos, Theodomos, ~~Kyrios~~ Kyrios holyos agyos, Theophilos; angeli sancti dei adestote et virtutem hunc carte ~~carte~~ imponite qs p vos consecretur taliter qs oia qud in ea scribentur effectū habeant :. And with the forsayd Conjured

Salt

salt, ye must salt the skinne, and put him into the
some soe salted for the space of a day, Then take some
earthen vessell couered and in the Compasse of the
vessell, write those Caracters, with pen and Inke
about ~~the~~ Conuerse ## ## ## ##



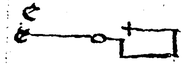
hzo, ttpo.) And in the foresayed vessell put the
flower calcis albe saynge, Onoy, Zoron, Lazion,
Zacaryon, typhyon, alyon, oceinomos, adestote et
implete hunc florem Benedictione et expellite de
eo omnem fallaciam vt carta que conficitur in ea
virtutem obtineat optatam, Then put such water
about saide of water, and put it in the foresaid flower
of Lime, and make thereof one Lattatam and m^y
put in the foresaid skinne that it may be made by
3. dayes, whose that 3. dayes be passed, shaue a-
way carnacew of the skinne, and calcinacw with
the sayed knife of the roode, Then make one
circle of the rodde of the hasle cutt of at one cutt
with artano about Conuerse, saynge these words
before ye cutt it, Adonay sanctissime pone
virtutem huic Ligno vt siccare possit hanc cartam
Virginem consecratam, Then take a threddfilatw
of a cleane mayd a virgine, and cause the mayde
to make a Longe corde, and in makinge the corde
Let her say, Pater Noster. Afterward fetch

fetch

fetch Little round stones, one the frosh water banke, &
in gatheringe them say, these wordes, Tetragramaton
fortis et sanctissime pone in his Lapillis virtutem et
curare possint carta istam et omnem fallaciam de ipsis
ejcias • vt ipsa carta peroptata possit obtinere virtutem
Then binde that pap in the said circle with the said corde
and stones saynge, Agla, Joth, hoth, ho, vau, ol, emanuel,
adestote ad Ligandum hanc cartam et custodiatis ipsam vt nulla
fallacia intrare possit in ea: ## And soe Let him say in the
shadow in thy howse secretly, that the ayre rodiat eamby
3. dayes, and when ye haue put him downe to dry, sprincle
him with water and Hsope, as it is sayed of Hsope and water
saynge in nomine patris et filij et S. Sti Amen et;
asperge ipsam domine Hsopo et mundabitur ab omni nequitia
et sup nivem dealbabitur, and 3. dayes after passed, Let it
be come from the circle with artano saynge, ## Ancor
anacor, amlos, Theodomos phagor, adestote in custodia hujus
carte, Then fumigate it fumigation vt supra, and put
him vppe in such a cleane cloth, as followeth of silke,
and by any meanes Let no woman see the sayd paper, and ye
doers of this arte, must be cleane and pure as it becometh
them, and if the virginne pap be made other wise then
it is sayd, any experiment that is written in the pap shall
neuer come to effect: if ye thinke it paynefull, to
make virginne pap after this manner aforesayed, Take
Virginne pap made ready as other paps, be of what soeuer
Virg. m^t. coast it will, Conuert it after the maner followinge,

But

but it is not of soe greate effect, as that other pap aforesayd, makinge a fumigation odoriferous spices as aboue said of fumigations, and put them in an earthen cuppe, in whose circute Let these carectors be written of such pouns and fnke as is aforesaid /.



Iacabpps oooo ddd ateee bb d. / And hold the pap in your hand ouer the fumigation sayinge, Angege, adonay, eloe, esto mihi in adiutoriu et protor vos implorator, Then Let him say pater noster, After that Let him say, Earay, Salmay, Dalnay, adonay, Sadag, Tetragramato and phenaton, cedyon, aryon, anorenaton, athanatos Theos, Theodomos, amios, pes, kyros, abos, Theophilos onoy, Zoron, Eargon, Lazaryon, Theophilon, Tisyon, alyon Occenomos, Zachariox, Sydion, agla, Foth, hoth, hi, vau, el, Emanuel, Fa-Fa, Vah, ancor, unios, Thoodonos angeli sancti dei adiuote et virtutem hunc carte impnite et p vos consecrotur Taliter q oia que scribentur in da mse rei obtineat vtutem et ois fallacia in se extra ipsas cartas effugiat coadiuante patre et filio et spiu sancto, Amen Then say these Psalmes, Deus Judicium // te deum // Laudate dnm // ecce nunc // Benedicite // And then say this Conjuration, Conjuro te carta p ista verba que dicuntur de creatore p illud qui potest tribuere

et

et auersare quatenus in te obtineas virtutem q oia quę sup te scribentur ad effectu pueni valeant et q omnis fallacia exeat de te et inte introet ois vtritas sine mora, Then Let him be sprincled of the foresayd water Conjured and put it in such a cloth cleane as followeth of silke cloth and of such pap as appeareth in many expiments and after and because expiments be not thus ordayned they come to noe effect, ##

Of Virgine Wax /.

In many antes and expiments, wax or earth is occupied in makinge Images or Candells or other necessaries, It is to be noted that if any Image be of wax, or of earth, and that it is made be of Virginall and cleane, and the matter that ye wax or earth cometh of, be corrupted, the Images shall haue noe place, the virgine wax is of bees that neuer made feute, the virgine earth is that it is vnder ye earth ~~vnder~~ nye the water like clay, If any man will worke, with earth or wax, whether it be virgine wax or noe, before he ~~beginne~~ beginne his operation, Let him say this Conjuration ouer it, / Exorcizabor, excitabor, visitabor Adonyou, Lazemon, merrenon, asmidali Jamtali, cosmas, daspmas, ahonas, centmas, p̄ paridos, orriaos, narbomdas alamay, tachay, cophay, carnay, equet, dalynant, vernant componos, stios, galidos, Lyomdes, Cropholicos, ac estote mihi adiutoriu quia vos invoco in meo opere et p vos incipio et p vos finiatur // That said beginne to say these Psalmes ✠ Domine non est exaltatu // Domine quis habitauit // Dns exaudi //

Dns

Dne dns nr// ꝙ dilecta// expurgat dous// beati im-
maculati// Dous dorum// Deus in nõie tuo// Dous
Judicũ// Ecce qua bonũ// In exitu// In Conuertendo//
omnes gentes// dous dous meus respice// beati quorũ//
Miserere mei deus Secundũ// De profundis// Dne
probasti// Then make three masses to be songe
ouer the wax or earth, and fake and fumigate
it with fumigations conuinged saynge, Conuiro
et amnibo te cera p patrem omnipotentem qui
cuncta de nihilo creauit, et p nivocationem san-
ctorũ et Sanctarũ tuarũ et angelorũ et arch-
angelorũ ponas virtutem hanc cere et in nõie
tuo sanctificetur et benedicetur vt virtutem
obtineat quam obtamus, Then Sprincle it with ỹ
water about whereſaid, and as oft as yᵉ will, make
any operation of wax, or of earth before the
inception of your worke, ouer dod as it is layd in
this chapter aforeſaid, if yᵉ will bringe your
experiment to effect ## ## ## ## ##

of ỹ Noodle or Instrument
of Iron;

There be many Instruments found with a Needle
that we have spoken of, vpon Iupiters day and
his houre, make a needle or a poyntle of Iron
but Let it not be completed that houre, but vpon
venus day and her houre Let him be completed, and
bringe him to some privye place, and say ouer him,
Conuiro te acus p patrem et filiũ et Spũm Sanctũ

et

p omnes coniurationes ofno fuerit in mundo et p vtutem
Lapidem verborũ atque herbarũ et ad vltmũ p illũ qui
potest iudicare vivos et mortuos et seculũ p ignem
quod tu accipias a tali factore vim et virtutem que
nunquam sit fallacia in te ad scribendũ et faciendũ
ea que de te voluero// Then say domine quid multiplicati//
done dous meus in te Speraui// Confitebor tibi//
In domino ſt Confica// Conserua me domine// diliga te done//
Celi enarrant// dns regit me// Judicia me domine//
Nonli noli emulare// expectans expectaui// quemadmodũ//
Deus repulisti nos// Then Let 3. masses be songe ouer
it, then fumigate it with fumigations, vt supra// and
Sprincle him with water about conuined, and then put
him ſt vppe in a cleane Cloth as followeth of Silke, and
in the puttinge vpe say, Ramuchata, Lamet, Dalmaruc,
Besoalsaria, metalvalt, meddia, margata, modaria
baldaria, geodaria, comularia, maraya, gerotya
Labaamgia, amolsya, beayfama, andkarya, compariacon
Lamodon, cocoryon, en byon, mysson, candon, arcon,
cyson, tigron, enfraton, goon, gesson, bosset, agla,
aglay, aglatha, aglaoth, aglacia, meryonds, angeli
pissimi et optimi adestote custodes istius Instrumenti
for in many thinges necessary he is good and with that
needle many thinges necessary be written ## ## ##

of Virgine parchment & Bombace:

Ofton times carta membrana aut bombace aut edina aut pcorna, in exp̄iments and artes be very neceſsary, Let that parchment be taken and conſecrated as followeth // firſt put in the earthen cuppe ſence, conjured as it is ſaid of fumigations with quicke cobes, and ſay thoſe Pſalmes holdinge the parchment ouer the fumigation,

domine deus noster // dne dcaudi // deus deus meus // reſpice // dne quis habitabit // qua dilecta // with this conjuration // Bſmchet, Sadonos, Theophilos dne deus pater omnipotens qui omnia in ſapientia condidiſti qui habraa patrem fidelem in ſuum diligiſti eius ſemen ſicut ſtellas multiplicaſti qui moyſi ſuo tuo de medio rubo inflam̃a // ignea apparuiſti et nomen quod eſt, Ahyhye // eſtor aſſor / aſſor redemiſti qui populu ſuu mare ſiccis pedibus ambulare feciſti, qui moyſi ſerno tuo in monte Synay, Legem ſalutis dediſti // qui Salomoni filio dam regis Dauid precinctis hominibus, ſapientia tribuiſti tua ſuppliꝛ adoro maieſtatem ſupplicit̃ et tuam implore miſeꝛcordia vt in virtute tua iſte carte conſecrentur et prep̃arentur, quemadmodum

conuenit

conuenit et virtutem quam obtinere debent obtineant p te ſanctiſsme Adonay cuius regnu ſine fine p manet in ſecula ſeculorum Amen // Then ſprincle it with water and Ffope, and then Let 3. maſſes be ſayd ouer the parchment, and put him in a ſilke cloth, and Let the ſcholers beare the pap or pchment into the circle when they make there Artes, and bringe yem and Fnike ſuch as it is ſayd, vpon the which pap ye muſt write all your petitions, and all thinges that the Spiritts do tell you:

of the Carecters

Ff any will make any arte or exp̄iment wherein it is neceſsary to make Carecters in any pt Let him Write after this holy name, in the beginninge of the carecters, and in the end this name // Eye, Aſeroy, he Aſnolys, in Virgine papire conſecrated with your pennd and Fnke, and ſay ouer this name // our Lady matters and cauſe 9. maſſes to be ſonge ouer it, and beare it with thee in a cleane cloth as it is ſayde, of ye ſilke cloth, and as oft as ye

will

will, write carectors in the begininge and in the endinge of the carectors write this holy name aboue said sayinge, Altissime creator omnj Creaturarum p tua misericordia et protestatem tuo sanctissimo nomini quod ibi scriptu est imponat Virtutem vt sit custos carectarum istarum vt nulla fallacia sit in eis,, when it is sayd, and donne, write secretly the carectors that ye will make, and ye shall neuer be deceiued in any # # #

Of Sacrifyces # #

In many artes ye must doe sacrifice to the deills of diuerse sacrifices, some doth sacrifice of Blacke beastes and white, some of Blacke birdes or white, some of the blood of them, some take a gift of carectors or of scripture, some do sacrifice of meate or drinke, and if ye doe sacrifice of beasts that Beast of what condition soeuer it be, must be virginall, for they will the gladder and sooner receiue them, and obey; if ye doe

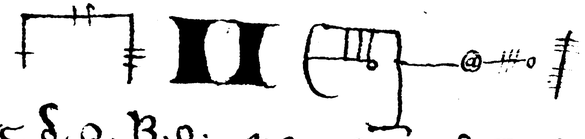
, sacrifice

sacrifice of the blood of beastes or byrdes, they must be pure and virginall, for the lesse that any thinge is corrupted the more efficacye it hath, They that sacrificeth of giftes or of Scripture, theye giftes must be ouergilded or paynted with some sure colour, and before ye reche any sacrifice to Spiritts say ouer that sacrifice, vos quibus hec sacrificia data vel debetur, estoti parati ad seruiendu mihi, then fumigate it with fumigations before rehersed, and sprincle it with coniured water and keepe it soe ordayned as longe as ye will, for the spiritts as it is contayned in the arte, to doe sacrifice they y doe sacrifice of meate and drinke, must make a Table without the circle ready with a Table cloth, with bread wine and water and cocks rosted sayinge when they be prepared, vbi estis vos qui coniurati estis ad hoc prandiu vel ad hanc cena ps Seruitis gratissime, Then fumigate them with fumigations aboue sayd and sprincle them with holy water and soe let it be, vntill they come to dinner or to supp and soe ye must doe sacrifice to

Spirits

spiritts, and they will come sooner againe

of the silke Cloth,

If any thinge be Consecrated by any occ-
ation, it must be put, in a silke cloth or
white Linen, and cleane, as thinges be of
more price, that be consecrated, Therefore
take a silke cloth of whatsoever coullor it
be and write these Caracters followinge
vpon it 
B, cc, 8.Q.B.O. pounde and Take
aboue Conjurde, and these names Likewise
Adonay, anosbias anoronoton, agla, athatatos,
agyos, ancor, anachor, ambs, Theocomos
agnosteton, cedyon, Lamot, cetelfares, cos,
Tetragramaton, Then fumigate it with
fumigations, and sprincle it with water a-
boue said, Then say these Psalmes ouer the
cloth, dne dns nr, dous judicia, dece nunc,
Te deu, te decet, Benedicite, Laudate dnm
de celis, dice qua bona, Then Celebrate ouer

then

then 9. masses, and Let it be put amounge
Sweete Spices, and kept in a Cleane place, and all
thinges that be consecrated, Let them be euer put in
such a place, and they shall euer haue effecte,

Let noe man marvayle of this Chapter for all the
Science of this booke is contaynede in this Chapter
and therefore he did assimulate this title of the
Images of Astrologye which be innumerable,
for it seemeth impossible to collect the science
of this booke in one, first ye must consider that
noe exprment whether he be Smale or greate, can
be made, and therefore the makers of artes and
exprments that knoweth not this booke can neuer
come to effect of any thinge, Therefore it
seemeth as a worke of Images to readde this worke
but he must readde from the beginnge to the ending
if ye will bringe any exprment to effect, Therefore
I desire him that shall haue this worke, that
he deliuer it to noe man, for the more he readde in
artes and exprments the lesse he shall know if he

keepe

keepe not this holy worke with a pure heart
if ye will be pfect in this science, first
ye must exercise in the beginnige of the
operation of this worke, on ☿ day and in his
howre in the augmentinge of the moone, prepe
artanus such as we spake of before, in the
Chapters of knyfes, and prepare artanus
and tarry for the day of mercury and his howre
in the augmentinge of the moone, and prepe
water and Fsope soe as we have said, and
that in any day of mercury and his houre
in the augmentinge of the moone, prepare
for the silke cloth as it is sayd; All this
preparde, any Chapter of this booke that
ye will make, Looke for mercurys day and
his howre in the augmt of the moone
and in that houre make all thinges ready
that is contayned in that Chapter, and when
ye will consecrate any thinge, of any other
Chapter, Let it be in a secret place as it is said

abou of places, and that houre have potts prepe
with cobs and Spices conjured, and Candles conjured
makinge a fumigation and have Lightes, and water
and Fsope prepared; and when ye will consecrate
any Chapter, when it is Consecrated put it vppe
in such a cloth as we have said, and soe of every
Chapter, and when all thinges be collected consec-
rated and prepared, then put them all in a silke
cloth and cause y· masse to be sayde over them, Then
ye must Looke for the day and the houre wherein ye
must beginne and end, and that, that shall be necessary
in that arte, ye shall take them without the cloth
without any Solemnitie, and when ye have
wrought put them in the cloth and soe of all other
artes, And therefore in this Chapter is briefly com-
prehended all the Science of this booke, and in it is
the beginninge and endinge of the Clauicle of
Salomon, wherefore ye must keepe this booke secrett;

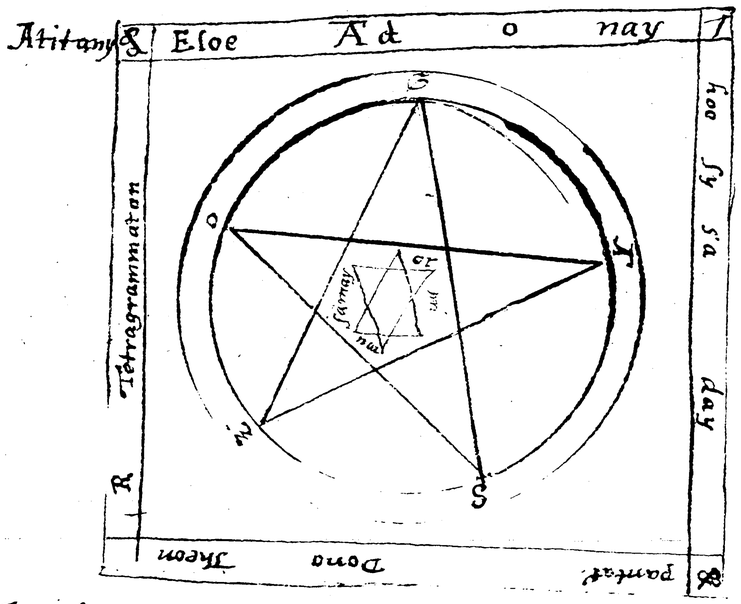
Explicit Clauicula Salomonis+

Hic incipit opus mirabile et vtile verissimum de 4or annulis sapientissimi salomonis

Primus annulus qui atitatny, actinctatyon nuncupatur debet esse purissimo de auro vel argento vel, ere albo purificato optime incipiat in die ☿ 2a vel 3a hora et operare in eo vsqz ad octauam qua preterita haud licitum est operari, et ita quod ☿ sit in sua exaltatione aut triplicitate aut facie aut domicilio in orizonte, si autem fuerit retrogradus in sua combustione, non est inter missionem et de alijs si non profecti fuerint in requieti die ☿ ☾ in pluribus ☿ proficiscitur, quod est 2a die ☿ Artifex ergo vt sit mundus tam anima tum corpore in tidisqz vestibus indutus ad annuli exp- erationem accedat, ista quod deus et nomen eius sit semp in corde et ore ipsius, Annulus quidem sit quadratus et in luminibus quadrati nomina dei insculpetur in medio quadrati ✡ pentaculum salomonis vt figura docebit et tum speciebus odoriferis suffumigetur annulus, deinde, consecr- atur ♃ cum thure albo, mastice cinamo. maiorana, alumine ligna aloes veleraco africano et sandalo, et costo his igitur in loco mundissimo reponatur, constringit aeris potestates et infernales principes ad voluntatem Artiste et

Valet

valet ad regum principes, irias, magnatum ac aliorum mitigat benevolentiam inducit super se potestatem in bello inimicum a corpore a presentia, malignum spiritum ejicit a corpore phantasma reprimit et in omnibus subuenit necessitatibus; Behold the figure vnderneath; ☞

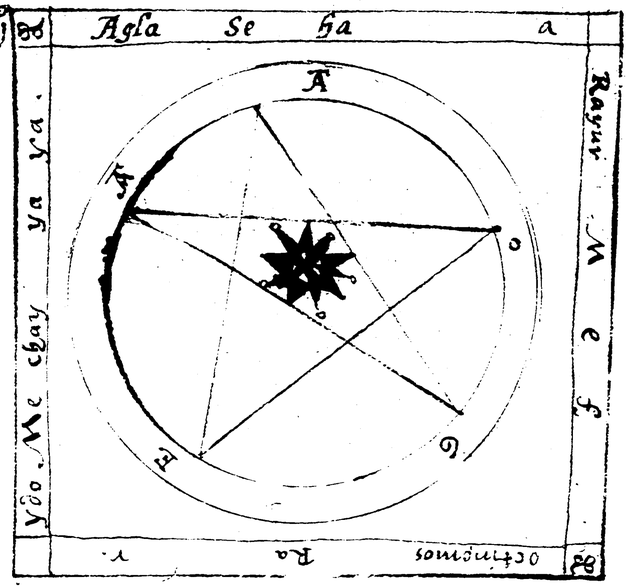


Annulus secundus iste fiat ex auro purissimo et argento vel ere albo purificato et modo cuius figura in sequente patebis operatur vero ☽ existente in 1a et 3a vel 5a et 9a vel 11a et 13a in die ☿ 2da vel 3a hora, Artifex ergo antequam incipiat operari ab omni pollu- tione et maxime in ventre caudat in die ☿ circa 2a vel 3a bene balneatus et albis vestibus indutus incipiat operari et dicat hac

nota

nomina, Boson, Bsamy, adonay, el, Sadey, oye, hey, node, hon, honr, Lorw, soge, Sohgen, Zobulo, heyos, hebulo fiat nobis dne in Virtute tua optamus et circa annulu incipiat operari si ℞ vero vsq 8am horam ꝑfici nō potest sequenti die ☿ vel altero ♃ finatur fiat quadratus cu Stella in medio vt figura monstratur sequenti sit fumigatus cu herbis odoriferis, deinde in Loco mundo conservetur, donec consecretur et valet ad oia artis magice experimenta et dicitur sine hoc anulo vix vllu experimentu fieri potest prodest in prelio in mari feris quoq vehemit irias potentu imitigat, inbat inter inimicos ista visibiles ⁊ invisibiles, febribus instat, et veneno, et credat deus in deo et vtuti anuli et ab omnī periculo Liberabitur sunt alie Litere; N. Z. S. E. o n. E. A. r. v. r. i. A. S. v. o. G. a. u n. o. r a. Doctinomos. y. E. o. s. C. b. a a. ℞ a A Z. b. n. Kahar, suffumigatur. cū aloes mirre albo in die qrto

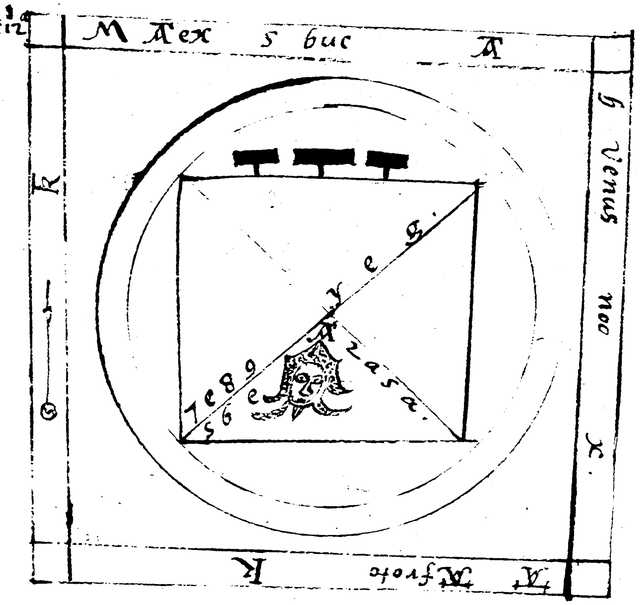
heare is the picture of the second ringe



Tertius annulus sicut Salomon Instituit fiat or
auro vel argento ☿ ore mundato suffumigatur cū
Signo aloes et mirre albo die ♀ris annulū incipiat
ogari quoniā ista est de substancia ♀ris ℔ tres dies
chastissimē viuat, attrite et pollutione abstineat i.ª
die ♀ris inter nobilium et post primā horā eiusdem
dici Artifex opus Annuli incipiat ☿ 1.ª hora et
operetur usq ad atum et si die illa non pficies
die ♄. intrante 2.da hora pficiatur vel usque ad
aliū diem ♀ris expectetur Cum Artifex operari
voluerit, hac noīa dicat, megala, vadeus, megualt
am, snadeus, detitus, dolapso sua, oro, doctatan,
dolapha, porsupsalo, itrane, dilectionis, ingeron,
effectū, beole, somachioli, Rey, Rayma celi vnctus
virtus, altissima, Sergoyze, celroy, roīb, sub-
regulari, disciplinā, tu quē os alpha et omega sup
omnia dominator, Altissimus concede potestate tua
vt hoc opus ad effectū veritatis ducatur, Amen
Annulus sit quadratus et in Lateribus sanctissima dei
noīa vt in figura patent sculpātur, Quibus
diligenter dispositis aqua Rosuica lauetur et
speciebus odoriferis ℞ suffumiga atq mundē conser-
vetur, iste est mirabilis inducit amorem maxime
mulierū et ira principū mitigat os valet in
fore regimaris magnam mulq mulierū acquirit

amiticia

amiticia et ad reges ℙsidias que et quas libet
potestates spiritū vniuersorū et est vtilis pro omnibus
rebus, Behold the pictur of ℙ rinze excitor apte.



Quartus annulus est sine quo Sapientissimus Salomon
nihil agebat sine in prelio sine in Consilio sine in
Judicio ipsū semp secū differebat Artifex quidem op.ris
Liquidam infundat aquā et sic pannis albis involuatur
cū ☿ suffumiga thimo albo artifex in die ♃. ☾ ♀ ☿
☽ incipiat dicat, Belzabray, ter dicatus, endyton,
Amia, olyama, moyboth, baruth, bacuus, Vamch, Lauacel,
adorkocus, inflaothot gebolat, adonay, deus inessabilis ℙ

quem

quem omnia facta sunt sine quo nihil fieri
potest, verum effectu huius anuli diuinitatis
tue dignitate pro vt affectamus nobis
consequi bona Amen, hoc 7es repetatur
in anulo operatione fuit autem annulus de
mercubriali decoratq; materia .i. electro. et
incipiatur opus die 27.a in mane anully quidem
sit, quadratur et in quadratura sanctissima
dei nomia sculpatur si nomia scribi non possunt
in quadratura scribantur in anuli virg, et
plura vt in figura docentur debet autem anuly
hic cum omni mundicie et veneratione custodi
si vero differas ipsum in regalem t curiam impiate
inanes gratia ab omnibus in oculis domi vestu tuu
probabebit in omni Consilio iudicibus monstrat
facundia delectationem subducit demones ac
malignos spiritos ad voluntatem differetis dat
invanem in prelio liberat demones malignos
spus soluit magiasq incantationes maris piculu
et venenu resistit dat impetraciones sup
nas vera et involuatur in pelle nigre capricli
mensis status habentis quia pro salutione
corporis melior invenire non potest, s fi

Achimhade-narius.

Salomon noster magister quedam edidit quedam celauit anuly
secundum quosda diuiditur in duobus quod die figure
debent figurari in vno annulo et duo capita in alio vnus
de auro altor de argento fieri debet altor de electro opus
mirabile, suffumigatur itaque primu de ligno Aloes, ri
aqua rosata infusio, et suffumigando dicat. 7. psalmos
Dominus illuminatione mea, vngat deus, quam dilecta,
Laudate dnm de celis, hoc quidem oportet dicere mane et sero,
et sic in mundo xipide reponatur solus scriendu est quod quisq
annulus propria habet conservatione, fiat igitur suffumigatio
de Thure albo, et nocte et die sit in oratione et bonam
spem habeat in deo sitq balneatus annulu fumigatu tenens

in

in pollice dextro dicens,// ## ## ## ## ## ## ## ## ## ##

Deus ineffabilis, deus vniuersalis, deus invisibilis, deus inestimabilis, deus incomutabilis, deus piissime, deus dulcissime, deus excelse, deus gloriose, deus immense, deus iuste, deus misericordie, ego Albanus indignus et plenus iniquitate et dolo [redacted] ad tua misserecordia orans et deprecans vt non respicias immemorabilia peccata mea, sed sicut, confusobisti misserori et humiliter preces exaudire ita me famulu tuu licet indignu exaudire digneris clamatem ad te pro hoc amulo sanctissimus noibus insignito et characteribus vt vtutes quas obtinere debeat, vt ydea voluntonice opis ministris virtutem et aereas et infernales potestates ad libitu suu constringat et subjiceat et cum conmurator voluerit congregare congregat et cu voluerit dispgat pgere dispgat valeat ante reges et pncipes ira eorum mittigat et benevolentia pncipes in eorum misericordia et ante hostes visibiles et invisibiles sit efficax

et

et certa ptexi ac in omnibus periculis subueniat te pstante qui vivis et regnas p omnia secula seculorum Amen //

Admiranda dictas, o ineffabilis trinitas o inexpabilis vnitas o gloriosa Diuinitas, o pfecta charitas o indiuisa claritas, ego albanus te invoco, adoro, te deprecor, quatenus consecretur, sanctificiatur et benedicatur iste amulus presens cum suis sanctissimus nominibus et propria qua scientissimus Salomon instituit obtineat virtutem vt ydeas vel autonicee opis ministret virtutem aereis et infernales ad libitu constringat et subjiciat potestates valeat ante indices et pncipes et benevolentia inducat pstante domino nro qui vivit in secula seculorum Amen.

Deinde removeas amulu a pollice dicens,//

Conjuro te metallici creatura p creatorem oim creaturarum cui omnes merito debent obedire et p sanctissima nomina que in te designantur et per decem Salomonis candenas et p eorum virtutes et thronum dei p qm sedem maiestatem diuinam et p arcana celestia vt vim et virtutem obtineas quam salomon instituit construas viriliter terreas aereasque

potestates

potestates obediut deferenti maiores subditos
principes incurrentur ante te credat venena
mortiua dtate Judices et pfidos Virtutem
obtineas, artis quoq mathematice opationem
confirmas pacta Conuiratione remoueatur
in medicatore et fiat fustumigatio de masticis

dicens Oratio ///

Enotsona, israel, eloy, adonay, chaburyth, sorsa-
ronoch, huchalao, Laphanoiheth, rohehaptha,
adonay, elod, habethiohe, benaptha, hubsaritare,
ychoth, alliadiortha, nostha, Zadobathui
habolcafor, hanoder, humiranotha, haylocha,
allua noarteria, ddibaraba, ng ondsmich, otha,
robolcahoha, hilethoca, nadroch, hu, hondetie
aquarius dno. prestate qui vivit, et regnat
deus p oia seculo seculorum Amen, t

hic ponatur in medio digito annulus et
fustumigatur cu thure albo et
thimiatnate dicens ttt ttt ttt tt

Oratio ///

Deus vniversi conditor orbis qui celu superal-
tidinem mubiu extendisti et terra in sua
stabilitate fundasti et mari terminu quem pterire
non potest tribuisti. Qui o. et .D^a. cetorisq stellas
in summo aere celi collocasti qui oia in sapientia

fecisti

fecisti qui 6^o die hominem ad imaginem tuam plasmasti
quem de limo terre et spiritu sancto tuo inspirasti
quem cu oba yrobaricantem de paradiso ejecisti qui
genus humanu in aqua diluuio p̄ delisti qui noe et
eos qui cu eo erant saluasti qui te abrahe sub triplici
p̄sone ad radicem mabre apparuisti, qui loth de subuersi-
one sodome et gomore liberasti qui moysi in medio rubi
in flama ignis apparuisti et Locutus fuisti qui populu
tuu de captiuitate adduxisti et in p̄ medio maris appuisti
aquas inimicas exire fecisti, qui danielem de lacu leonu
et susanna de falso crimine liberasti qui tres pueros de
camino ignis ardentis s̄t. sadrach mysac et obednego
illeso tabine fecisti qui p̄ ionam in ventre ceti, tribus diebq
et tribus noctibus illesum seruasti qui hec nr multa
mirabilia fecisti exaudi propitius orationem seruitui et
da huic famulo sanctissimis nominibus tuis insignito
virtutem quam salomon tua sancta virtute instituit ut
idem vel cuiuscunq operis ministros vtutem, Voluntas,
infernalesq potestates, et omnes malignos spūs
artista suo imperio constringat et subiiceat adque
libitu suu consentiat et cu voluerit congregare con-
gregat et cu voluerit disp̄dere disp̄dat valeat aute
reges et p̄ncipes ira illorum mittigat et benevolentiam
reddat et in iudicio p̄ualeq inanem postat, os aute
hostes visibiles et invisibiles sit efficax et certa ptexio

offensos

obsessos a domonibus potenter Liberet vouono resist-
it ac in oibus periculis subueniat et Consilium
conferat ~~et~~ Concedente dno deus cuius regnū
et imperiū sine fine ℣ manet. hic ponatur
Annulus in medio et fiat Suffumigatio de
alumina vel croco et assandalo, dicens ///
Eucheu, ~~adonay~~ adonay, hamonoratth, baruth,
hara, adonay, elostha, moloch, backlam, Latis
thorath, homoch, huchaod, hahold, mitha,
hamulo, bamichacha, adonachon, bachoram,
hothie, bronus, agenu riobulo, Asfoem, chamoth
rochochoste, concramusay, Solaamo, rolhomus
noarach, et regreas. Ancynhim, Lochim,
mulluto, vommas, Conachri, calamo, hima,
vatro, humana, rachalo, chaminio mesacalca,
nohazalua, hacta, humota, adonay, allotha,
allaazor, ~~nolach~~, nolach, maco, dno ℣stante
qui est summus benedictus in Secula. amen,
hic ponatur annulus in auriculari, et suffum-
igatio, fiat de Ligno, aloes dicat Psalmos //
dns illuminatio mea // dno ne in furore tuo arg
quod // in te domine // quam dilecta, deus in
nomine // ecce quam bonū // Laudati pueri,
Laudate dnm de celo, benedicite oia opa cum ex

oratione

oratione sequente, o gloriose Adonay, ℣ quem
creantur, omnia regnutur et confisent ad esto
propitius in vocationibus meis et presta clementer
vt annulus iste, Accymtatym cui nomen Salomon
imposuit virtutes quas obtinere debeat perfecte
et potenter obtineat ad subiugandos malignos Spus
vt Artiste voluit, nolunt, obediant et maduto
eius non possunt resistere sed velociter impleant
ira regni et potestatis mitigat et benebolentiam
inducat et in periculo terre et maris subueniat ab
hoste visibile et invisibile defendatur Liberet et
sanū custodiat illo prestante qui sedet in altissimis
et cuncta ℣ custodit cuius honor et potestas in
eternū ℣ manet. Amen, hic ponatur annulus in
pollice et fiat suffumigatio de costo dicens +++
O pie o iuste Adonay, quios sanctae noie et pietatis
origo rex regū et dns dominatiū qui sedes in
maiestate tua interius ℣funda abissi cernis omnia
regens, oia moderans, oia in virtute tua Cotinens
qui hominē ad ymaginem tuā plasmasti, vt in terra
sicut in celo gaudeas et glorificeris, omnis terra
adoret te deus et Psallat tibi, ego Abbanes indignus
dicam noie tuo Psalmū, vndo pissime immundissime
deus maiestatem tuam cum humili devotione supplex
expostuli et in virtute tua et dono gre tue. consequatur

et

~~otq~~ confirmetur Amulus iste et virtutem
qua institutus obtineat potenter sup malignos
Spus potestatem Artiste tribuat vt cum
vocati fuerint et statim ad vocem suam
de omni pte mundi conveniat et responsu
veraciter reddat mandato pficiat annulus
iste regos et potestates vbiq Conpescat et
iudices sibi iratos in benevolentia convertat
magicas atos solvat Spus ~~abiuratos~~ aliinatos
Thesaurorū Custodet dischudendo virtuose
Constringat in omnibus pceptis obedientem
solvat et protegat et inimicos visibiles quam
Invisibiles ppugnat illo pstante qui sup omnia
regnat et impat cui laus est et potestas
per eterna Secula. Amen, ///

hic ponatur annulus iudice et suffumigetur
de thure albo masculino thimiamato mastice
assandalo sino costo et de Ligno aloes dicens
Adonay mekothi, adonay, malal, adonay,
sanctha Sothzmē naboth, adonay, in quo omnes
creature sanctificate sunt misericordia tua
atq ineffabilem pietatem p hec sancta
noia invoco vt postulati licet indigno
famulo albano auxilium gre tue prestare
dignaris sup istud annulu sanctissimis tuis noibus

insignitus

insignitum, ou, ol, oloe, adonay sanē alpha et omega,
choha, hoosoue, hosion, ponta gruton, totragramaton
elephacor, oggnomos, onsy ytohaon stmunlatuton,
oliora, Messias, sother, emanuel, sabaoth adonay,
pantatē, primollis principiū, primogenitus sapi=
entia, virtus, gramaton, Sol, Splendor, Lux, gloria,
panis, via, viti, Vita, mors, hostiū mma, agnus
potra, Lapis, qud os verbū, Salus, angelus, Sponsus,
~~ptat~~ ~~pphta~~, pastor, sacerdos, Athanatos,
mediator, ovis, vitulus, serpens, aries, Leo, vermis,
Kyros, theos p hac sanctissima noia et alia qua
nominare non licenter te supplicit exposcito vt
presens Anulus cui nomē ~~actytatyn~~ actintatyn
Salomon imposuit sup oia demonia et malignos Spus
vtutem obtineat eosq ad libitu suu p huius anuli
virtutē exorzizans constringat iubeat regum principū
mittigat dilectione renascatur potenter in prolio et
necessitati corporis et aie sit laus et potestas
honor et gloria p eterna Secula, Amen, ,,
Tunc dicantur psalmi Laudate pueri Levavi oculos
de profundis, hoc fiat p 3.os dies antēq et tunc pone

pone subalbora donec tres missa celebrantur
sup eu ✠ et tum in loco mundo et odorifero
constituiatur ///

De annulo accingeli consecratione dycat in
suffumigatione annuli risanay, adonay, sadai,
hoyt, honham, zur, sogopos, hapuso, scul-
pondontatur eodem sermone et in suffumigat-
ione dicat hanc Conuiratiouem deus inestabilis
domine deus nr celi quarrant dne ne
2m beati quorū, in te dne speraui 2m 27
dilecta deus in noie tuo, Laudate dū quoniā
Laudate dum de celis, Consecratur, suffumiges
dum vt supra de thure rubrico et corde
contrito et humiliato, genibus annulo pollice
dextro dicens, oratio ;

Immensa et inestabilem pietatem tuam
piissime pater omnipotens eterne deus supp-
licitor, exoro tibi licet indigno famulo
tuo albano. angelum gre tue postulanti
spirare dignaris sup hunc annulū cui salomō
atingel nomen imposuit, sanctissimis tuis nōibus
insignitū vt et virtutem quam obtinere

Debet

debet habeat sup oia experimenta magicae artes vt
vera deuoiant et ad effectum pueniant, irias q̄
potestatū mitigat, inter inimicos tā visibilis
quā invisibilis sit vera pt̄ectio, visus deferentis dū
non deficiat ab omni morbo demoniaco, dum defendat
sanū et incolumem dū conscendat fons quoq̄ maris
vel prōlij piculū evacuet, febribus et veneno resistat
ac ab omni pericuło deferentem liberet p te pissime
pater qui dne nr es refugiū salus et protectio,
cuius nomen et imperiū sine fine permanet in
secula ~~del~~ seculorū Amen ///

Creator omiū rerū deus qui celū a terra seperasti
et mari terminū quem preterire non potest posuisti
omnibus creaturis de quatuor elementis, aere, igne,
aqua, terra. et firmam edidisti et imposuisti 4to die
creationis tuis et lunae et ceteras conedidisti stellas
post lucis creationem, angelos ministros tuos
creasti in 6o die, Adam de ~~limo~~ limo terre plas-
masti dumq̄ vitae spiraculū inspirasti decimas latere
Adam, sibi congem comittere ordinasti et ābos in
transgressionem precauerunt et ni hora g̃uos de paradiso
diecisti, et ante portas eius p̄custodiam, cherubim et
flamea gladiū posuisti gladius fuit ignis et murus

Peter

propter pcatū circūdatus ost, pdisus
chorubin angelica custodia insisti stimus
grate tam fuit pccatū pone Comodem
vt toto mundo non potest rōdiri quia nihil
iustius quam vt omnis creatura rationabilis
nihil prōponat voluntati creatoris quia maior
ost voluntas tua q̄ totus mundus descendat
igitur voluntas tua, pater pissime, super
nos et respice propitius ad opus manū trarū
sicut respexisti ad rationem salomonis qui
mille in gabaon tibi obtulit, et da huic famulo
tuis sanctissimus nominibus insignito virtutūq̄
Salomōis instituit, vt omnia experimenta, mathe-
matica artis vera rōddat iraq̄ potestatem
mittigat et inter amicos visibiles et invisibiles
sit vera ꝓtectio, visus deseruentis non deficiat
ab omni Lunatico morbo ipsū custodiat, sanum
et incolumem conservet et ab omni periculo
terre et maris ipsū liberet illo p̄sante et
adiuvante qui sedet in altissimis et verbo suo
cuncta creauit disponitq̄ cui ost honor et
g Gloria ꝑ eterna secula seculorū, Amēn,
hic ponatur in medio et suffumigatur cum alumina

ℓ

76 ~~74~~

t. craco vel assandalo, honchu. ōro., hic ponatur
annulus in vltimo digito et fuit suffumigatio de
Ligno aloes, dicens, dne deus nr. dne deus meus,
v, conserua, diligam te colienarrant, dne in virtute
a forte, deus in nomine deus fortitudinis nomine et inq.
Laudate pueri // Laudate dnm de celis,/ Laudate eum
omnes gentes Benedicite, Conciuro te figura metalli
et angeli compositā et sanctissimis dei nōibus con-
figuratū ꝑ deū vivū ꝑ deū verū et sanctū et ꝑ
virtutem omnipotētis dei, ꝑ ineffabilem ~~conscientia~~ tuā ꝑ anim-
ahā aute throni dei consistentia, ꝑ it seniores
qui in conspectu altissimi consistunt ad laudem
gloriam et honorem dei et ꝑ cel celorū virtutes,
et 9m. ordines angelorū, et ꝑ 12m. nōia Sancta
dei, quibus nominatur hebrayce, deus, ou, oly,
oloy, adonay, hya, ydiō, assere, yessdrayē alpha,
et omega, Tetragrammaton, et ꝑ alia nōia sactissima
qd nominare non licet, et ꝑ illud ineffabile nomē
dei, quod in fronte Aron tulit vt sanctificetur iste
annulus et conseceretur, quēadmodū instituit salomō
et ꝑdicta obtineat, virtutem prestatur dño nro
Jhesu xpo, cui honor et gloria ꝑ manet sine fine
Amen ////

oratio

Oratio.

Ineffabilis et eterna diuitas gloriosa virtus qui ante et ex dris et sola tua voluntate oia subiiciuntur qui iusto iudicio vocaris istis nōibus, alpha et omega tetragrāmaton, pater, animon, omonsion, messias, sother, emanuel, sabaoth, adonay, vnigenitus, via, vita, manus, homoroson, principiū, primogenitus, sapientia virtus, altissimus, caput, finis, o, verbū splendor, sol, gloria lux imago panis, flos, vitis mons, fama, petra, lapis, angelus, sponsus, pastor, pphēta, sacerdos, athanatos, yskyros, dkyson, ymas, theos, panthon, cratun, Jesus deus tuus. te adoro, te supplico, te tutis mentibus imploro quatenus p te annulus iste predicta quam obtinere debet virtutem obtineat, vt oia experimenta mathematice arti vera reddat, iraspq potestatu mittigat, et inter inimicos visibiles et invisibiles sit firma defensio deferenti visus non deficiat ab omni lunatico morbo sanū custodiat feris pestiferis mirabiliter resistit et ab omi periculo corporis et animē liberet, illo presentanti qui sup oia regnat et imperat, cuius laus honor et potestas p

manet

manet in eterna secula. Amen, hic ponatur annulus in pollice et fiat suffumigatio de mastice dicens, oratio.

Deus qui exaltasti celū a terra et dedisti aquas sup aquas et oia in sapientia et pietate tua fecisti, qui pōlm tuū filios Israel, p medium maris siccis pedibus ambulare fecisti, qui moysi seruo tuo in monte sinay, legem salutiferā et 40r annos plum tuū angelico pane satiasti precepta salutis dedisti sicut promiseras eisq in terrā promissionis p conduxisti deus universus conditor etc. Vt supra. alia oratio.

Domine deus pater omnipotens qui os creatorū omniū, quē os substantialis tam ineffabilis quā inestimabilis suauitatis vt angeli qui solem sua pulchritudine exoldunt in biter et insaciabiliter et te prospicere desiderant quia tu es deus fons et origo a quo bona cuncta procedūt qui tamen quam vis sis vbiq potentialiter tū intellectualiter in celo habitas substatialiter oibus tu totus es quia in nullo loco os impotentior quam in alio, sicut in celo et in terra tu nosceris oia presentia pertrita

et

et futura, quasi coroposita ꝙspitias, et an-
te quod fiorent ois hominū mores prorsus
angelorū voluntates, dicta, facta, cogitati-
ones ac si corporaliter videns predicasti
et mbocans. thos. 1. oia videns et quod factū
est ꝑtō in te factū est et sola tua bonita-
te mundū feciſti, et oia in sapiētia feciſti
et nihil vmꝓ quod inēsibile sit quam
quod sunt in animata insēsibilia et
mortua nobis, oia tibi viuūt et te credat
ordo sentiūt colū te sentit quod ob tuū
iussū incessabile roublatione. sompciunt
.O. et D. et stella te sentunt qui mone-
rabilem cursū seruando rōpetut, inferius
te et sentit quia quos dō legem sibi dat
custodiat, quanto magis ego homo quem
et imaginem et similitudinem tuā sanctam
constituisti vt in celo sicut in terra
laudes vt dicitur omnis terra adoret
te deus et psallat tibi iterū omnes spūs
laudit dnm. Ego Abbanus licet indignus
Psalmū dicā nōie suo vndo piissime et
misericordissime deus maiestatē cū humili-

deuotione cordis ꝑ contritione, desidero et supplicit
exoro, vt dono grē. tuæ consecretur iste annulus
profens vt virtutē qꝫ obtinere debet, obtineat
vt oia expmenta vt supra in offa; hic ponatur
Annulus in iudice vt fiat suffumigatio de thure
masculino thimiamata, mastice, ligno, aloes, et
costo dicens orationem,
Adonay, rex regū et dus dominatiū ꝑ quem oia
facta sunt cū gō constant oia quem tremūt
angeli et archangeli tibi obediunt ois creatores
mundi, te mboco te supplicit imploro quatenus
tua virtute bnedicetur et consecretur anulus
iste sanctissimi nominibus insignitis virtutem
qꝫ obtinere debet in se habeat supꝫ malignos
spus vt in ~~oratione~~ oratione

O pie, o iuste &c. hic dices hos Psalmos, Lauda
puori, Lobati, dō profundis, et hoc ꝑ tres dies
fiat duæ missæ supꝫ ea tu in loco mundissimo
custodi, Achimo consecratur abluatur et mundis
vestibusꝫ pueris indiatur et optio ligno aloes
suffumigetur, dicendo, hoc nomen Affrodices, yeston,
asara zoay, almosym almanuel, acocobayl, albacaym,

alsocab, algoym, hymloth, hamgol, alseymis
algoar, alsitor, altamor, hulpadra, Ysolam
moth, hic ponatur annulus in indice et fus
umiga de thure albo dycens, oratio.
Conuero te creat: et materias metalli in
formad anuli Comopositad p dem vinud et eum
et omnid creatord a quo oia facta consistunt
et p quem oia Composita regimine disponuntur
sub quo oia multitudo celestis exercitus
administrat in quo viuit oia p angelos domns
et virtutes p celd et terrad p mard et
oia que in eis sunt p solem et Lunad et
cetoras Stellas coli, p 12 signa zodaici et
et 7 or planetas craticas et quicquid est sub
celo et supra celd, et in terra, quicquid in
profundo maris conversatur, et quicquid in
arte habitat et in abisso viuit, p. 7. dona
Spus Sancti p sedem diuine maiestatis p sedē
tem sue throni et p eius iusticia et mise
ricordia, p eius natiuitatē, et p omnia sua
cim Vtutes sacrosanctas missarū que misse
ab huic celebrate sunt omnis, p omnes prophetas
et patriarchas p Legem moysi in monte

sinay

sinay, datū, et p duas tabulas moysi conscriptas,
quatenus in te obtineas eos virtutes quas salomō
constituit vt inducas amorem et benevolentiam
omnū tam virorū quā mulierū angelos q; omnes
generaliter constringere ad libitū, vi tuę potes-
tatis mitiges, et defendi rōdantur benuoli
serpentes eos venenosi cedunt eia maleficia
deuellat illo prestante qui sup eia regnat et p
quem eia regnantur, amen, hic ponatur annulus
in medio digito suffumiga cū almina et craco et
asgandalo dicens, oratio,
hodach, adonay, hammodosach, azoyaras, asi-
loimilath, betonace, handach, aialash, botor, chisboy
asochol, bothazo, zochore, mahona, babinana,
arthalid, pyrmutyn, bochio, locha, vbithotha,
fanū bocol, assodocha, vlothra, ychosel, mah-
adhi, iaham, hisdoshi, hisbeald, gedolam, alichdabicai,
aliatoham, bothi, balotha, vnas, Pathac, patach, toboy,
adonay, ozercha, osanna, imbodm, anadm, margoha,
halac, ya, adonay, symhadas, bothensso, othas, osialo,
Leeayzoyo, onoolo, adrohyd, hoy quatenus iste anulus
te fiunt creatore, virtutem, obtineat et misupnare

sidot

maiestatis solia, et cuncta potentes regis et
gubernas tibi honor et gloria p infinita secula
seculorū; Amen, hic ponatur annulus ri me-
dico dicens, mirabilis virtus, altissimi et
ineffabilis diuinitas, claritatis indiuise a pte
rationis signaculū, o Affran, haptuia cōgerit
Donatio inuocationū inuocando deprecando te
supna virtute maiestati et sanctorū dei
nomina noīm, qui solo verbo cuncta creauit
ex nichilo ut mihi te diffidenti obtindas oīo
inimititia in bonabolentia et amorem conuer
tas vendū etiam repella et oīa maleficia
dissoluat, prestanti domino qui te creabit
et tantā virtutem et dignitatem tibi attribu
it Amen, hic ponatur annulus in Auricu-
lari dicens, orationem hanc, Oratio

O, summe maiestatis ineffabilis essentia
et domine maiestatis Alpha et omega, carens
principio finē verbo finē tempore in oīa opa
possibilia sunt qui hominem ad ymaginem tuā
plasmasti et tuam di consieresti et dorm p-
adiso voluptatis collocasti, vnde p diabolicam

suasionem

suationem dicti atq ultimo tempore completionis
tue filium tuū ad saluandū mundos missisti et opa
manū tuarū que condidisti et languidū mundū
saluasti et pditū conseruasti, ego, Albanus Clemēter
tuā deuotā prece et humili voce atque deuotionē
miam exposculo, quatenus dnē gratia tua benedi-
catur, sanctificetur et consecretur annulus iste
reuerendissimis, affrodicis signis signatus figuris et
litteris circumscriptis dicta virtutem obtineat vt
eos in amorem conuertat odiū et inimitiā repel-
at, maleficia dissoluat, omnes aduersā potestates et
bonabolentiam et dilectionem ducat Amen, hic annulus
ponatur in pollice vt fyat, fumigatio dicens,
istam orationem, Oratio.

Venus benignissima que et Lucifer diceris domi-
natrix planetarū et admirabilis dulcedo, o, impiosa
virtus et fortitudo incendij te deprecor p ineffabi-
le magistrum et nomen terribile altissimi dei
qui sup oīa virtutem obtinet, et p solem cui sunt
amicaris, et p Lunā cui sunt p coniunctionē cor-
dadatis et .V. qui te sup omnes planetas diligit,
et tm quem oblico vultu aliquando respicions aduersaris,

et

et p̄ bellicosum ōr. qui modo in magna con-
sistit amititia, modo cum magna p̄sequitur
inimititia, et p̄ virtutem nobis assumo
creatore confessa p̄ signū. 8. in quo summa
potestate collocanda consistis, vbi est creatio
tua vbi, p̄valos et veritatem gloriaris,
Quatenus annulus iste margini tuæ figura
et noie noid prefsignatus in se obtinet virtutem
quia tua figura et imagine roborabile
cū tuo insignito noid fuge oia ad dñi t dña
dilectionem, virumd expellat, adeas spūs
et tartaros in obediētia et condolentia
inducat serpentes oes foro mortifice defe-
rentem cedant te prestante qui sup oia.
regnas deus in secula seculorū, Amen.
hic ponatur annulus in fudice fiat suffumig-
atio dicens orationem, Oratio,
preclara et splendissima virtus cui nomen
Lucifer, cui oia celica vouentur, et in
vna conmunguntur amititia cū diuina potestas
tanta tribuit virtutem et quor vis cōiungas quos
vis sepas et amicit amititia coniungis post

Discordia

discordia seminans vbi vis oris dulcis et amabilis
et ~~vbori~~ vbi viboris amara et serotissima, ego
Albanus te invoco in hac operatione ore adhupi
tibi venerabile in imagine tua cū suis literis
et figuris et dulcissimo tuo noie quadamodū
conbenit, O, signata, adesto pia miseris inv-
ocantibus dulce nomē tuū invocantibus p̄ nomē
dei vivi et veri pij misericordissimi quod tua nulla
valet creatura: resistere voluntate prestante dño
qui sedet in Altissimi et potenter iudicat oia cui
honor et gloria in secula seculorū Amen, deinde
suffumigetur spetiebus odoriferis et mundē cust-
odiatur Consecratio huius Acmihadnarij, et vt
operatur sit mundus et suffumigando dicat. 7 Psal:
Laudate dñm de celis, et tondatur annulus in
pollice, fiat suffumigatio de thure dicens, deus
ineffabilis p 3.or dies, fiat bis in die mane et sere,
deinde ponatur annulus in indice et fiat suffumigatio
de thure albo et thimiamate dicens Letania, hic po-
natur annulus in medio digito, deus universi qui hac
multa mirabilia fecisti, exaudi propitius orationem
meā et da huic anulo sanctissimis nominibus insignito
virtutem quam sapientissimus salomon elegantur

instituit

instituit vt omnes malignos spus sua Virtutem subiugare debet artista imperiu ad libitu suu conducet, obsessos a demonibus potenter liberet irias regud et potestatu mitiget, Thesauros occultos et res et occultus vere roboret et respondeat, vera et pestifera venena resistit et in omnibus periculis tam terre quam maris conferat ab omnibus visibilibus et invisibilibus defe-rentem salute et protegat prestante domino qui in altissimis sedet et cuncta gubernat ~~cuius gubernat~~, cuius regue gloriosu sine fine per manet qui vivit et regnat in secula seculorum Amen; hic ponatur in modico et fiat suffumigatio dicendo, glorioso, Adonay deinde suffumiga et ponatur in auriculari dicendo, O, pie, o Iuste, deinde in pollice et fiat suffumigatio de speciebus odoriferis dicens creator cum rorem deinde custodi in loco mundo et honesto et odorifero /

Explicit Liber de 4.or Annualis

An excellent medicine for ye stone

Take pellitory of the wall and dry it on a Tyle, and take the skins of 3. or 4. eggs the which is betweene the meate and the shell, and dry it vpon a tyle, take also an orenge poole and grate it, and a j.d waight of each of these yt is of the poulder of them, and mingle them togeather and take and date it vpon the poynt of a knyfe, that longe doune, then take Camomyle and seethe it in posset ale and take of it both in the morning and fast inge and also at night goeinge to bed and so vse it twise or thrise at the most

pbatu est sepius

What Stones and hearbes are appropiated vnto the 15. starres according to John Gower in his Booke intituled, de Confessione Amantis, the wch he Dedicated vnto Kmg Henry the eight;

1.ª Prima Stella. Vocatur, Aldeboran. cuius Lapis Carbunculus et herba. a Anabulla est.
2.ª Secunda stella, Vocatur, Clota, seu. Pliades, cuius Lapis christallu, et herba Feniculus est.
3.ª Algol. cuius Lapis Diamans. herba. heleborū nigrū.
4.ª Alhaiot, Lapis Saphirus, herba marubiū.
5.ª Canis maior. Lapis Berillus, herba, Sauma, est.
6.ª Canis minor, Lapis Achates, herba, Primula;
7. Arial, cuiq Lapis Gonza, herba, Celidonia, dst,
8. Alacorui, Lapis honochinus, herba, Lappacia.
9. Alaczel, cuius Lapis Smaragdus, herba, Salgea,
10. Almareth, Lapis Jaspis, herba, plantago,
11. Venenas, cuius Lapis. Adamas, et herba, Cicorea dst.
12. Alpheta, Lapis Topasion, herba, Rosmarineus.
13. Cor Scorpionis, Lapis Sardis, herba, Astrologia. (aristolochia
14. Boter cadent. Lapis chrisolitus, herba, Saturea,
15. Quintadecima stella vocatur, canda Scorpionis, cuiq Lapis calcidonis, et herba, maiorana est:.

Fncipit Liber hermetis tractans de 15. Stellis & de Lapidibꝫ et de 15. herbes. et de 15. Signis sic incipiente.

Sunt multa ~~alia~~ bona que antiqui ~~preces~~ Sapientissimi narrauerunt philosophi hermes Abhay domino ꝑr philosophorū antiquissimꝫ sapiens

Fncipit Liber Hermetis tractans de 15. Stellis. et de 15. Lapidibꝫ, et de 15. herbis, et de 15. harū rerū figuris, Sic incipiens.

Fnter multa alia bona quæ antiqui patres sapientissimi narrauerunt Philosophi, Hermes Abhay Dominꝫ Pater Philosophorū, antiquissimus sapiens, et quasi vnus ex benedictis a Deo Philosophis, Librū hunc edidit, diuisitque eum in quatuor partes, eo quod principaliter 4or rerū virtutes, videlicet, Stellarū, herbarū, Lapidū atqꝫ figurarū in eo continentur, dansqꝫ exemplū sapientiæ posteris vt eorū sapientia, non absconda̅tur, et ait, non moritur qui sapientiā Vivificat, et iterū ille, homo sapiens Comꝑbatr, cuius exempla in hoc seculo collaudantur, et omnis homo sapiens, et bonis moribꝫ illustratus Philosophus est; sapiens verò est qui res cognoscat prout sunt, et recte probari possunt. Post hæc ait, video quod omnis res vera habet appentiam et formam, et pondus et Colorem, et vtri aliquo seruiatur] homo per ipsam. ideo efficitur, et video suꝑ quam=libet superficiem et diamitrū et circumquaqꝫ tres mensuras, quæ sunt Longitudo, Latitudo, et grossicies, et Clauditur a quatuor Lateribus, et efficitur figura quadrangularis, in tus tamen secundū nostrū intellectū infinitæ intellectuales

intellectuales lineæ comprehenduntur. et dicit, quatuor Sunt in hoc mundo quæ ex toto animi non possunt nec integraliter coniungi, et hæc quatuor dicuntur elementa. similiter quatuor superius constitua ~~sup~~ intelligunt quæ apud nos mortalia et incorruptibilia et
comprobantur, eoq; mouere neq; ad ea ꝑtingere possumus, et sunt hæc, videlicet, Sol, Luna, Stellæ, et Cæli. Et video quod 4or partes mundi apud hominem vnam partem impossibile est esse, hominem tamen in vno puncto errare, ꝑma te. Sed est impossibile 4or anni tempora esse vnius complexionis hoc enim dico exemplo quatuor nobiliu scientiarū, videlicet, Astrologiæ, Philosophiæ, magicæ, et Alkemiæ, dixit Hermes omnis qui cognoscit quod videt, et quod audit intelligit, et cogitans sic quod cogitat et petet, scit ea quæ petit et quomodo et quando, et beatus est qui probat, quoniam probatio est radix totius scientiæ, ꝺeo quilibet naturalis ꝓbare tenetur, et vera ꝓbatio sit ex visibilibus et ꝓbabilibus, gustabilibus atq; mobilibj, et nisi cum istis vlla vera ꝓbatio inuenitur: et sciendū quod vnusquisq; sapiens appetit scientiam, parcus vero et non parcus vero auarus diuicias querit, notandū, natura superior quadruplex inuenitur, videlicet, generans, ~~tricit~~ nutriens, debilitans et corrumpens.

et

et dixit Hermes, sunt 4or complexiones, scilicet, sanguis, flegma, cholera, malancholia; et similiter 4. sunt elementa, scilicet, ignis, aer, aqua et terra: et 4. sunt in quibus omnis accidentia consistunt, scil, diuitiæ pauptas, vita et mors; et sciendum quod duo sunt pe quæ intelligamus vtrū bona sint vel mala ea quæ scimus, videlicet, maladicenda et eius contrariū, et dixit Hermes nunc scias breuitate.

Capitulū primum.

Quædam volo explanare quæ nibani iuxta verba quorundam sapientū, Inueni enim quod 15. sunt quæ apud sapientes excusari non possunt apud primos, videlicet, qui per Astronomiam vel ꝑ magicam aliquod opus volunt perducere ad effectum. sciendum namq; quod 15. sunt stellæ inter alias quæ fixæ dicuntur, et magnæ virtutis atq; signacois, quarū quædam est bona et cum felicitate, atquæ in ꝓlongationem dant vitam, quædam vero breuem et cum pauptate ꝯarguntur. et notandū quod si ea Luna fuerit cū aliqua istarū in natiuitate vel interrogationem in ascendente vel in medio cælo apparet eius virtus atquæ significacō secundū naturam et significacoem suam similiter cum fuerit per se in ꝓdictis locis, vel ex 7m naturis. et sciendū quod ꝯlibet stella fixa constat

ex

ex duabus naturis. vel ex naturis saturni et veneris, vel martis et mercurij, aut Jouis et saturni, ~~vel~~ et ~~vel~~ x ~~veneris et martis~~ vel veneris et martis; notandum preterea quod cū fuerit aliquis planeta cum stella habente in parte naturā eiusdem Planetæ, potentior efficitur natura quæ cum eiusdem planeta natura concordat, et eidem modo natura Planetæ augmentatur: verbi gratia: Stella quædam est ex natura martis et veneris, dum fuerit mars cum eadem stella vincit natura martis in signacoe, et si venus cum ea fuerit, natura veneris superabit, et sic in alijs intelligo locis. Si vero aliqua stella fixa ex duabus existat naturis, ex bona scilicet, et mala, et bonus Planeta cum ea fuerit, vel eam bono aspectu aspexit, significat bonum; si malo aspectu, econtrario significat. Scias quidem quod luminaria et stellæ fixæ magnam sustinent item significationū, et ex illis magna vis pendet iudiciorum, et similiter a loco coniunctionis luminariū id est Planetarum.

Caput secundum.

De stellis fixis. Dixit Hermes, sciendū quod stellæ fixæ quædam sunt duarum naturarū et duarum cognitionū et significationum duarū Planetarum, quædam vero vnius, et aliæ sunt

duarū

duarū naturarū præter naturas iam dictas, et quædam sunt illa quæ non sunt nisi vnius, quædam affectus vnius, et aliæ sunt duarum, et complexionum et significationū duarum Planetarū, vt quædam quæ habent quondam naturam aliarum stellarū circumstantiū, et aliam suam, et prima quæ non est vnius naturæ, est p se vel per naturam vnius Planetæ, sed scias quod naturæ stellarū discernuntur per colores, quæ secundū quod sunt colores in stellis fixis debent ita coaptari Planetis: nam propter colores, his quinque modis coaptantur in natura stellæ fixæ Planetis, quoniā color rubeus est martis, cuius seu plumbeus saturni, citrinus iuxta pallorem Jouis, albus veneris. Sali quoq modo debes aspicere colores aliarū stellarum fixarum. hac enim est earum applicatatis et naturas, secundum earum colores, et sciendum quod omnis stella rubea in colore est eius naturæ ignis, et significat choleram, et eius sapore, secūm significationem eius est amarus; Et omnis stella viridis in colore est natura terræ et significat melancholiam, et de saporibus acetosum. Similiter omnis stella in coloribus citrina mixta pallore est ex natura aeris, cuius complexio sanguinea, et ex saporibus dulcem significat, Omnis etiam stella alba in colore est ex natura aquæ et ex complexione flegmatica, et de saporibus salsum: et sic intellige tam

de

de fixis stellis quam de erraticis, et tam de maioribus quam de mediocribus, atq; de minoribus invenies verum, deo dante;.

Capitulum 3.m.

Postquam de stellis superioribus mentionem fecimus, nūc de 15.ex stellis fixis explanationē Hermetis dicemus. Stellæ quidem sunt ex stellis fixis Lucidiores aljs, et quanto maiores et Lucidiores videntur, tanto maior et fortior earū significatio. imo de 15. quidem sunt stellæ de quibus Hermes in hoc Libro posuit facere mentionem, quarū nomina et significationes in sequentibus declarabuntur ordinatim.

Cap.m 4.m.

Dixit Hermes, cum aspicerem Aldeboran, ++ vide eam 25. gradu Arietis et 27. minutis, et cum eadem capiebat medium cæli, et dixit, hæc stella est fixa, et de natura martis et ex ++ complexione veneris, illa est enim martis quæ Lucidor est, ex constitutibus in capite Tauri omnis quidem alie veneri attribuuntur. Hæc quidem stella veneris est significatrix magnæ siccitatis ꝓpter martem, humiditatis ꝓpter venerem, Vnde notandum quod cum fuerit martis et nullam veneris ibi habebit potestatem, et cum fuerit venus cum Aldeboran et vno gradu et vno minuto, et eius significatio est

accsi

accsi esset iuncta marti in vno gradu atque ++ minuto. Et si Lunam acciderit esse cum Aldeboran, et Luna aspecta fuerit a saturno vel a marte aut in quadratura suam oppositionem a sole, idem erit accsi iungeretur marti, sed si esset Luna cum Aldeboran, et aspiceret eam ++ Jupiter vel venus, aut sol amicabili aspectu, eandem retinent significationem accsi esset cū venere in vno gradu atque minuto. Cum vero venere in vno gradu atque minuto. Cum vero hæc stella est in ascendente, vel in medio cæli, et est fortificata propter martem, significat guberas, lites, rixas, gravitates, et ea quæ mars significat: et si iam in dictis locis propter venerem fortificata fuerit, designat tempamentum, et hoc quia in eodem loco maior est color martis quam veneris. et scias oēs, fixas, quando sunt fortunatæ, bonum significare et quando infortunatæ malum. et debemus nostro tempore considerare in quibus ++ locis sint et eas rectificare per tempora transacta. et nota quod priusquam Hermes vnam rectificatam secundum altitudinem suam et eius oppositionem a sole et secundū ascendentem et medium cælum, et ad occidentem, et secundum coniunctionem alicuius Planetæ cum ea scilicet, secundum quod diximus eam rectificaueris, poteris habere iudicium ex quo bonus sequetur finis.

Ad

Alias stellas fixas rectificandas, et consecutus earum veritatem.
in quibus fuerint secundum magnitudinem vel paritatem instrumenti cum quo metitus fueris.

2ª De secunda stella dixit Hermes. secunda stella ex stellis fixis ex quibus mentionem fecimus, est valde nota omnibus in cælum inventibus. hæc enim stella Hebraice vocatur Lampada eo quod ad formam Lampadæ sit formata, Arabice vero ## chovaya (vel Coraym) nuncupatur. Gr. greci Vigiliæ, Latine autem Pleyades vocatur, et ## maior pars occidentalium, 7. planetas seu capellas, septem enim stellæ, imo et septem capellæ ## dicuntur. hæc enim earum notissima cum cælum inspexeris tot stellas in tam parvo loco sine spacio videre non poteris.

In tempore quidem Hermetis fuerunt ab 20 inventæ, In 27. gradu Arietis et 20 minutis, natura vero eius est natura Lunæ, et complexio illius Complexio martis, et quandocunque fuerit Luna in ## Achoreya (Alchadaya) id est Anthayda et aspexerit eam Venus ex humida infusione, et Mercurius similiter ex humida infusione secundum tempus testimonij solis et fuerit in ascendente vel in medio cæli cum Achoraye id est Anthonaye et mars vel sol eam aspiciant ex opposito significat nubes gravitates oculorum huic in oculis. et scias quod hæ stellæ non sunt de ~~prima~~ prima neq; de secunda magnitudine

magnitudine, et rectifica eam ut superius dictum est quod invenies verum adiuvante deo:

3ª Tertia Stella dicitur caput Argel vel Alges. est namq; stella rubea, clara, lucida, permanetque in parte septentrionali, distans p magnum spacium a via solis: cuius natura est de natura saturni, et complexio eius est complexio Jovis. Sciendum est quod hæc stella est prima et principalis stella totius firmamenti in nativitatibus et inceptionibus rerum si autem mars fuerit cum ea in ascendente vel in medio cæli facit hoiem fortem et litigiosum, et si luna fuerit cum ea in ascendente et mars vel saturnus, eam aspexerit opposito cap erat q̃ hoc in tempore nostro ut dixit Hermes 9. et ♑ 18 id est 38. minutis Arietis. Rectificatio eius ## fiat predicto modo.

4ª Quarta Stella dicitur Alaazoth estq; luminosa Stella a parte Jovis, id est, septentrionis, transitus eius prope verticis punctu, estq; magnæ potestatis in medijs et dicunt quod est tenens frenu, alij dicunt ipsam retinentem habenas. Hæc stella dicitur esse ex natura Jovis aut saturni, et inde quoniam quando saturnus aut Jupiter est cum ea vel aspicit eam, et luna iungitur ea, et scias eius virtutem esse duplicem, et eius ## significationem esse multiplicatem, et semper aspicere utrumq;, et cuius magis superare significatione

ipsum

ipsum recipe pra eius significatur.

5ª Quinta stella, Arabice Aliabor, & Latine ++ Canis maior dicitur. Hæc stella est Meridionalis, et inter omnes stellas fixas est exmaioribꝰ, et magis apparens. Et similiter eius virtus est valde efficax super terram, et principale est quod in quinto climate, sexto et septimo in quibusdam partibus, in aliquibus tamen ptibus non apparet in circulo astrologij latitudinis eius terræ. Hæc autem stella est ex natura Veneris, et est stella fortunæ, et p hanc mutatur multocies status mundi ad temperamentū vel distemperamentū, ad bonum ~~vel~~ vel ad malum. quod si aliquis eam fortunatam habuerit in ascendente vel in medio cæli, et Luna vel pars fortunæ cum ea fuerit in eodem gradu, significat magnā guerram, et si opus imaginis fuerit eius virtus erit ad bonū et magnū honorem.

6ª Sexta stella dicitur Arabice Algomedra id est Algemeyra, Latine Canis minor. Hæc stella est propriqua signorū circulo, et est ex natura mercurij et ex complexione ++ martis. Hæc quidem stella facit homines audaces et rationabiles si fuerit in ascendente vel in medio cæli, et dat posse vincendi si fuerit in ascendente vel in medio cæli et fuerit Luna cum ea.

Septima

7ª Septima stella dicitur Cor Leonis, et apud quosdam stella Regia siue stella altæ potentiæ. Hæc stella est duarū naturarū et duarum complexionū, et in omnibus stellis firmamenti non est vicinior via soli. Quicunqꝫ eam habuerit in ascendente, vel in medio cæli, vel in radice nativitatis liberam aspectibus infortunarum et invenerit eam fortunæ, significat gd est Rex aut aliquis magnus Dominus. Hæc enim est stella significatrix magni honoris, ++ magnarumqꝫ diuiciarū atqꝫ timoris, et præcipue quando fuerit propinquior Lineæ orientis vel medio cælo. hæc autem stella est ex natura Jouis et ++ Martis. Consistit cum quærenti planetæ, et duo supius dictas habeant proprietates. Hæc stella vt dictum est retinet earū significationes.

8ª Octaua stella est Ala Corua, et non Lucis tanti sicut alia de quibus fecimus mentionem superius. est ++ enim ex natura Saturni et martis, et retinet in se malitias et malas significationes, et quasi planeta tocius infortunij et cum infortunæ cum ea inuenient significat omne malum tunc significationem ~~nisi occurrent~~ retinet saturni et martis, et si Luna fuerit cum eis, dies ipsam esse valde, malam in significationem nisi occurrent ei fortunæ. scilicet, Sol, Jupiter et Venus, et hæc stellæ potestas nopere ++ destructionis, et in cuius radice natiuitatis hæc stella ++ fuerit in ascendente vel in medio cæli infidelitatem euidem portendat.

nona

9.ª Nona stella dicitur Alaazeth, hæc enim stella ascendit ad 30.um ex parte meridiei, et est ex natura Veneris et Mercurij, et dicitur

et rationis, secundū quod est eius vera dispositio in figura, et hæc quidem stella significat honestatem et bonum in faciendo ludos suos et res de quibus homines rident et lequuntur atqꝫ lætantur.

10.ª Decima stella dicitur Atthimeth Alyamoch, et dicitur saluator, et est ex natura martis et Jouis quando autem cum aspiciat lunaria in bono aspectu cum adiutorio fortunarū est in significatione Jouis, quando vero econtrario, est ex significatione martis.

11. Vndecima stella dicitur Benenays, et est postrema de duabus stellis quæ est in cauda ~~vrsæ~~ vrsæ maioris, est namque in fine caudæ bouis deferentis currū. hæc enim est vna de septem stellis quæ faciunt motum suum circa polum mundi. per hanc enim potest quisque sapiens in omni tempore anni in nocte horas sumere sicut in die per solem. nemo prouectus ipsam potest aliquatenus excusare, et a nemine vtitur nisi ab in ipsam recte potest sumere in ascendente: sed scias quod pauca ex stellæ inuenitur. Hæc autem stella est ex natura veneris et lunæ est autem valde remota a circulo signorū, et quando multū

Lucet

lucet, pluuiam significat et proximo venturum.

12.ª Duodecima stella dicitur Elpheta. hæc stella est ex natura veneris et mercurij: stella quidem est non multum lucida, sed multiplicatur eius significatio in bono quando est in trino vel sexto aspectu a sole, et dat honorem et sublimationem cum est in radice nativitatis et libera mala in medio cæli vel in ascendente.

13.ª De 13.ª stella dicitur Cor serpentis. stella quidem est bene lucens, trahens ad rubedinem, quæ ex natura martis et Jouis constat, est enim propinquior zodiaco. stella hæc simodo est radice nativitatis in ascendente vel medio cæli, sublimatū hominem in honorem, et meliorat eius dignitatem cum est fortunata: econtrario autem facit dum ab infortunijs est aspecta.

14.ª De 14.ª stella dicitur Vultur cadens, et est ex natura veneris et mercurij. hec ~~et~~ quidem stella est ex illis quæ maiorem faciunt elevationem; in 5.to et 6.to et 7.mo climate. stella quidem hæc est temperata in omnibus in quibus inuenio eam. arcus enim eius est magnus, et eius aparentia magnū bonū in ascendente, et multo plus in medio cæli habet significationem; dum a marte vel a saturno eius bonitas non lædatur. mam si lædatur, econtrario erit eius significatio.

Decimaquinta

15ª Decimaquinta stella est Cauda Capricorni. est namqꝫ ex natura saturni et mercurij et proxima zodiaco ex parte meridiei. Hæc stella est mfortuꝫ magnꝫ dum ni conunctione sol existit sic ab ea quarto vel oppositu conspiciatur, cum tunc in nativitatibus designet corruptionem et damnum. hæc namqꝫ stella in magica Computatur pro mfortuna. Cuis domus sexta saturnus et mercurius dum eam conspexerint et fuerint retrogradi vel combusti, quia tunc destruitur. Sme figura intellige.

Incipit secunda pars principij huius Libri.

Dixit Hermes. Quicunqꝫ has quindecim stellas rectificare sciverit, secundum quod de tribus primis superius est prælibatum, ad veritatem positurꝫ earuꝫ, scias quod poteris pervenire, Et si quis ꝑ fixas stellas voluerit iudicare, oportebit eum earuꝫ scire naturas, Et posse, ac proprietates, et in quibus ymagines inventæ erunt, Et in quibus domibus, et quæ pars cadit cum eis, Et quis radius, Et quæ duodenaria, et quis planetaruꝫ est secum, Et quis eam aspicit. Sic autem poteris invenire per ipsas in omnibus veritatem, quemadmodum per planetas, et sic verum inveniet ut scriptum est in Libris

iudiciorum

91 92

iudiciorum Planetaruꝫ. Et sciendum quod stellæ fixæ habent fortunas Et mfortunas quemadmodum Planetæ: Sed earum fortuniꝫ et mfortuniꝫ accidit ex parte Solis aliorumqꝫ sex Planetarum, Sed quod sunt apud ipsas earum conjunctiones et aspectus, Et sciendum quod omnis stella fixa quanto maior est et clarior et propinquior est zodiaco vel puncto verteꝫ, vel magis septentrionalis, tanto fortior est in omni opere et iudicio. Finis de Stellis.

Incipit secunda pars huius Libri De quindecim Lapidibus.

Dixit Hermes in mitio huius Voluminis, nostra intentio fuerit circa quatuor, Viz, circa Stellas fixas, quæ sunt res Spirituales, et celestiales, et Luminosæ, quaruꝫ potentia est magna et mirabilis et minis occulta nisi sapienti. modo autem in hac secunda particula Volumus putafacere charitatem et virtuteꝫ quam ipse sumus charitatis et virtutis conditor inclusit in Lapidibus prætiosis, quorum virtutes afflantur virtutibus prædictarum Stellaruꝫ et quorum colores coloribus Planetaruꝫ

Sciendum quod quidam ex Lapidibus prætiosis sunt valde lucidi, et magnam ex se proferant claritatem, ut Carbunculus: Et quidam palam facientes virtutes, ut Magnetis species, Et Saphirus, Et multi alij: Et quidam

ex

ex illis sunt qui perpulchri, habentes virtutes paucas: et hoc est quod dicere volumus.

Quoniam 15. sunt Lapides, in coloribus et complexionibus et naturis concordantes cum supradictis stellis, quorum nomina et colores, virtutes quoque cum stellis ad quas pertinent, si Deus voluerit, declarabimus. et primo 15. Lapides scriptos volumus ponere in hoc libro, quia de 15. stellis mentionem fecimus in eadem. Isti quoq; Lapides debent poliri sculpi siue subscribi cum Luna fuerit iuncta stellae sibi pertinenti, quoniam si ita fuerit in centuplo multiplicabitur eius virtus. Unde scias, quod sapientes antiqui inspiciebant superiora et operabantur in inferioribus, et secundu eorum voluntates in operibus efficaciae adnuplebantur.

Can. 1m. De Carbunculo dixit Hermes, primus ex Lapidibus 15. dicitur Rubis, quod quidem Carbunculu vocant, cuius color est sicut color carbonis accensi. et eius virtus est augmentare divitias, et magnu honorem exhibere deferenti. Hic namque Lapis est ex natura solis, et eius stella fixa et Alde baran.

2a. Secundus Lapis dicitur Christallus, quidam dicunt quod sit Diadema, qui magis finatus est quam Christallus, virtus namque eius est, congregare Daemones et spiritus mortuorum, et

et vocare ventos, et secreta abscondita scire. Color Lapidis huius est color aquae congelatae, quae est intus clara, et exterius turbulenta: et cum volueris cum cooperare, operare cum fuerit Luna (Azoraye) id est Azoraye, quia tunc aparebit eius virtus.

a. Tertia Lapis dicitur Diamante, qui durissimus approbatur, ita quod cum eo sciduntur oes alij Lapides praecioси: cuius virtus est animositatem et audaciam conferre, membraque custodit illaesa: et si quis vult illum deferentem incantare vel siccitare, incantatio vel siccoo reuertetur super facientem illud. et ~~Coloribus est~~ Color eius est color ferri lucidi, Sed Stella aqua virtus eius procedat est caput et argel. et Virtus eius ꝑbata cu Luna est in prima ipsa stella.

4a. Quartus Lapis dicitur saphirus, cuius color est ut color Azurij: sed quidam ipsoru ad albedinem trahunt. Virtus eius est exaltare hominem ad honorem, et ut ipsum reddere gratiosum coram Regibus et nobilibus. Stella quidem eius est, Allayoc, et operatur cum ea quando Luna coniungitur ei.

5a. Quintus Lapis dicitur Berillus, et est clarus ad modu Christalli siue aquae maris et est quasi ~~oculis~~ oculo: debet quoq; habere angulos, ꝑ quos eius claritas procedit. Cuius virtus est magni honoris et magnae benevolentiae, et ad ponendu inter Reges concordiam et alios homines, et quando Luna est cum Allabor, tunc

augmentatur

augmentatur et ꝑ apparet eius Virtus, et ꝑcipue
si est in Ascendente Vel in medio cæli: Et si
hunc Lapidem in aure ponere Volueris, pone, cū
Luna et Venus fuerint cū Allabor et proficies.

6ª. Sextus Lapis dicitur ~~Ach~~ Acathes (Vel Acates)
cuius color est croceus, tamen aliqui inveniuntur nigri, aliqui albi, aliqui Virgulati; cuius
Virtus est, gratiam dare apud Deum et hominem gratiosū super spiritus aeris, eratq; magnū
posse contra magicam. Stella quidem eius dicitur,
Algomeiza. proba virtutem eius cum Luna fuerit

7ª. Septimus Lapis dicitur Gorgonza: quidam istorū
sunt rubei mali granati, ideo Granati dicuntur,
quia color eorū est vel color Granatorū mali-granati: Et sunt quidem rubei, Alij vero sunt multorum colorū: Cuius ꝑ Virtus est Iram et Melancholiam auferre, reditque hominem temperatum,
bonamq; dat gratiam deferenti eum. Hic vero Lapis,
Gorgonza, discendit a corde Leonis huic stella ꝑ
Regia, et qui aliquid ex ea vult operari, operetur cum Luna fuerit cum Corde Leonis.

8ª. Octanus Lapis dicitur, ~~Smaragdus, Cuius color Viridis est~~ Onichis, (Onichis Vel Hanicholes)
et inveniuntur multi ex eis cuius color Viridis
est. et facit hominem iratum, animosum, et audacem, et mala cogitantem, et mala dicentem, et praua somnia somniare, et facit fugere

dæmonem

dæmonem, et congregare, Cuius stella est Ala Corui.

9ª. Nonus Lapis dicitur Smargdus, cuius color Viridis est, Virtus eius est, augmentare diuitias ei qui eam in auro potentiam honestatz secū duxerit, cauſasq; deuincere facit, et eruit hominem ab angustia et malo. Stella quidem eius est Alkimet Alaazel propria, quoniam ab hac stella processit Virtus ꝑ Smaragdi.

10ª. Decimus Lapis dicitur Jaspis, sed diuersas habet colores, quum alij virides, alij rubei, alij vero guttati, Maior Virtus est auferre ffebres, et quidam illorum restringunt sanguinem, Cuius stella est Alkmett, ꝑ Alramech, vel Alchimoch, vel Alramaoch, Et cum hac operare vt superius est prelibatū.

11ª. Vndecimus Lapis dicitur Magnes, Cuius color est color ferri Lucidi et bene forbili, Virtus eius est attrahere ferrū ad se, et ostendit partem orbis et ꝑtem vbi volvitur bene axis, et ostendit ~~partem orbis~~ Verū polus mundi ꝑte Septentrionali, Et cum hoc Lapide multa faciunt mirabilia incantatores, Stella eius ꝑ Benenayas.

12ª. Duodecimus Lapis dicitur Topasius, cuius color est citrinus, ad similitudinem auri puri Virtus eius est frigida, et reddit hominem castum, dat amicitiā et honorem apud homines. Cuius stella est Elpheta,

quæ

quæ dicitur Corona.

13ª. Decimus-tertius Lapis dicitur Sardinis, Et cum illa est, Amatistus, Colorque ei Sardinis est rubeus, Amatisti vero vt gutta vini rosacei. Virtus cuius est, videlicet Sardinis, reddere bonū colorem, sed Virtus Amatisti constringit Dæmones, et effugat eos, et non impediunt deferentem maligni spiritus, et Stella eorum est Cor Scorpionis, et opera cum eis cum Luna fuerit impedita.

14ª. Decimus-quartus Lapis dicitur Crisolitus, Cuius color est vt auri Lucidi, simulatur quod proijciat radios, vt radij ignis, et alij assimulantur aquæ maris, Cuius Virtus est magna in expauescendos dæmones. Et sicut magnes aspicit Septentrionem, sic crisolitus aspicit Orientem: Et similiter cuius virtus est contra nocturna phantasmata et timores. Et cuius Stella Vultur Cadens.

15. Decimus-quintus lapis dicitur Calcedonij, Cuius Color est medius domo quæ sunt quasi albi. Virtus cuius dat gratiam in cunctis illis qui eam deferunt. Stella cuius est Cauda Capricorni, cū autem Luna cum ea fuerit, vt diximus, operare cum ea.

inter Gergonsam et Berillū de Gorgonsis domo

Moneo

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Moneo quidem in super, vt cum Luna fuerit coniuncta Stellæ cui Lapis conuenit in ascendente vel in medio cæli, tunc Lapis ponatur in argento vel auro vel ferro vel plumbo vel plumbo sine quocunqz metalle quod ei conueniet, et multū proficies, Deo dante.

Et notandū quod quicunqz bene scierit conficere opera Stellarū cum operibus Lapidum, poterit bene proficere in omni opere boni et mali, Et semper hoc debemus eis addere herbas quas coniunctas habere possumus, quæ sunt concordantes eorū, complexionibus et naturis. Et cum tria habuerimus quarmus quartū, itaque in mitio libri prōmicuis cum Dei auxilio integrē et sine diminutione compleamus et sic ad quatuor Virtutes sciendas quæ cuilibet naturali iunctæ sit attingere poterimus.

Incipit tertia pars huius libri

De Herbis.

Dixit Hermes, priusquam doceamus naturas et virtutes 15. Stellarū, et 15. Lapidū præciosorū, et colores vtrorumque, nec non Complexiones. Volumq in hac parte huic particula, 15. herbarū nomina, et a quibus Stellis virtutes accipiant, declarare. Et cū inferiora a superioribus regantur, et quicquid est inferius a suo simili superiori in natura et Complexione

Complexionē, naturam et Complexionem acc=
ipiat; secundū facultatem nostri ingenij hunc
inferius declarabimus.

Prima herba dicitur Anabulla siue Tith=
malli, hæc namque herba est calida, et carnu=
mpit fortiter. Corpus hominis ~~de~~ ~~antis~~, si
sumatur, eius verò stella Aldebaran nuncu=
patur et semen eius ponitur sub Rubo, cuius
Lapidis Virtutes duplicatur certissimè.

Secunda dicitur fœniculas, Cuius Virtus
est oculorū Lumen augmentare, et mi na=
tiuitatibꝰ animalium contraria est stella
Azoraya, Semen eius cum thure et argento
viuo ponitur sub Christallo, cuius Virtus est
duplex Lumen oculorū custodire.

Tertia herba dicitur ♄ Eleborus niger.
Crudelis herba et fortis atquæ mortifera. si a=
liquantulum de hac herba cum cuiusmodi Art=
hemisia potueris sub Lapide Diamantis interdi=
ctare poteris a quocunquæ volueris obtinere,
sed hoc ~~præ~~perabis cum Luna fuerit cum
stella quæ dicitur Caput Argell.

Quarta herba dicitur Prassius. Vel ♃
Marubium. Malꝫ tollit dentes et est valde ♃
medicinale si sub Saphiro posueris de semine eius

cum

cum aliquantulo de menta et Arthemisia atqꝫ
Mandragora, Cognosces per anulū miraculum et
graciam magnam. hoc fac quando Luna fuerit cū
Alaayoch.

Quinta herba dicitur Sauina. hæc cum Arthem=
isia dragunteæ et parum de Lingua Colubri debent ♃
poni sub ~~per illo~~ Berillo, et fiat cū Alaabor fuerit in
ascendente vel in medio Cæli et Luna iuncta et ♃
Sciendū autem quod quicunqꝫ hunc anulū secum
habuerit, gratiam cum Spiritibus aeris et Gentibus
terræ habebit, et poterit magnā mittere pacem inter
Reges et alios potentes, et inter Virum et Vxorem,
cum fuerint discordes.

Sexta herba ~~est~~ Solsequium, quam Græcē
Eleterpium vocant. flos eius ponitur sub acathe vel
agathe cum flore Pulegij, et iste amulus conseruat
hominem sanum.

Septima herba est Celidonia, quæ si cum Arth=
emisia et mastice ponatur sub Gorgonza granata, et
hoc cum Luna fuerit cum Corde Leonis, eius Virtus
scitur quod sit multiplicata si fuerit amulo vel ♃
magine consolidata.

Octaua herba ~~est~~ Lapacium maius dicitur.
de cuius semine cum folio atqꝫ radice et Lingua
Ranæ sub onido si exponatur Luna iuncta Alæ

Corui

Cursil multum proficit contra homines et dæmones et mala ventos.

Nona vero Salua dicitur estque Valde Vtilis et multum medicinalis, Jsta cum trifolio et prouinca et arthemesia et mandragora iuncta, faciunt deferenti multas diuitias accmulari, et operetur cum Luna fuerit cum Athimeth Alaazel.

Decima Plantago dicitur, de cuius folio siue semine siue radice sub Jaspide ponens et secum deferens, febrifuga certissima creditur.

Jaspis Viridis. esse, et quisquis phisicus Jaspidem deferre deberet, præcipue autem si esset Viridis Coloris, debesque operari cum dicto Lapide quando Luna fuerit iuncta Athimoth Alrameth.

11ª herba dicitur Cicoria, quoniam sicut voluitur Benenayas contra polum septentrionalem, sic et Cicoreæ flos voluitur versus Solem, velut natura magnetis est attrahere ferrū, sic sol est attrahere florem Cicoreæ. et huic adunge Arthemisiam et florem prouencæ, hijs superpone magnetem bene politum, et quocunqz volueris, poteris ire securus. Vnus Annulus iste valet contra oēs incantationes, et ab vno ni aliū conuocandas, et contra fitticia multū pficere dicunt. Et si dens Lupi prædictas coadunet, pficit illis qui voluere

esse

esse raptores. Hoc fiat cum Luna Benenayas vel Bonayas fuerit Coniuncta.

12ª herba est quæ dicitur apud quosdam, Adil, et apud alios, Ros marinus, vulgariter, remere hæc cum aliquantulo trifolij et hædere debent poni sub Topasio cum fuerit Luna cum Elpheta, quoniam hoc opus deferens erit bonus et mundus et discretus coram Deo et hominibus.

13ª herba dicitur Aristologia Longa siue thora dru, Cuius flos rubeus est et sapor amarissimus. hunc, cum paruo de Copico sub Lapide sardinis po- (libro debit croco. ne, et deferentem secum facit bene intelligentem, quanquam non sit, sapientior semper apparet. hoc fiat cum Luna fuerit cum Calcalaerab, (vel Calcelatrabin) in ascendente. hoc quidem opus bonū retinet colorem in homine, et sanam retinet memoriā indifferentem, et reddit hominem provectū et intelligentem.

14ª herba Saturcia dicitur, cuius accipias aliquantulam particulam, tantundem herbæ quæ fumus terræ dicitur, et parum parui lapidis quæ coraza dicitur. nam deferens super bestias magnam graciam consequitur. et ~~per eam~~ seruatur per eum a scabie mundū. hoc autem opus fiat dum Luna cū Elpheata fuerit iuncta vel Vultur cadens.

15ª

15.ª herba Maiorana, dicitur, et apud Arabes Mendadeux vel Mendatux. pone aliquantulum ex ea cum Calcedonio, et scies quod domus in qua fuerit meliorabitur et incolumis semper erit. Et inveni in quodam Libro, et quidam similiter asserbant, quod quicunqz deferret secum Calcedonium cum arthemesia et nepta et maiorana, et hoc in acella sua cum radice Madragore custodierit, eius divitie omni modo et augmentarentur. hoc autem fiet cum Luna fuerit cum Cauda Capricorni in ascendente.

Sciendū, quod quamvis plures sunt herbe Magne virtutis, hoc tractatu posuimus. cum de 15. inprimis mentionem fecimus, et cum hec que plures sunt 15. secundum nostram intentionem ad maiorem efficaciam conscribantur; ne ab aliquibus reprehensoribz ex hijs que premittus diximus superflui videamur, ex unoquoque Capitulo primam herbam sufficere affirmamus.

Incipit quarta pars huius Libri De Figuris.

Cum igitur in principio huius Libri sit, qd diximus cetera quatuor explananda, nostra intentio vertetur, sine quibz nemo sapiens opus suum potest ducere ad effectum plenarie, et de tribus sic iam plenarie dictum est. Nunc de 4ta

aliud

aliud deferamus, ne hoc opusculum in aliquo deficere videatur.

Incipit documentū Hermetis De 15. ymaginibus et figuris.

Dixit Hermes diuerse sunt ymagines et Caracteres que sculpi debent in Lapidibus predictis cum iuncta fuerit Luna eiusdem Stelle, qui ad opus convenierit, et dixit.

1.ª Prima ymago est vt Dominus vel homo litigans. et sequens figura ——

2.ª Secunda vt Lampada vel puella Virgo cum hac figura que est primis Libri Seraphin ——

3.ª Tertia sicut caput hominis cum longa barba et parum sanguinis circa collum, et sequens figura. ——

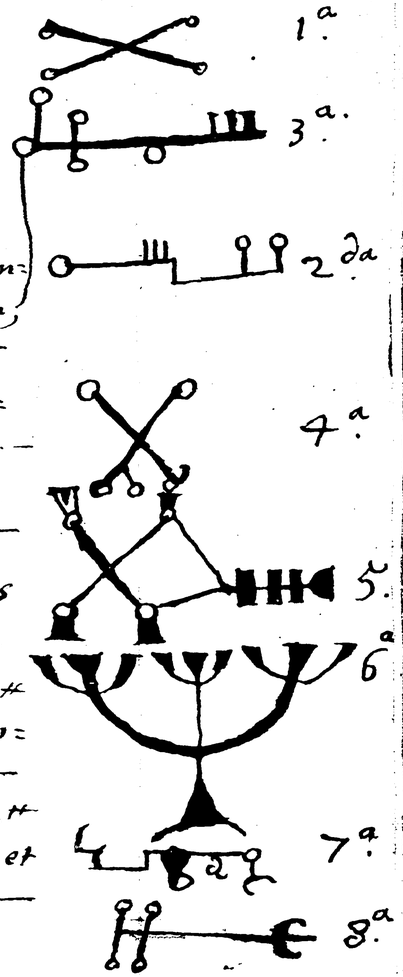
4.ª Quarta sicut homo volens letari in instrumentis, vel vt rapicus, et hec figura. —

5.ª Quinta sicut Leporarius vel puella virgo bene dispolita et hec figura. ——

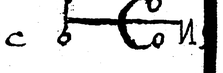
6.ª Sexta vt Gallus minimus vel tres Puelle et hec figura. ——

7.ª Septima vt Mureligus vel Catus et Leo aut forma hominis honorati sedentis, et hec figura. ——

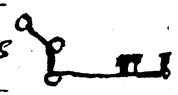
8.ª Octava sicut Cornus vel Columba, et Vel homo niger nidutus panno nigro et hec figura. ——



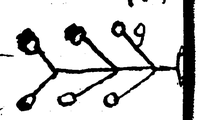
9ª Nona sicut Auis Vel homo deferens mercaturas aut tale aꝺ̄ Vendendū et hæc figura. ——



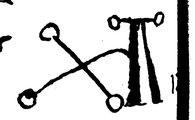
10ª Decima sicut homo saltans et Volens Ietari, Vel sicut equus Vel Lupus et hæc figura. ——



11ª Vndecima sicut Taurus vel sicut Circulus Vel sicut homo qui multum cogitat Et hæc figura. ——

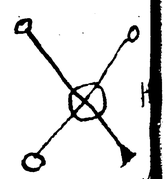


12ª Duodecima sicut homo sublimatus Et coronatus, Vel similitudo gallinæ et hæc figura. ——

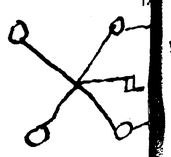


13ª 13ª sicut homo armatus Vel Loricatus aꝺ̄ faciendū malum cum ense in manu et hæc figura. ——

14ª Quarta decima sicut Vulturus Vel gallina, Vel homo Volens pergere, et hæc figura. ——



15ª Quinta decima est sicut bestia Vt Cervus sterilis Vel hircus Vel homo qui iratus videtur et hæc figura. ——



Explicit 4. partes principales huius Libri Et incipiunt expositiones 15. Stellarū, 15. Lapidū 15. herbarum Et 15. ymaginū et figurarum et earū Virtutes.

Jam

Jam Complevimus in hac quarta particula ea quæ proposuimus explanare ex 15. Stellis, Et quia Lapides sunt eis convenientes, Et quæ herbæ prædictis concordant, Et similiter quæ ymago hominum Vel animaliū Lapidib⁹ debeant Sculpti, Et quæ Karacteres.

Documentum Hermetis. Dixit Hermes, Sciendū quod non signaui neque scripsi hunc Librum nisi Scienti, videlicet, Cursus Stellarū suæ planetarum, Et introductio atque prouecto in Libris Magicæ Astronomiæ. Et notandū quod per hunc Librū poteris rectificare Stellas fixas, Et cognosces Lapides, Et herbarū, Et Virtutes Vtrorumque adepisci. Deinde poteris ymaginari Et figurare quod Volueris, Et per hunc poteris tuam Scientiam in Magicam rectificare.

Dixit Messehala super dictis Hermetis in Libro quod in partes diuisit, dixit Volo quidem addere quibus si Hermes Viuus Esset me proscio in tali opere reputaret. Cum ea igitur Hermes in Libro suo posuit naturalia, sic Volo illis apponere actum talia Et Spiritualia. Stella quidem est res cœlestis Et Spiritualis, est oratio atque Voluntas Et actū tale Vero Balneo Et mundificato habet Vel aspectus Sapiens ea Suffumigio suo de Suffumigacoib⁹ bonis Et malis.

Dixit

Dixit Messehala quod omne fumigium bonū
et pręciosum et bene redolens Letificat volun=

Sciendū est quod sunt 22. dies in quibus magnū
periculū est aliquid opus incipere vel sanguinem +

Geradiel osayl chamerusin chulty
semarsoniel dayr fayr chaturmo
tes bornatyn ersoty Camylor sayr
sabelmerodan Cosry damerson matley
nabelmerusyn

Buriel-masffoyr chameruſyn noet-Pean
Ionachym marduſan Philarſii-Pedarym
eſtlis Carmoy boyscharonty Phroys
fabelronti mear Taphany vearchas
Clareſon notiel, Pador aſtetielmarſyno
reneas Capedon, thiſinaſion metro
Tauair Carpenter ſhurneam Camelrosyn

Buriel Thresoy, Chamerentis, hayr Pfaſſu
nadiel marſo neany Pean ſayr ſabelron
chaturmo metros erſoty Caduberoſyn

matro: of Carnal-ſouir and to ſpe[illegible]rachers
of loue and ſuch-thingis ſhal be done in the
kirk of perſons and [illegible]ſpid ſafe ſo
ſaid

148

			100	10	10
			100	10	10
			100	10	10
			100	10	10

T

for the night after going down
to sea. xbs to sky

& Light

& Coniur the wynd & Ayre by Jesus
Christ the which holy with his virtue
& blessing hath made the and hath
walked vpon the sea which did say vnto
Peeter Comaundmig that he shall Come
vnto him And by the helpe the which
he did helpe him J charge the that
thow dost Chere vp and Clarify to
my Corpos, So that J may Perfectly her
& see this sperit that J be not letten by
the Ayre but he may be apearing to
my Sight and to show to me Althings
Perfectly & Plainly what so euer J shall
aske or demaund of him to my myndes
to the efectuig of my Corpos The blessing
of God the Father the Soon & the holy
ghost & his trewth & his grace descend
vpon me & remeyn alwais vpon me the
Seruant of God the peac & health of our
Lord the fiue wounds & virtu & Clem
enci of our Lord Jesus Christ be vnto
me an ayd to helpe me & that this
Sperit may apere to me to my sight
to shew me my desires by him that
shall Come to Judg the quick & the dead
& the world by fire.

Dies Mies Ieschet Benedoefi,
Dovuina, Exaudi nos.

vt tam b[e]n[e]tam vixtntem ꝑ pteſſuten obtineat et
habeat ad ꝓ̄a ille ſit mſtrutns ꝓcſtante d̄ne deo
n̄ro ꝙ ſedet b[e]atiſſimis thronis qui eſt benedictus in
ſeculꝫ ſeculoꝝ. Amen

℣ Benedicat te pat[e]r + ℣ benedicat te filius + ℣ benedi
cat te ſpūs ſanct[u]s + vt vixtntem habeas et
tineas tempꝰ quam diu mihi debes. Amen ℣ benedi
cant te omnes ſancti ꝙ dicti dant ꝙ ces vt tues et
ipſes. hodie ꝙ omni tempore. Amen + ℣ Benedicant +
et confirmant te ces angeli ꝙ archangeli. virtutes
ꝙ inceptus. poteſtates. t[h]ron[i] dominac[i]ones. [illegible]
et ſeraphin. ces meteoꝝ ſce ꝙ miſericordia dei. Amen.

℣ Dne ſpūs ꝙ benedicas + ſanctifices + ꝓtegas
ces liberes ipſen ꝙ omnipotentiam tua et vt dente
obtineat ad ꝓ̄a conſtituta. Amen

℣ Ne derelinquas me dne deus meus ne neq
eſſe[n]s ame ſtende in admiſtrac[i]onem meam dne deus
ſalutis mee ℣ Fiat miſericordia tua ſup nos. ꝙ
admodū ſperauim[us] in te dne ſperabim[us] no
confundas. nequaq̄ ℣ Iuſtꝫ et in conſpectu tuo dne
vocis mee ſ[u]ſcipe a me tua ad[ue]rſa meor[um]
℣ Dne exaudi oratione[m] meā et clamor meus
ad te veniat.

℣ Dne pater miſ[e]ricordiarū et deus totius
conſolac[i]onis qui conſolaris nos in omni tribulac[i]one
ne noſtra qui ex pec[ca]to infirmi ꝙ miſeri ſecund[u]m
[illegible] ꝙ [illegible] ꝓtegas in tuo
timore me famulū tuum. Et [illegible] mecū ſorꝫ meam
[illegible] [illegible] ſpūs ſanctus [illegible]
[illegible] ſit
[illegible] ꝙ [illegible] deſiderij.

regnū ꝓ defendere
adimplere vel implere ſatag[a]t ꝙ ꝓ ꝓcepta tua vitam
eternā ꝙ ꝓmiſſa p̄mia p̄cipere mereatur. Per
primū et ꝓ̄m in omnia ſ[e]cula ſeculoꝝ. Amen

℣ Conſecrat[i]o agenti

℣ Vnte ꝓ̄ptū vnū ſtolā te ſtet ꝓ̄ te ſpūs ꝙ ꝓ te
ſpūs mſt be. ꝓ̄m fote bede onēs ꝙ ꝓ vigſte of
bede bre ꝙ ſcentes or mde of ꝙ cirkyll vnto ꝙ emplie
zent or ꝙ oth ſyde ꝙ ꝙ. ꝙ mſt be mayd w oyle
of ꝙ vigſte. And in begynning to conſecrate ꝙ vnctyll
the exercis or ꝙ myſtes ꝙ tabeth vnto ꝙ wost ꝙ
conſecracion or expecyment. mſt ſay thes orac[i]onſe
lowing. ℣ Deus omnipotens ꝙ ſempit[er]ne. ꝙ ꝓ̄ces nr̄as
in dei p̄petua ꝙ ſ[e]ſ[e]nitate ꝓpitius respice ac mentes dñi. Ami
ferte animā ꝙ corpꝰ ꝙ ut [illegible] ꝙ [illegible] ꝙ
mus ꝙ dies ingredi. Et [illegible] dne tue ſcientie
nis ꝙ ſine [illegible]. Et [illegible] ꝓtectu [illegible]
nobis. Et filius nr̄ mitis [illegible] nr̄e
[illegible] ꝙ [illegible] ſ[e]ſ[e]nitate. Et
Amen. ℣ Deſcta ꝙ ſumme omnipotens. eterne
ꝑ miſ[e]rac[i]one dne. et nr̄a ꝓſens opatio ꝙ nr̄ā
[illegible] ſ[e]ſ[e]nitatis tue diuine ſanctificac[i]onis nr̄ē tm ꝓ
[illegible] ꝓpitiatione. mandet dne. vt [illegible] ne. et [illegible]
[illegible] dne mee ꝙ [illegible] et [illegible] ad [illegible] deſiderium
operatōis tue ſ[e]ſ[e]nitatis [illegible] ꝙ [illegible]
dñm nr̄m ihm xp̄m filiū tuū qui tecū vivit ꝙ regnat
deus ꝙ ōia ſ[e]cula ſeculoꝝ. Amen. ℣ Dñs ſit tmꝰ
℣ Benedicat nos pat[e]r [illegible] ſpūs ſanctus. Amen
[illegible]. [illegible] ſ[e]ſ[e]nitas.

good preacable and entreatable & by all & vertuous
powers of gode and by hym to whome we ought most
obedience vnto [illegible] before
he tethe wyll made or see to be before
[illegible] & poses
[illegible] ite And when made before
[illegible]
wyll to hym & to gode & dame
of gode and of o[illegible]
[illegible]
mall And take gode & vse not ouer &
lone but & peace of one [illegible] & vsed &
[illegible] & some
[illegible] & some &
[illegible] And say & wyll & take &
[illegible] & Put at & be
[illegible] zee
[illegible] And
[illegible] & foresett
[illegible]

hym to appere by ye vertu of all ye holy wordes yt oure
Lorde gode spak in ye creacion of ye worlde & of all crea
tures saying. I charge ye by ye vertu of ye first wordes yt
gode spak when he mayd lyght. & sayd ffiat lux.
fiat firmamentum in medio aquarum & dividat aquas
ab aquis. Germinet terra herbam virentem & facien
tem semen. et lignum pomiferum faciens fructum iuxta
genus suum. cuius semen in semetipso sit super terram. ffiant
luminaria in firmamento celi & dividant diem ac noctem
& sint in signa & tempora & dies & annos. & luceant in
firmamento celi & illuminent terram. Producant aque
reptile anime viventis & volatile super terram sub firma
mento celi. Crescite & multiplicamini & replete a
quas maris. Avesque multiplicentur super terram. Pro
ducat terra animam viventem in genere suo iumenta et
reptilia & bestias terre secundum species suas. ffaciamus
hominem ad ymaginem & similitudinem nostram et presit pis
cibus maris & volatilibus celi & bestiis terre universeque
terre. omnique reptili quod movetur in terra. Crescite
& multiplicamini & replete terram & subiicite eam et dominamini
piscibus maris & volatilibus celi & universis ani
mantibus que moventur super terram. And here endith
ye wordes yt gode spak at ye creation of worlde & all crea
tures And when ye spirit apperith. than speke to hym
in thy mothers tong. & aske hym what he doith there
& what he kepith there & what gode or tresure is yr
And what way or by what meyn zee may best have
it. and at what tyme And charge hym by all ye holy
wordes rehersid afore & by ye vertu of ye holy name
of gode tetragramaton and all other holy names of

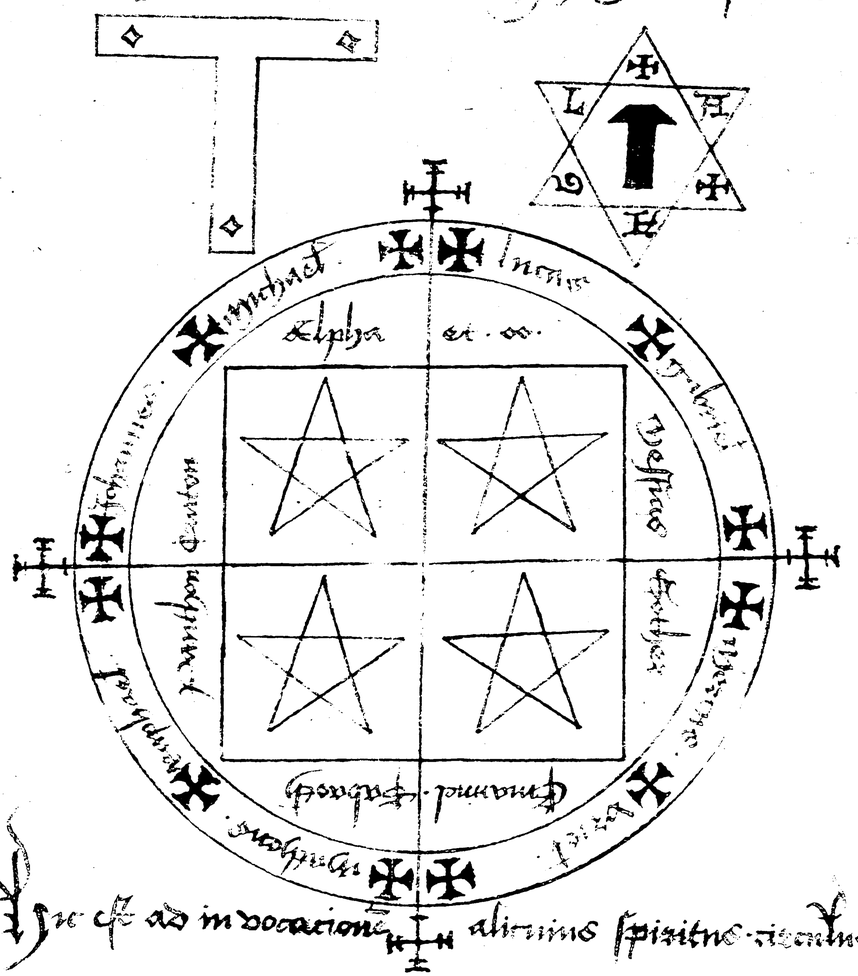
god spekeable and unspekeable & by all ye vertues &
powers of gode and by hym to whome he awyth most
obedience unto. and in ye payn of endles dampnacion
yt he fetche up ye gode or tresure & to ley it before you
& yt zee may poses & use it at your pleasure to your
profyt & commodite And when ye gode is before
yowe or when zee have it & presentes ye spirit wyll
aske yowe some thing for his labor. but beware &
take hede & give hym nothing for parell yt may
happin yrof. but charge hym to go to ye place yt is assig
nyd or appoynted to hym & yr to abyde ye tyme & ye will
of gode and of oure lorde ihesu crist & ye holy goste ye
holy & blissid trinitie thre persons & one gode eter
nall. And take hede yt yee go not owt of ye cirkyll one
sone but ye space of one houre or nyght after ye [illegible]
in ye cirkyll & say some special prayers yt ye spirit
[illegible] yowe not or some [illegible] for he is sub
[illegible] & [illegible] And say. I put ye father & ye sone & ye
holy ghost betwene me & [illegible] And [illegible]
lowes. fiat. fiat. fiat. so be it. But at ye begyn
ning zee must have a cirkyll made [illegible] hast
[illegible] saying ye wordes [illegible] above [illegible]
[illegible] And [illegible] his [illegible] begynnyng [illegible]
[illegible] And
[illegible] of ye [illegible] ye [illegible]
zee [illegible] yowe ye [illegible] sealles of [illegible]
[illegible] ye signe of two [illegible] as folowith on ye other syde
of ye [illegible] virgin [illegible]
[illegible] est. propter malignos spiritus & omnes Demo
nes. The first [illegible] ye second [illegible] ye fowert

nyght. ỹ. sept nyght ỹ. viij. nyght ỹ. x. nyght. ỹ. xij.
nyght ỹ. ỹ. xiiij. nyght is best to thys work ỹ it is
take in tyme of deth yf it be done as it ought to be:

ffinis huius experimēti.

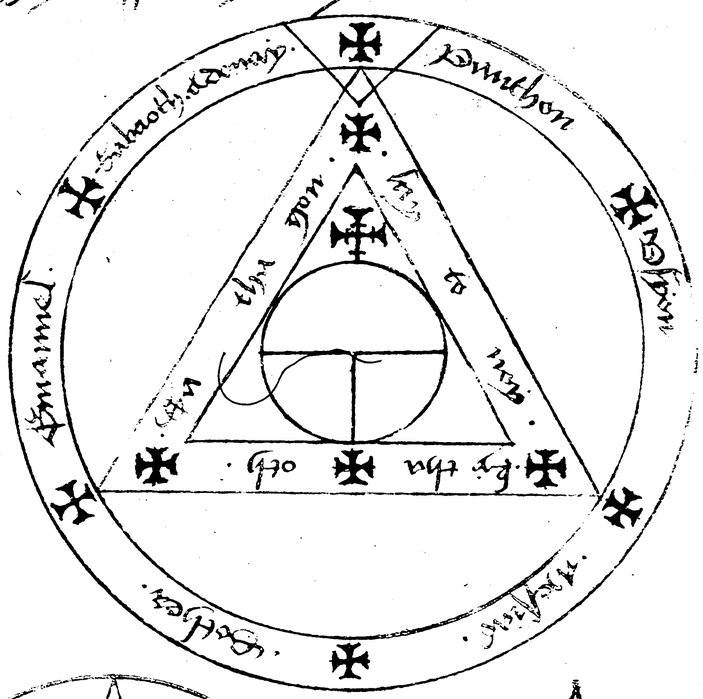
Signum tau.

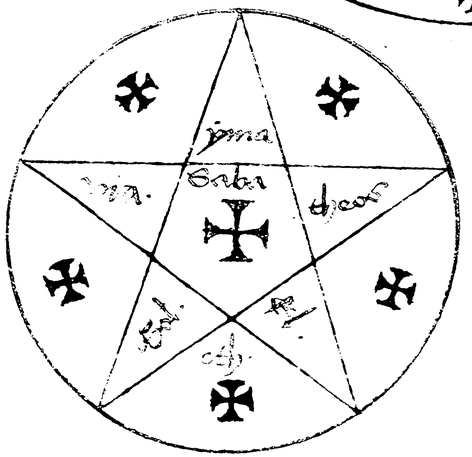
Hexagonus salomonis

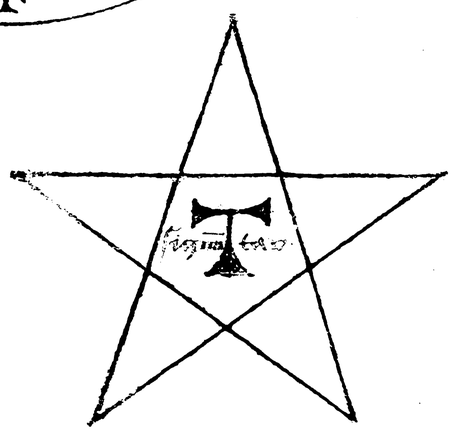


Hec ꝙ ad invocacione alicuius spiritus necessarius

Thys eighth is called ỹ seall of ỹ eighth name ỹ worth
hyghth is spirit wyll obey:







The experiment to knowe the very trewth. of there be any tresure hyd in any place where it is thought to be or nos. Take .v. [rods] hasyll. of one yere growyng and wryte on them. this name eloy. and put them in the grounde in the place where the tresure is thought to be. late in the evenyng and take them away in the mornyng. and than loke what rod or rods be broken or otherwise changed than it was before or els taken away. under that rod in the ground where it stode is the tresure or els nere to that place.

Dene istud sancti nomine Eloy in ligno ... si sup thesaurum et si ibidem fuit vel fuerit spiritus [illegible] quia si ibidem sit vel fuerit spiritus nomen eloy ibi non expectabit. Et isto modo potes cognoscere sit sit ibidem thesaurus vel non. [illegible] experimentum [illegible] pater noster 5 [illegible] Ave maria et Credo [illegible] terram. postea dicas. Oremus. Oraciones nostra [illegible] domine [illegible] et [illegible] nostra [illegible] per christum dominum nostrum Amen. Benedicat + me vel nos imperialis dei maiestas. protegat me vel nos regalis dei dignitas. custodiat me vel nos sempiterna deitas. servat me vel nos gloriosa dei [illegible] defendat me vel nos immensa sancta trinitas dirigat me vel nos inestimabilis dei bonitas. [illegible] me vel nos potencia dei patris. [illegible] me vel nos sapiencia filii. illuminat me vel nos virtus spiritus sancti [illegible] per istam oracionem [illegible] vel [illegible] salvus [illegible] tercio. Amen.

[illegible] tamen a [illegible] [illegible]

[illegible] fero dimi [illegible] ista camillo.

[illegible] cano dat primum [illegible]

[illegible] capo [illegible] flores [illegible]

[illegible] hac [illegible] nocte [illegible] tego [illegible]

[illegible] possessor

Gloria [illegible] deo deo [illegible]

[illegible] esse [illegible]

Gloria [illegible] deo [illegible]

[illegible] gloria [illegible]

Praefatio in Librum Ruth.

Cap. 1. In diebus quibus iudicabant iudices, factum est fames in terra, et abiit vir de Bethlehem Iuda ut peregrinaretur in regione Moab ipse et uxor eius et duo filii eius. Nomen viri Helimelech et nomen uxoris eius Noemi et nomina duorum filiorum eius Mahalon et Chelion Ephrathaei de Bethlehem Iuda. Cumque venissent in regionem Moab permanserunt ibi. Mortuus est autem Helimelech vir Noemi et relicta est ipsa et filii eius qui acceptis uxoribus de regione illa, nomen uni Orpha et nomen alteri Ruth habitaverunt ibi quasi decem annis. Mortui sunt autem et ambo Mahalon et Chelion et remansit mulier de duobus filiis et de marito suo. Quae surrexit cum nuribus suis et reversa est de regione Moab audierat enim in regione illa quod visitasset Dominus populum suum et dedisset eis cibum. Egressa est ergo de loco in quo fuerat commorata et duae nurus eius pergebant cum ea et coeperunt iter ut revertantur in terram suam. Dixitque Noemi ad duas nurus suas: Ite revertimini unaquaeque in domum matris suae. Faciat Dominus misericordiam vobiscum sicut fecistis cum mortuis et mecum. Det vobis Dominus ut inveniatis requiem unaquaeque in domo viri sui. Et osculata eas illae levantes vocem suam in fletum dixerunt ei: Nequaquam sed tecum revertemur ad populum tuum. Quibus respondit Noemi: Revertimini filiae mihi. Quid venire vultis mecum? Numquid ultra habebo filios in utero meo qui possint vobis viri esse? Revertimini filiae mihi et ite vos in viam vestram. Ego enim iam senectutem hanc habens non possum viro copulari. Et si dixero habere me spem coniugii etiam hac nocte virum concipiam et pariam filios. Numquid expectabitis donec adolescant? Numquid propter eos non nubetis viris? Nequaquam filiae mihi. Amara enim mihi valde super vos est manus Domini. Quibus rursum ploratu in maius erumpente osculata socrum Orpha abiit. Ruth autem adhaesit ei. Dixitque Noemi: Ecce reversa est socrus tua ad populum suum et ad deos suos. Revertere et tu post eam. Quae respondit: Ne adiicias ut relinquam te et recedam. Quo enim perrexeris vadam et ubi habitaveris habitabo. Populus tuus populus meus et Deus tuus Deus meus. Ubi morieris moriar et ibi sepelior. Haec facial mihi Dominus et haec addat si non solum mors inter me et te fecerit separationem. Quae cum vidisset eam ad proficiscendum animo esse promptissimo cessavit loqui ad eam. Et abierunt duae donec venirent Bethlehem. Quibus ingressis universa civitas super eis contremuit et dicebant matronae: Numquid haec est Noemi? Quae respondit eis: Nolite me vocare Noemi id est pulchram sed vocate me Mara id est amaram. Replevit enim me valde amaritudine Omnipotens. Quare vocatis me Noemi cum Dominus humiliaverit me et Omnipotens affecerit malis? Sic ergo revertens cum Ruth nuru sua de regione Moab venit Bethlehem in principio messis hordei.

rationem dic recitatem quae sit tibi utilitas et
5. non damnum. Non diligas nec [illegible]
plus in divitiis quam sapientiae et semper
diligas plus [illegible] et [illegible] bona [illegible] tua
6. [illegible] sit in libro. [illegible]
antequam [illegible] et quos [illegible]
considera in corde tuo antequam facias. /.
7. Non [illegible] tuis [illegible] mulieri nec
[illegible] nec [illegible]. Nec [illegible]
illi [illegible] nec [illegible] antequam in
9. [illegible]. Non [illegible] nec [illegible]
tas nec [illegible] tias [illegible] probaveris eos.
Et si ista vera [illegible] retinueris in te semper
[illegible]. [illegible] et [illegible]
[illegible]
[illegible] Com[illegible] propter [illegible]
[illegible] ~~itam~~ item [illegible] qui et magnae
[illegible] et magnae [illegible] ego [illegible],
[illegible] notitiam et talem distinctionem
et explanationem in [illegible] qui [illegible]
[illegible] in [illegible] [illegible]
et [illegible] nit. /.

Introductio Libri.

Scias quod postquam ego [illegible] [illegible]
30 [illegible] coniuncta [illegible]
Mabregrum qui fuit sexta feria solo [illegible]
[illegible] in [illegible] [illegible] illo die fuit mihi
[illegible] de Babilonia [illegible] quod in principio
[illegible] maior me et [illegible]

sui temporis. Liber quidem qui dicitur
Sepher Raziel qui continet septem
libros et septem tractatus. Iste liber est
magnae utilitatis magni secreti. Nomen
[illegible] qui [illegible] erat. [illegible] — Sinton princeps.
et [illegible] Sapientium [illegible] mihi
[illegible] dicebatur Larm [illegible] et al — [illegible]
ter Zozent. Nomen istius libri quod explana- — [illegible]
tum est in latino est Angelus magnus se-
creti creatoris et in hebraeo est Sepher — explanatio
Raziel. Hoc est liber [illegible] et [illegible] — libri.
et fuit liber primus [illegible] scriptus in [illegible]
et postea translatus in [illegible] qui
[illegible] qui [illegible]
tum [illegible] — [illegible] rex
[illegible]
[illegible]
[illegible]
[illegible] septem [illegible] et septem tractatus [illegible]
[illegible] primum et ultimum
[illegible] et [illegible]
[illegible]. Et quamvis [illegible]
[illegible] — [illegible]
[illegible] — [illegible]
[illegible] — [illegible]
[illegible]
[illegible]
[illegible] — [illegible]
[illegible]
[illegible] nomen
dam [illegible] et [illegible]

3. Veniatur. Septimus Liber Viminiacum eo quod in ipso determinatur de Viminiacis Alexandro

4. Tempora Imperii. Allegationibus et Temonibus: Octavus Liber tractatus Libri tempora Imperii Alexandri et mortis, eo quod determinatur in eo quinquennium et aliquot dierum.

5. Mamitia. Quintus Liber tractatus Mamitiæ eo quod determinatur in eo de Mamithia.

6. Sancitur. Sextus Liber Samaritanorum nomine Dei omnipotentis Salvatoris et suorum Angelorum depravatorum. Septimus est Liber Viminiacum eo quod determinatur in eo Alexandro habilitas et Vivandis quæ ibi nominantur.

7. Virtutes. Octavus Liber tractatus Magistratuum Regum et Principum Romanorum eo quod determinatur in eo Imperium Alexandri et mortis.

Nunc tractat Scriptor non invenit.

(Nunc tractat Scriptor Salomonis)

Nunc tractat Scriptor

De Encausto.

De modo faciendi Calamum.

vestes mundas

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fuerit aute dabit immundus corpore et in magno
sensu. Et dabit sine quamlibet cogitationem q̄
non debet exaudire q̄ libenter istum in damnum ver
bum dicam, nec sine invidia quia hoc est quum
aliquib dabit tibi contrarium vel quod im-
pedient alig in reptilia, vel bestias et varios fan-
cent tibi malum. Et sicut q̄ si quem vis posse-
et scientia habeat ad exponendum istum librum
Et quavis scientiam magnam possit habere
in isto non debet exaudiri nisi in magno sensu
et maxima ratione, et sic intelligat omni-
bus contrario Et si in operatis aliter q̄ librum
istum qua debet, posset dimittum impedire
hoc est si operatus fuerit sine ratione, vel si-
gnum sub voluntatem. /.

Tertia Regula.

Tertia istius libri est cognoscere et scire tota
septem corporum superiorum et suas natu-
ras et suas scientias et suam malitia et omnes
suas Virtutes Et unumquodque exponit in tribus libris.
Et formata debet esse omnibus signum tum ex-
emplo vero propter hoc posui signum Slavis
in isto libro q̄ dicit nobis dicet quod sine ratione
et debilitate sit factus et pone in tigna, et dabit
viam tuam sine malo exaudire ad similitudinem q̄
est unus de istis hominibus sub uno, qui unquam
habuit, nec habebit vitam equalem in quadra
tura signatur quod sunt quatuor Elementa

Et non

et non plus et semper contra Slavis sunt se-
ptem septem planetas, et non plus. Et in
ista Slavo et Trianguli dabit nobis qui signat-
ire posse et velle quia sine istis tribus non po-
test aliquis facere aliquid in hoc mundo nec
attingere aliquam Utilitatem. Et dixit Salomon
quod hastile humus Slavis est sicut. Raziel Fa-
cultas et quadratum est sicut 4or Ventis q̄-
bus sunt in hoc mundo Animalibus et Lapidibus
et sunt ad similitudinem Elementorum 4or q̄ fa-
cient et faciunt totum et 7tem corporis sunt
7tem Angeli qui habent posse in 7tem et alios dies
septem diebus Septimane sicut illorum tri-
bus. Et tibi Angelus signat hominum quod
in corde Animalia et Spiritum, Et ista supra-
dicta tot faciunt totum numerum sunt mit
corporibus in alto et in imo. /.

Preterea, autem, diximus quod debet nos
dicere propter librum istum quod dicitur a Slavi
7. patribus. Item iste 7. fratres habent inter
se 12. regna ad dividendum, et in quolibet regno
sunt 30. Civitates, et in qualibet Civitate sunt
60. Castra et in quolibet castro 60. Villas et
Villa campestris et vocat exemplum in omnibus
Salomon et distinxit et scivit. Et unus alter sta-
bet 7. filios et isti septem filij sunt Germani
quia principia similia in fatis sunt Germani et
senior potentior inter omnes alios existens

Sic dicitur in septem libris creatoribus mundanis vel domibus.

De Estronomia

in medio ordina rovam cunnibus, italy parvi-
sunt medio astoriano dum sunt, Vrunta-
rum duo istorum non multum exantur ab ipo
et isti 7. fratres dixit Salemon sunt Sabaei i.
Saturnus. Excet i. Jupiter. Ea in. i. Mars.
Hamina i. Sol. Noga. i. Venus. Cocab i. Mer-
curius. Labana i. Luna. Et Salemon regnit
12. Regna Germanarum quæ dicuntur Signa
Et incepit extinguere et dixit fratribus i. Marti
quod tonsperit dixo quiescerent et quod non
In praliarent et in Regno suo. Victio et istinovir
tutib et in regno Orientis et dixit sibi in regno
suum i. signu Scorpionis et dixit fortiter et
quod nunquam incepret et est in ortavo Regn
a primo, et postea dixit formosæ Nogæ. i. Veneri.
Hoc regna suorum unum habet meridietatem
Sanctri nobis et humanitate et capitis eum suis
rosibus usq; ad umbilicum. Hinc est sexti
mum a primo i. Libra et alia Venus et sui
tum in Septentrione et alio versum in meri-
die et ita hereditavit eam in duabus exibus. Ter-
tium dixit Mercurii qui scriptor fecit Mercurius suo
Regna a primo unum habet cum hominem
in brachiatos amplectentes se. Alius habet
Virginem formosam nudam et nunquam vult
videri à mulieribus eo quod sua imagine sta-
tu sunt et dispolint sibi mulierum vel à mulie
in Septentrio no. Et dixit Labanæ i. Lunæ sog.
Lunæ ba et unum Regnum et quia non vult

♂ V orientis quia ♂ in ♎ V orientis praliavit.

♀ ♂ ♎

☿ ♃ ♓ ♍ meridio.

Liber primus

multum Stare in domo sua et signum sum 167
et primo quisivitur Sancer qui habet multos po: D 69
os. et signat. hominé qué multum vultuo
so quod est subalis fratribus ita sicut sola et dixit
fratri meo qui est dominus alicuum et ipse cepit
cunnibus et ethnagis ornatus propter hoc dixit si
ei unum Regnum pulc fortis valoris et signum
suum ♐ et sicut Leo qui dicitur it. dominum sui
cunnis Celtiæ, ita est fortior et majoris dominij
sicut omnes suos fratres demum remansit
duo fratres extremi vidici et accepit Senior
Duo regna horum contra aliud propter hoc ♐
unumquam vincretur in signo Regni bene
meridionalis et est una bestia cum uno Cornu
in sua fronte et alter eius regni signum est
quit homo qui ostendit et multas Aquas stilla
tas dicitur Subaei Jovium amicitas Jovius ♃
fratres et hereditate à dextris suis regnum
rum Signa medij cœli et medij cœli
dicitur Sagittarius à sinistris ejusdem et
dixit Salemon. Trix et unum ignitum ra
tionem et unum Scorpium et dixit Sa
gittarius habet pedes in Oriente Taurus et
rum, frigidum et siccum. Melancholicum Sita
Virgo et Capricornus. Sunt regna in Meridie
Gemini et aerem, calidum et humidum et
sanguineum. Et ista Libra et Taurus et habent
pedes in Occidente. Aquar est unum femi

Mercurius Saturnus

☽. ...faminium humidum et phlegmaticum. Et ita ...cervic, et pisces et habent posse in Septentrione.

♄. Sup. diximus de natuib et Signib et com(plexionibus, demum diximus de natura et complexionibus Germanez. Et ipsi signat ...primus altior qui ciritur senex Sabaoth et ♄. Et ejus natura est frigida et sicca et quo ...et multum stratus, et Melancholicus et signat ...ram et Cirrodiam in locis. Secundus ciritur ...et et est hemzatus Et quod ...ter semen. Sabaoth et calidum et Mann: Et ...det calidus est humidus, et sanguineus ...xovi enclo, et trahit ad bonam aeram, et signat ...ram et Convexum et Virtutem. ...

♂. ...rtius est fraditor Mann et est calidus et ...ra et malus fraditor, Crematur, Raptor et ...

☉. ...Quartus est Hamnia et est ☉. mois ...ibus alios rationis potens, et ornatus, et om...nes alios fratres suos interminantur. Et ...multum locus et fortis. Quintus est femeu...

♀. Noga. i. Venus frigida et humida sanguinea ...matica sinquis et carnosa et bene proportionata ...omnibus suis membris, et unet et signat bo...nas Mantus, et est multum lota inter mulieres.

☿. Sextus est Exiptor, et prosequitur cocab: isto ...est Mercurius omnibus et servit omnibus, et signat ...scriptores et minores Exitur et vorat secundum ...quod exatum de quia cum omnibus tenet ...

☽. ...que et cum ipsis. Septimus frater est Sabana,

et est

est Matrix et est frigida et humida et signat 169
stratus, potat qualibet mensé manducat stratus
ad stratus, secundum quod exatum ab ipsis. l.

Deinde loquamur de stratibus qualiter cum se et stat et munci et quis munci iste cum sa ...te tenet stat, nec curusat set ibi tenuit recali...cint et qui stratus qui anatus Elem. Cimut et ipsi habent sonum et Signaconem, et diem ...tem esse completum et honestatum, et ...catis cum, et quilibet potat in suo homis ...vic id est in suo limpdio cirut pugnatori ...in suo pugnavic. vel primogl in suo comunic ...qualibet habent pose cum septem plis, quas ...nis Diramus Cimata, et ciab quo ipsi sunt ...ti quod sic Cimata. hi sunt nati. et civit ...Solemple prohibita expectant iste stratus sep...tem potentes vivi. Sancti et sapientes Deo ...runt sibi erant septem Sancti Candentes ...est septem Candelabra qui et sibi stem...mus prophete appellant eorum corona celestia ...que sunt 7. Planete; et contrario Sanctus cu...stella et 7: stratus notaverunt a 1gr celestib...pomis cantil suis et vetus cum cantilib...sati vir: Pisces, Ecclesie, Clerici et ...septentrio. Habent posse in suis anatus...tibus, viz: tempestem Cimpestem natus su...suis Comete ciritur Cum omnipo suis ...stus Cin quatuor Elem. fib Cum per concurrit Cmovetur cum inobitu & mandato Divini pu...posuit eos in suis locis. f.

Vixit

Vidit Salomō. sint hi vivunt semē status
impiorū sine corruptione, ita sciās quōd est
nunt et semper erit. Et propterea intelligimus
omnia impiorum nunca, et vana, et falsa sine
et corruptiua, et impiorum immunda malestan-
tia et fructa quotidiē deficiunt. Et corrumpun-
tur, et ita corruptio nūquid nō satiat, sed
sine intelligimus quōd omnia et impiorum non
possunt evanare omnia impiorum, et omnia
quōs videmus impiorum habent radicem, et primi-
pium propter vōs impiōs quia vos impiōs sunt no
Vita et sine color et vē interim exconterium ha-
bent mortem tum color et vos impiorum habent
Inhabitatem sine corruptione et vos interim
quotidiē deficiunt, corrigimur, et minuimur
untur et virtutum omnē prophetia quōd videtis
vel qui vult de scriptionē hōrum deficiunt
multa impiorum omnia in te quōd dicimus
et non dicamus. Sciās quia effectum magna crisi
taro et virtutis Montanis inter terra mari et
4or Elementi sigillum inventum aut male tracta-
vit aliquis de impiorum; et si deficiunt
de quatuor partibus, redivet terra et statu
filium quōd erant alia confusa. Et sic aliqs
eorum corporaliter recipiat corruptionem
Sciās quōd est deficiunt omnibus vō quo
scripsit Animam. Et sciās sicut videntur
4or Elementa deorsum non obtinuerunt sine

varone

Vitiatē vestē impiorum à deficientibus hominū:

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Ratione aliqua ☿ septem impiorum, Et hoc quōd
philosophus dixerunt de solo distruitur omnibus vita et Vita Anima
et omnis anima distructa una distruitur hi- ☽ Mare
gatur maris. Sciās quōd Saturnus est terrestris ♄ Terram
et tenet totam terram in statura quōd non- ♀ Aerem
movetur et impiter aerem, et Mars ignem, et ♂ Ignem
sol diem ☉ hominēs et Venus formosiora mundi, ☉ Diē hominū.
et ☿ rationes, et Luna terram et signās et ma- ☽ Formosiora mundi
ria et mās potentias, et sciās quōd omnibus postqua ☿ Rationis.
fuit aut erit in sua Exaltatione ordinatē, et ☽ Terra et aquas.
~~natus~~ ligatus cum Sole quōd erunt rationes et
verba sermonis veni inter homines et quotie-
scunq ☿ currens cum Virgine in eodem puncto
cum Sole, divertit, et non retrogradus faciam
vos inhabiles et rationales, et quōties fuit Sol in
Christo tot annos diminuit. Dat nobis, et quo
-ties fuerit Saturnus in libra tot mutationes dat
in terris et quōties Jupiter simgitur cum
Saturno in signo terre tri tot damna, et mu
-tationes. Dies ad et mutat eos et certas et
feria et si intelligere in alio dominitur
prophetas sermonum deus Status et cursum
Luctus. ℣.

Et dixit Magister. Vita varium nova capi- Quomodo varium
ta Animalia ☿ habet unum dextram ☿ si- tur varia
nistram et ☉ centum dextrum et ☽ sinistra-
☿ 66 Ista 7 foramina habent pedes. Et dixit
Salomon quōd homo est Mens una quōd dicit: pa-
mea manus facta in qua nat omnia

De potentia planetaz in hominib.

Virtutes mundi, & septem planetarij, Ether est tantumodo Caput homib; nam unusquisq; como accumulat suæ Stellæ et suo Elemento. Et dixit Salomon quod quia invenit Spiritum superiorem retro ogravuvant tombustum, aut male tractatum ista dicit quod erat male tractatum sive erat interius ut quod erat similitudo vel signa in eo, et qui respicit ita sapiens quia ex y nostrev et suv signum et suum planetam et sua stellam juxtas et suv signatorem possit facere bonum, & malum sibi et alijs, et sunt inclinant Nativitates animalium talis oxarones debent facere cum adiutorio divino. Post quam dicimus de 12 signis et planetis et eorum vasis dicemus quod unus planeta quandocunq; in Ascendente

De 6 planetis

et si et alius in descensu ejus dicit nominat& conjunctis, et tanto minus ejus fortior- litum descendit, et si est malevolatibus, et Lesior Luminaris, et ita sive de Medio Cœli ascendit luminaria quia sunt fortiora luminaribus planetarum, sive autem primi ejus sive et sua stellam finxit- sive et habent juxta se aliam illa stella fuit quod haec facere, et vadit juxta aliam de Stella ad stellam. Et hoc sive quod unus stella quia ab illa distat per 30 gradus antia et post- fuit quod unus planeta fortibus, et unus planeta fortibus

De Aspectib&

dicit

dicit et gradus ante et retro fuit quod unus esse fortis quantibus, et unus planeta quæ distat per 30. gradus fuit quod unus in oppositione ~~Et quod unus in oppositione~~ et quod unus loco contrarie- tati sunt 7^tem^ fortibus et non plures duo tres et duo sextili et duo quarti et unus oppositus- continuata est planeta quæ sit in uno gradu duplex fortitudine unorum vocorum vel temperatorum et tenent duplex bonum et quando duo mala respiciunt se per oppositionem multum malum significat, duo sextilis aspicientes aspicientem valent unum bonum, et duo tertii valent aspi- cientes aspicientem unam bonam fortunam in Occidente aspicientem unam bonam fortunam in Occidente quanti aspiciunt aspicientem valet unum gravium si fuerint mala Stella et suo expetita valet unus in fortuna primo Occidente vel in expetitione et duo quarti valent tum quanti Stella facit vel combusta vel retrograda id est finxitita in Occidente una fortuna vel duo in Orientali et prima in sextili et prima de tribus aspicientes alienant multum de sua fortitudine, duo malum in Occidente vel unus unum alia in expetite vel de Luminaribus sunt graves et fortunati finxit- mundi et si sint Occidente et finxitita sit respicit una fortuna in Orientali aspectu et de duobus trinis assentiunt multi eorum- et quanta plura fuerint testimonia super

signum

De potentia planetarum hominibus.

Virtutes mundi, 7 septem planetarum ether est tantum eo capit homib; nam unusquisq; como assimilat suæ stellæ et suæ elementi. Et exist solomon quæ quis inveni spiritum impurum retro agravant tombustum ant male tractatum stat citò quæ erat male tractatum sine certo intervallo ut quæ erat similitudo vel diana in e, et qui esset ita sapiens quæ ty nosset et suu signum et suum planetam et sua stellam signus et suu signatorem posset tarcè bonum, 7 malum sibi et alijs et sunt inimicitiæ Nativitatis animalium talis oratione libert tarcè cum acutorio divino post quam diximus de signis et planetis 7 decem vacuis dicemus quæ omnis planeta quidquid in elementi

De 8: planetarum et si est aliud in decem speciebus sita nominatæ Saturnus et stanke mineralis ætatis 50 annorum spiritus dominatur et est mansuetabilis, et pessimus dominatur, et ita de Jove et Marte et sunnis luminaribus quæ sunt pestifera bonum malum divinum, sive quantum primi [illegible] et luna et mercurius stellæ quæ finxit ne [illegible] et habent annexa se aliam illa stata spiritum quæ habet vitæ, et vadit sex aliam de Stella de stellam et hoc sic quæ omnis stella quæ ab illa dicitur [illegible] stanke et

De Aspectibus spiritum pestibus pestilibus, et omnis planeta p[illegible]

dicitur et quando ante et retro spiritus assperto quantitis, et omnis planeta quæ dicitur [illegible] quando spiritus in oppositione eo quæ dicitur in aspectus eo quæ spiritus eorum contrarie sibi sunt 7 spiritus et non plures duo terni et duo sextili et duo quarti et unus oppositus continuata est planeta quæ sit in uno quarto duplex fortitudine eorum bonorum vel imperatorum abstinent spiritus bonum et quando duo male respiciunt se ex oppositione multum malum significant, duo sextiles aspicientes augmentum valent unum bonum, et duo terni valent aspicientes augmentum viam bonam fortunam in crescente duo quarti aspicientes crescentem valet unum gravem si fuerint male stellæ et duo expolita valet unu in fortuna primo crescente vel in expectione et duo quarti valent tum quanti stella nascentis vel combusta vel retrograda id est finxerita in crescente una fortuna vel duæ in crescenti et prima in sextili, et prima de trine aspicientes augmentum multum celeri festinatione, duo malum crescente vel unus cum alia in expectu vel de fortunatis non gravet et fortunam augmentum. Et si non fuerit nascentis et finxerita sit cum una fortuna in crescente aspectus de duobus trinis essent multi commodi et quanta plura haverint testimonia super

signum

Signum aequa quaelis vel de qua cunque aspectante
aut melius sint situs planeta aspi-
cientes eos bene aspectu et eorum
malia, maium abstinent et ita sedius via
portuna stellante aspectu à duobus quartis
ostendunt tristitiam gravedinem capitis Draconis
multo melius est quam una causa. Omnis-
si planeta in causa cui Draconis et minuendo im
sue opere quia vadit versus Meridiem, Luna
conjuncta cum Saturno de Clarte in Ascendente
combussit et finit damones. Saturnus scili-
in lamentis bim et potentiam minuam-
Mars alii sui et potentiam. Luna conjuncta cum
Sole et Venere in Ascendente ostendunt magna libertatem
et magna honorem. Luna conjuncta cum Mer-
et Saturno in Ascendente ostendit impedimentum nisi
fuerit planeta bona et erectionis. Luna conjuncta
cum Sole in via punctu ostendit in quam
gravem et hoc significat causam. Luna conjuncta
in Casumonitis in Ascendente ostendit contrarium.
Luna in Ascendente vadit signat de eam
naturam planeta cui conjungitur. Luna in
Capite Draconis in Ascendente ostendit bonum.
Lunarum cava vel combusta vel consumpta
aut stella impedita vel in mal. situ ostendit
multum malum quia fuerit Luna capud Draconis
Lune cum capite Saturni et finit sibi Luna vel
Saturnus et ubi ejus Secunda cessat signat
vel allegationes. Damonum malorum omnis

planeta

planeta qua est cum Draconis à Sextil. Et quant
ambo conjuncti ostendit opus bonum et magnum
in Ascendente. Et si fuerit et caput Draconis Jovis
vel Luna cum eo conjuncta in Ascendente os-
tendunt multum bonum et augmentum bon
et honoris. Et si fuerit in cauda notandum
fuerint duo cauda Draconis tunc et Luna et
alterum sunt valde mala quia fuerit Luna
cum illis qui fuerit caput Draconis Luna
cum capite Draconis Martis et Luna stellam
in illo quarto ostendunt fortitudinem et pos-
et si cauda cum cauda et Luna et sic similiter
est multum grave et malum. Sinum quia qui
sitet Annalis scientum bonum vel aspectum
alterius, quant Draconis et Luna et in capite
Jovis bonum Luna Sol in opposicione ostendit mag
num posse et magnum honorem et contrari
um in libra Veneris in cauda Draconis bo
cunt Draconis in capite honoris ostendit hon
rem et multum amorem, et in cauda contra
trarium capud Draconis Mercurij cum ca-
pite Draconis Luna ostendit opus bonis et
berio et honorem multorum, et in cauda Lune
cum Mercurio et Saturno ostendit nobis as
pectum et eximentorum multorum in capi
te sui Draconis ostendit quia si ibi fuerit ♃
vel ☿ facit opus bonis vel honoris et spirit
in omni bono sint ibi sint boni Luna si-

sit in

sit in cauda sui Saturnus et Mars et Saturnus cum
ipsa vel aspiciat cum malo aspectu, ostendit ma-
lum sunt dicimus de Saturno et Marte Et dici-
mus quod Saturnus mittit demones, & pnarbet
congregat trahit & perit et fiovat cor: Saturnus congregat
demonios multos et ventos si venus coniungit
Luna Stella in Crescente et Luna coniuncta cum
Luna Stella, ostendit multum bonum et principiu
in omni do in quo fuerit dns quarte, si fuerit
quarta domus bene aspecta a bonis, totus finis
vii bonus, quia autem fuerit quarta domus,
hominum malus et male et tractatus ostendit auxi-
et autem, et malum signum aspiciens ostendit
corpus domus aspiciens vel stantia qui est in
Ascendente vel qui de vi pirit ostendit suu spiritu
et domus hora signat suam salutem et suam
voluntatem et ita intelligo in alijs suis ydis sive
subiris corpus & animam et spm, quia ista
tria sunt quib. patit corpus hominis sanu
et integrum. /.

Dixit Salmon, et Hermes, Saturnus
exaltatur in Libra, et Jupiter in Cancro &
Mercurius in Capricorno & Sol in Ariete -
Venus in piscibus et Mercurius in Virgine
& Luna in Tauro. Et ideo quia Saturnus qui
est in 12a. domo. et ♄ in 11a. & Mars in 6a. et ☉.
in 9a. et ♀ in 9a. et ☿ in Ascendente et ☽.
in trina similiter habet Ascendens 12 virtutes

Et omnis

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Et omnis planeta qui est in eo est super dum
dem eorum circuli decima domus habet 10. virtutes
virtutes. Undecima domus habet 10. virtutes &c.
Et duodecima significat omnes planetas qui
sunt in duodecima domus et fortunia quo-
rum eligendo. Et dixit Salomon omnis homo
qui optatum et finem sibi oportet quod-
libet omnes istas observationes quas vobis
tibi exponit. nec est quod unus in quo tem-
pore et quatuor temporibus annisitevit et im
quo mense & diebus Luna et impe
a Lunatent minuit ☽. ubicunque fuerit luna
prima et vide omnes locutiones ☿ ☽ ♄. cum
omni fortunitate, omnis honor datur
sup ☽. et omnis et finis et pfectio et
amicitia & domus à ☉. et omnis nutritu
de et libertas et pinguedines à ♀. et omnis
rationes, et sanitas, et nobilitates à ♂. et om-
nibus unitare et fortunia à ☽. Et ab ipsis septe
tur rebus sensus contribuit boi & inventis
in suis domibus et signis. et tunc ostendunt
tibi malitia duplices et in omni bene et male
iam completerimus hoc totum auxilio divino
totum qui dicitur lib. quartus. /.

finis.

Haec semper
considerandae.
1- quo tempe anni
2- quomodo &c.

Natura planeta-
tarum.

De Sapicibus.

Liber Secundus.

Dixit Salomon sicut ille elephantium sunt animalia quæ circumtur arbores ad fera vbi ea cadere erant. Ita per virtutem lapidum herbarum et animalium quæ vivunt vsque ad mirandum et cornu vel serpendo potest attingere ea quæ voluerit sicut dicerit earum naturas proprietates et virtutes et propter hoc nos appellamus [illegible] libri quia in eis libris nostris lucernæ pretiosæ sunt lucentes et illuminantes illa portant sua corpora ad altitudines earum et fundamenta eorum in longitudinem et latitudinem sua virtute. Etiam habuerunt magnos pedes et quasi elephantes quod potest attingere quæ tangere cupiebant. Alvaras interpretatur vel stare vel ambulare. Et

Et dixit Salomon sunt lapides qui sunt meliores et sanctiores et formosiores. Invenitur per virtutibus in his animalibus sunt lapides herbæ verba et animalia sicut quidem prime istius libri Raziel qui habet coronatos 7. angelos manus potentiæ et posuit eos in libro ne frangerent. Raphael. 1. Carpiniel. 2. Anariel. 3. Gabriel. 4. Barbiel. 5. Jofiel. 6. Cassiel. 7. Samael. Et de virtutibus eorum lapidum loquitur et-

Raziel

Herbæ nominantur in 4or sunt virtutes lapidibus Herbis Herbis et Animalibus.

y Lapides preciosi.

Raziel et dixit quod erant coronati à 7. Angelis qui habent posse à septem Cælis et 7tem Cielum septimana. Et dixit Raziel sciat omnibus homo qui habuerit unum istorum librorum sunt majores virtutes majus mundi et [illegible] virtutes istius libri qui scitur per Manum sunt virtutes lapidum virtutes quod lapides potuit mirabilia fari si esse regnavit et servibant cum omnibus cum aliis verbis viz: si manus et reverentur sua et te confessus. et dixit Salomon et iste quod in prima illa sunt 24. lapides hi et magnæ virtutis et potentiæ ac similitudinem et signarem quæ sunt 24. horam die et nocte. Incepit Salomon et dixit post primum lapidem Saphirum verum [illegible] quod est subtilior et clarior et formosior et majoris [illegible] omnibus aliis et vocatur sub colore et sua potentia et sua virtute et sub signo Cæli et sua figura quæ habet super ipso et Mathram in omnibus aliis lapidibus omnibus aliis lapidibus signat invabilitatem sue [illegible] et sicut sunt soles sanis scintillantis et sua potentia est gaudent et portent bella vel sunt flamma ignis scintillantis et divinus Deus et quod habet melioremque solorem sui qui vocatur [illegible] portat cum et augent sua bona huius mundi inter-

Fine

[illegible] cum [illegible] hoc et bonum

alios

alios homines. Et ymago quam debet venire
in ipso debet esse, sunt fratres bene formose
Jgnatius. 2. cum timore. Secundus Sapis et Herasius
cum 2 soles et citrinus sicut Aurum quo
ponatur in Salario cum clena aventu-
rentinet sine dubio non potest quod ha-
magna potentia in custodiendi et virtutes
Jgnatius. 1 quitatem. et quod facit hominem casta cui cum sera
Jgnatius. 2 ignatum. portat, et dat benevolentiam et magnatum.
et sua virtus est Saturnus. 3. Tertius Sapis
Jacinctus. 3. est Jacinctus. Iste Sapis est viridis coloris
et pingitur ex omnium similitudinem et non
ente it humor. et pondus sicut alii et sua potentia est
claudet vitias. tedium et amat fratres et facit multa
miracula et sua virtus et augere divitias
Et ratio Sapho- Et qui portat sumanus sapphiri dat futura
sion Dei et signa sibi et declarabit. Quartus Sapis
Jacinctus. 4. est Jacinctus, cujus color est rubeus sicut
grana mali item quidam sunt bene colorati
et quidam pici, et bonam merito mo-
ra potentia, et quicumque portat cum no-
minimatur. Deum sanitatem et mobi-
lat autem et tionem. et quia sanctum et bene colorat us
te it omnem vigilantem. unum in fine.
Jgnatius. 5. Et sua signa est bene signatus. —
Ultimus Sapis. Quintus Sapis est Christus cujus color est vi-
ridis, et virtus facit similitudinem veri. i
Et portat ratio ouea et sua potentia est —

Et vendere

defendere hominem a fraga et sua virtute
Et quod vanit prophetizari futura si invenit- Prophetia
in manu munda et sua ymago est castissimus
Sexus Sapis est Saphirus cujus color est valde Saphyrus. 6.
frigidus et formosus sicut color aeri pavi et
immi et potentia sua est quod sanat omnes
infirmitates que nascuntur in hominibus
ex inflammatione, et gravedine omnium- per milis.
et emendat et mundat eos multum. Et
in ille saxtus sculpatur hominis caput
cum bulla, liberat hominem de Gaveri a Saveri
et obtinuit gratia. Et iste Sapis retinuit
potentia Magnatu et Regum, et iste Sapis in potentia
confortatur mundi servientes et cas. Et magnatu.
quod bonus Orientalis cum ipso possit cum
attingere magnum honorem et utilitatem
suo quia curavit et exit. et alium pennutis.
tam fidelem et virtus. Septimus Sapis est
Beryllus cujus color similis cruse vel aqua Beryllus. 7.
in aviva et gratiam consumunt vitrum, et
qui am cursus Augustinum. Iste Sapis est
ex ethe clarus et mundus. Et sua potentia
et collocare in ami clausam cum portan-
tem. Et collocatus in Jure Catholicam Claustrum
Amicitiam inter Deum famine. Et cum Amicitia.
ipso eos attingere vel ~~[illegible]~~ tempore, et sua
Signa est Rana. et ab imagine potentia ac

te vendere

De Lapidibus

Onix. c. 9. Pacificam pacem, Concordiam, stamque. Octavus est Onix. Iste Lapis est valde niger et sua potentia est dare gaudium multa somnia terribilia, et timores, et ille qui se despicit in ipso, posse sine damnes omnes contristantes ipsos, et invocando et colligendo eos in speculo talibus ut experiet. Et sua figura est Cameli vel unc capita interveniat lineas albas quæ circumdant illum. Nonus Lapis dicitur Jaspis cujus color est viridis, et formosus, sua potentia est alios Lapides formationes facere, sua virtus est bonum roborem portanti in auro posito, et circumdatur in ipso aquila dat magnum gaudium. Decimus Lapis est Chrisolitus, et est coloris aurei. Et ut scintillas ignis, sua potentia est convocare dæmones et ventos, et sua virtus est sanare lunaticos et surdos: ubi est animalis civitatis et omnium mortuis quæ non patiuntur ibi damnificari, et quod dæmones timent et claudant, et sua figura est Cameli vel unc capita. Decimus est Elitropia, et est Lapis magnæ potentiæ cujus color est viridis, et pennas habens rubeas et claras cum guttis sicut sanguinem undique. Hic intus est Lapis dictus Lapis sapientiæ Prophetarum et Philosophorum et ideo honoratur propter duo, viz: propter Deum, et similitudinem suam, quia in viriditate, et rubore

vitrino, pretiosissimis Lapidibus et super vincit etiam alicujus Lapidis et suæ virtutem et expeditatem, consequitur Lapidis et quod suspenatur vitaliquo vase pleno aqua non solum retinet aquam in vapore et facit eam elevari sursum quousque in formam pristinam dimittatur deorsum, et sua virtus est quod qui portat eum in eo vel in manu tenens, non possit videri a quolibet. Etiam ille Lapis dat homini habere potentiam dæmonum et facere omnes incantationes quas voluerit. Et ille Lapis erat mixti bezetilis. Judaicus, jaspis et Christallus cujus color est aquæ congelata a frigore sine pondere et quæ videtur ab utrisque Lapidibus, et sua virtus est quod auget nubilum et tonitrum et fulgura et potest in ipso arrixere quamdam vitulam terribilem quæ est nova in quatuor pedibus et dicitur quod accipit finem quando pugnabit plus et vincit beatus facere fames, et cujus portat mirabilis virtutes et sua. Jamais et Jaspis quæ est livida et Jaspis quæ habet [illegible] et quæ aqua, et est magnum animal. Tresgimmus Lapis est Cornelius. Et astrum natum et quam in aqua est. Quis sicut Jaspis et sua potestas est vehementer languinem à naribus. Et visus ipsius patur-

ad invisibilitatem. Jamones. Christ. c. 12. Cornelius. 13 Jaspis.

De Lapidibus.

Jaspis. 14.

domo bene indutus, tenens virgam in manu
sat honorem portanti. (14) Lapis est Jaspis, et
est ipse subviridis, obscurus, viridis, rubeus, et mul-
aliqui - midus Caii et Santini bicolor alius et Saint
aliqui varii, ipsi, et cultati et sua notitia
contra venenum, est quod qui portat cum non inficietur Vene-
no, nec Serpente, nec Cranea, nec Scorpione
et defendit hominem a febre et in eo culpat.
Yris. 15. eo. Aries, vel Sagittarius. (15) Lapis est Yris
et assimilatur Christallo vel Gelu, habet angulos
Et si aliquis posuerit eum in domo ad vacui-
tatis, sta quod vacui transeat ipsum appa-
rent Colores a corpore celestis, et exterior hor iz-
citur Yris, et istud est posse suum quod habet
sex Angulos, et virtus eius est custodire loca
in quo est cum salute, et honestate, et debet
in eo sculpi domo animatus, et qui portat
contra Vene. 16. Sagittam, et Arcum. (16) Lapis est coralius
et nascitur in Lapidibus marib sicut Arbor
inversa et habet ramos sicut Cubos majores
digiti ad palmos 3. et non plures. Et cum abstra-
hatur est viridis et tenuis et domui in qua de-
fertur et fit rubeus et cum sunt e lapi-
dibus, et alii inveniuntur albi. Scias quod
cubi sunt meliores et ubi fit. Lapis pueri-
tiae facit locum cum salute et defendit homi-
contra Mala- nem a malefitijs, et ab omni mala intan-
fitijs. tatione, et sua imago est homo tenens ensem
Prasius in manu sua. (17) Lapis est prasius et est viridis
(17)

Liber Secundus.

viridis Colouib et ipsi, et milchui, et juvat
male viria, et dat eidem gratiam suo mi-
nisterio, et debet sculpi in eo Taurus. (15) Catel. 15
Lapis Giritus (catel et est magna potentiae, et m
factis, et in virtute cui ub Colou et similib
Beryllo ni iquod obscurior est quam aqua-
quam vis intus habet vel Cancer, omnes
vadios et inveniunt Et alligni 6. Angulo. u
& aliqui sc. et sua potentia est ac veram Camenes.
Camenes, et Cognomenum cum ipsis. Et sua virtu
est quod si facit in vitra aqua, et portatus
vatrem Olyi et Lapis in collo, ad pensum m
pede Leonis, et in fumigato ellaftire Jun
et Ver. et invocatis quamvis mentum tui-
notum, et alios. Scias quia statim tibi acce-
bit, et erit tecum in locum temperatum et semper
in eo tempam Ventum, et fragantiam qua
et herba indicia et civitas Laurina. (19) Ca-
stis est Colonites, et est viridis sicut herba et Colonites. 19.
sua potentia est quod custodit et occultat, sit-
sicut una, et sua virtus est facere pacem
et concordiam inter duos, si in ipse pueri et sanctis
signum hirundinis. (20) Lapis est Calcedon Calcedon. 20.
et est albus qui est inter Christallum et Beryllu
vel sicut si fuit ex duobus Judicibus sua potentia
est vincere placitum et feminem tenere

Sanum

sanum in Terra aliena, et sua sanat est
Cane qui tenet manu sinistra dextram con-
Jeremias.21. stan(s) (a)s (21) Lapis est (C)rystallus, ite Lapis
est Ivorum dictum secundum diuersa climata
et cinis eius Terra et alium albus, alius rubeus
et Viridis, et aliquibi assimulatur serpenti et
aliquibi Cupro et Sapphiro, et habet Rotulas pinnas
à Comitibus Corum Tenitruis et fulgoribus, et suavita-
tis est Cooperatiuo omnibus Inimicis
et scribe in ipso in vna xte, Raphael —
Michael, Gabriel et cetera sanctissima,
Miserere, Sadalicis. Et cum potestatis et
Ab Inimicis. charactes in tuo regio vincet omnes Inimicos
Amen. tit. 22. mitos et Aduersarios tuos (22) Lapis est —
Amethistus, et habet colorem Vini cum pau-
cedine vel rosa, vel viole. Et ille habet potestatem
fugandum Demones, et sua virtus est Sanc-
Cto obtinet. tae Deae Castitatis, et sua vianna est Vna (23).
Magnes.23: — Lapis est Magnes vel Magnes, et est magni
ponderis et similis ferro Nisi sit, sua po-
tentia est quoc attrahit ferrum multum
sicut Caput, castellos, et ensem, et sua vir-
tus est quoc cum ipse potest esse in quadam
ma voluerit, et faciat quit voluerit tam
Homines et rebus domus suffumigando

Sam

Corum cum ipso. Et cogito faciebant cum
cantationes, et in ipso Dominum armatu
sculpebit quando Luna fuerit in Aquario
vel in Sagittario cum Jupiter et Venus sit
sit Sol aspiciens eos Sextino aspectu vt scias
quoc tales Imagines sculpebit in ipso La-
pide tales Incantationes potes attinere et-
festa terrum et Victoria (24) Lapis est Adamas Adamas.24.
et est colorio miei et melior habet aliquantu-
lum Vivoris et sua potentia est. Alii lapides
currus sculpuntur et extra hoc nominis
cum Ultimum et ad Victum est in Solis
mineva Luminis cana et interna dicit Lapis
pis melior et magis Christus est Incantationis
Invocationibus Veteris Spiritus et Lamias Lamiae.
et cum ipso potes attingere quodcumq; San-
tum voluerit et sua Fiamma est animae
Sanctorum et scias quod quilibet Homo qui sit
portare secum Lapidem predictum sit tutus
et mundus cum voluerit aliquis facere ipsi Voto de=
et caveat sibi ab Inimicitia et in tota vo- Inimicitia.
luntate in terra vel in toto mundo et
dixit Gabriel in eva quando voluerit facere de
mortuis porta 3ª Lapides. superscriptos et tu
scribis. /

Finis Libri. /

De Tertia Ala 2ª f.

Dixit Salomon. Tria sunt quib corpib volare non
licet cum una ala nerui rum una pedo. sta
t Scientiam uniuſ. olim non poſſumuſ quos
considerauimuſ complere Et propter hoc nos dimuſ.
Cauem sermocinam in hoc libro, dimuſ eam
sermocinam ipſe fecit quod facit sermocinam Ly
ironem quia simili te minuit damno eſt
4ºs Elementis. Sta iſte liber clarus et gnatus
scientiis et virtutibus Etiam diximuſ de fari
bus, nunc dicamuſ de stellis. Dicit quod in
habebat Virtus congruas sua potestates et
Et naturales quas quidam hujus mundi
qui dicunt dicunt ea rationantur et quidam
Et nos quod volant et quadrupedant et quidam ambulant
herbis et arboribus quidam viuunt multum. Et quidam
quidam ex illis carnem et herbas similiter
Animalium. Et dicit quod inter herbas sunt
digna quibus gustu somnus et melancholia
dicit Canna et infirmaye Et ita inde fiat
de Et qua dicuntur ultra. Et dicit Etiam
Et herbam venit mi vidi in mundo cum
Et ne ipse precavisset dicit. Uriel precavit
ista tua. Et dicit Salomon. Troyevit Et quod
cujus folia nos vocant dicit Et herba pedis
in Ala. cum Et similibus in tem 24 horas
Et 24. ~~Quando~~ Legendum.

Prima herba est Et ala. Et Amatum. Et dicit
Et Et una Et pedis. Et Marinus ista herba
habet

habet signum medianum et Ceream gonum
et holia parva. Et sua potestas est calefactiua et
confortatiua Et exiccatiua et si bonum suffumiga
tum fuerit ea fugat Demones, et facit Gentiles
Et in herba est Et ala. Et hoc herba Et ala. media.
Et dicit quod si fuerit quis alia dicitur corona
Regis ponimuſ eam primam Et dixerunt om-
nes quod in omnibus qua facerent ponerent Et ipsa
Et folium ejus est medium viridem in mapke
Et azio equalia Et exiit medio citer, Et cum ea
vera bis ventos Et omnes eos quos voluerit Et
facit. Et Tertia habet est canalis virtus. canalis.
eius unit et unguento cum ipse et lutto Arbu
mesue Et preparat ante seculum salibus avo
ca eos Et vocabis eos Et habebis eos pro eligani
Et habent pennas Et alas eis. Quarta for
ba dicitur Sanguinaria Et herba sanita et bon
vana. Et est medicina colera. Et dat Coman
dum Et fugat malos Et omnes malos
in hoc est Et caix. Et fugat eos malos Et
fugat visum. Quinta herba est Et mezin Et mezin.
Et aticiam venti Et congregat Et hanc Et am
comedat cum precaui Et si voluerit fugere
nunc dicta Et. Et unum Et est herba Et Jam.
Et alis dicitur Et ala. Et Et eis quos
sua Et inuenit Et Et herba munda Et facit
Et eis Et alis Et et Et eis accidit
multum. Et sine herba Et Et inuenit
ista retinet Et ani hoc multum mundi
Et facit

et tacit nominem quasi nominotenten et
ista congregat multa simo vnu superstant cu
cum ipsa. Ista dire actoi ei cum ipsa axio et
fugiam re fario suffumigio compositum
rum multo Lacacius et cicuta statim fon-
gregat simb. Et propter hoc dirituu herba-
Verbena. xpiritum. Octava herba dirituu Verbena
lega magnum habet posse ad fugandum
xpus simplos Et ad virtus est frangend
capidem in Ossifragis utentibus Nona herba est
Hiperic. fi ericon. Et est herba media perforata hirsu
simo cuius fugit ista diriuma potentia
quia cum mire ejus et croco et Arthemesia et
rumo vacinio Valeriana si seabatur mora
quemois imicitiam suscipis de somnibus avis
et damonibus vias cuoi statim uxib, sita
colatio simb, et ventos. Decima herba est
Crium. Crium ista est maxime potentia mx ventos
et damonib et fantasmata et est communata
et tarta umbre et nocuia fabricisse quia in-
ipsa sunt damones et venti et ita facit ~
Ossifragia herba quaedam qua dirituu Vaz Belis
Ossifragia. est Mortagen. Et sunt multum contrario
quia una tustoritur ab Angelis et alis
alia damonibus et apiu ista frangit lapidem in
Renibus, sed frugiferi mulier non vtatur ea
qui nocet, fatui et rompegat damonib cum
sit suffumigio cum ea si, quia mors et Irtus
mesia apud suffumigatu x 7. nortes cum

Fagat

fagat almist et collectum mimos et sino radix
posita et sicca dem tempata cum aqua fa-
pides suffumigate ydrum qui volucris avi-
bus fantasmata et damonib diuarum ma-
nerianum Lucerna est herba Coriandrum
pem 2am. spem et scientiam quae multum facit domini-
re et si feruis suffumigium ex ea et uero
et in quinario et Lolio et ragad nigro pista
tio aqualibet distemperatio cum sanguine sicuta
et canum mortuo. Decimum suffumigium loru
bri vis abstrahere et fantasmata et somnia cum Luna fu
erit conjuncta Soli in Incultura, sicut quo
ille thesaurus nunquam inveniter, si inue-
nerit cum abstrahere ydrictum stultis et si-
bris et exposito Inuocabranti Lucernam
imagine suffumigandis cum thure mistio
sione. Hoc ipse, se unquam diabolo subscribitur
illum et Deum mali. et sino quis nunquam
Libelli scripsit sine Semiforme vel imagine
datur facta et pictam Stellarum. Decima tia
herba Centaurea vocatur, sita est magna Centaurea.
Virtutis et boni sequis et qui portauit sem
collectum cum omnibus in die Veneris
Et gratiam somnum et tollit à loro ventos
et mala fantasmata. Ista herba dirituu sanc
ta et justa, et debet teneri Venerabiliter in
sanctis locis sicut Ecclesijs, quia defendit-

Iocum

lorum à rebus malis & cum ista prophetia
faciebant, mortuos loqui qui movent mortui
x pluvio Dico vel ventos in loco vbi est aliquis
Damon non habet posse si ille qui portat eam
non verantur, & dat ei posse prius qua vellet
ista herba posita in lorum vbi Damones sint
clausi cogat eos & ligat ne possint se movere.
Et dixit Salomon Inveni in libro Hermetis
quod quidam dixit Cynam in cuarta hora noc-
tis, & vadat ad tumulum Feminis mortui nu
que jacuit cum vult habere Colloquium pigiat
sex tumulum aquam cum ista herba Historo
& sit Aqua suffumigata cum Cesto sumos-
mystro, & dic, Surge Mulier & loquere mihi et
ita fac & tuo nomen & in festia venies ad te &
loquetur tecum & que volueris. 14. Herba est
Sempillum. Sempillum qua est magna Virtutis quod mani-
festat in re que alis manifestare non possunt
& habit vicos suos in nubilio & asi. &c. 15. -
Majorana. herba est majorana. ista inficit homines &
& Efficit à malis Infirmitatibus. & dicit
Hermes quod Centhoria & Valeriana &
Majorana. valet multum sex homum magne
Viriqu & majorum hominum. 16. Herba-
Fragantia. est Fragantia. Ista est magne potentie &
summitas. Radicis quo tincta cum Lingua Bo-
vibus quae similatur vicos. & herba sit rotunda
quia Sol est in primo gradu Arietis & Lunax-

Ad abscindendum lorum Demonis qui tecum loquetur.

Sempillum.

ciat & vel in domo & Sancta rum 109
ipso. quia qui tetigerit cum hac clausurab-
apparebunt ei Statim. Et dixit Hermes quo
removeat Ventos & ipso si rum hac ingressit
Lanceagera & capillus Veneris. 17. herba est
Nepeta. Nepeta ista herbarum Majorana & Alpana- Nepta.
sio vel Tanacetum & Hisopo & Salva & ire Salvia
Irritamenta prope Cognit Demum medicum-
ingrauunt. &c. 18. herba Lumen est suffumi- Lumen.
gia Feminis illius rum femine psilli id est
Cartachona & radice viola & cle si fuerit remunt
dulce Intuvas & Sirop multas prophetias.
Salvia. Salvia herba est. Salvia ista est magna virtutis ista Salvia.
Efficit homines à malis & ipso malos à bo-
nis. vbi sunt. (Sine vbi herba est & est bona ad per
tinentia terrum cuta & net Gemmem tamen
de inimicum non tenebat cum. 20. her-
ba est Satura & est Arbor & crescunt & Migui
Mercurio & Cicerone. qui scit cum Magne
& cum alemantino (veri & hinc a solutis &c
mi rere & scarit de amovem &c. 21. herba
Nasturtium. Cyprus Nasturtium Siritus ista tenet men
bra una & Est Valentinum &c. 22. herba
Cana ferula Siritus Cana ferula ista est valde terribilis &
gravis & fortis in ore & auxperis suorum
suo & pectum sirita & Sic quiami & taxi
barbati & Sandalum rubeum & papaver
nigrum ista confertione carta suffumiga

qirid voluerib, et ideliter qne voluerib et reb
et signab contrarieab et si ipsum inuenitum
ipsib gnib abomni lore infirmitate fugi.
ant lamenb, et voluerib poterib distruere ipsu
malob. Ista infirmitate et valeb mala et terri
bilib quia tempo quo et opab vincit in ma
litia et maxime opatu malum et protinus si
tuuil [illegible] vel in oppositum
Calaritum. ge et in oppositione o. (23.) et Calaritum et
similitudine mente et ei magne virtutib in be
nib infirmitatib. Et sic trimestria in inferta
palma opib istam inserta sunt, in alon pertu
et bono a lore et cinge et contra sanitatem.
Cicerea. Ly. herba et liberea, et ipse valet bona in-
firmitatib exercitatib, et si ungatur cum
Ebore et Cera subtile et frigore et vetustate et
bona et in totum infirmitatem restituit
uit sub Scorpio et ibi herba 7. nocib et foliox 7.
Mortagen et Allium Semisirum et Absinthi
et per decoctionem ipsius ita ut decies labu
uit vel denpes bibit, et alias herbas reflo
exposuerit et 7. lumbis, et 7. herbis indigi.
stib habuerit. Sciat qui habebit infirmitatem et
solvendo, et infirmitatem, et demitantando, et
de patientiam bonum et malum, et in
omni loco grec vomitib faciendo infirmi
tatem de illib 9. vocib dixit: Tunc albe Mi
chaelis mandato, in ipsi Liani Stolib egressa,
Lenama

Cinamom. Et Sicum Scorpio te infirmitatib
in Gynum, et dixerib: Raphael, Gabriel, Mi
chael, Cherubin, Seraphin, Arrelin, Sator
narcon, Mierater, Narcaten, completo meo
petitionem et meam voluntatem, et complebit
eam tibi. Et ista sunt magna nomina Angelor
superiorum 9. celestib Angelorum, per
tinentia 24. rationib sup virtutib herbarum
Alia secunda, et ista Experimenta erant sem
per vista, in pte in Raziele quamvis Salomon
acquisset de mo ibi, et de virtutib Hermetis Et
omnium herbe in libro Razielis propter hoc
quod cum hoc possumus excausabit et expari
cum herbis facit eum semam theriis cum
Scorpio et verbis in bono et malo, et memo re-
tungat de loco ad locum usq; ad regnerit in
prima Via et 2da Et sic Eternum omne qd
erit nobis necessaria cum adjutorio Dei./

Yomina-
Angelor.

Alla tertia./

Dixit Salomon. Jux Allam tertiam fic
torpus solib et magis axpens et potens super-
omnia alia corpora et luciferus et stormus et ita-
Virtutes Animalium omnibilium qui sentiunt
et boues emittunt et dicunt Et Animalia ita
testie Alia gaudent esse sux Quas vnima alas
xis um et herbarum. Et ne propter hoc in ite-
Raziele 24. Animalia tam nia nominibus et

Fisionomia
Astrologica et
Arithmet.

virtutib

Putribilio et stellibus, et flamis sunt 24. di-
stincte ab invicem et voto sonet qualibet
Elementum b. aliam quelibet distinctum ab-
alio et quodlibet sui generis et vita eorum omnium
est pulcher et mirabiles inter ea propter hoc omnis
quid dicere, ignea animalia, ignis quia sicut quod-
libet 4. Elementa secundum sua animalia habet ignis
habet sua, sui impetus et munda, sue conpo-
sitionis et vite qui est ignium non est corruptibilis
et terra et flamis non alia componerent
Imo est simul et vos qui viuunt in ea mutant
geli mundi, clari et lucidi, similes vacue lotio
et similes flamme ignis vel stelli vel radii-
lucenti viri velamini pulcri. Et ista similitudo
est reales in animalibus ignis et dicentur
eorum signa talis quales signa in nubi-
bus sine et parte quia sunt sonore et unius spe-
atoris ita illa sunt privata flatibus ac bonum et
malum et sunt similia vestibus quia sunt
4. Elementa sunt cum suis animalibus de quibus
diximus ubicumque terre et quo est multum de
terrestribus lentiosis et assimilatus venti et
sua signa est secundum quod vult accipere-
hominem alicui quod est Elementi cui assimilis
sed non multe vel pauce vel nubem vel
Fiditatem vel visibilissimam alicuius mem-
bra vel recipit alignee corpora sicut finis alicuius

ponis

ignei arripiant in ipso velox vorem vel fur-
ammum animalis Elementati pitam-
arripit formam serpentinam exponit na-
thra superior. Secundum est animal de quo sa-
cientes dicunt quia circumcalefacit enim et
maxime corruptum et pulsum destruit-
et vicerit hoc inventum signa sua in nocte
in loris timentis et audientis et loquentis
mutationis et colorius et similis hominum
id est secundum naturam hora vel sit alia
ad similitudinem corporis de quo civil vice
dicunt esse animalia. Quorum
in civitatibus: et de illis animalibus dicit
sapiens Hermes et Propheta quod animalia
sua sunt et habet nosse non est nec fuit nec vi-
net mulier. Et sunt hec animalia communi-
ter scientes et exercitant se familiarie
exterior bonitatem sanctis specter simplicita-
tem. Quantum animal est ventus quemque
sine diximus. Et non dicemus quamvis alios
vocamus et non dicemus et opera venti
dicentur secundum. Secundum quod
nit et habet talem naturam: quod si septen-
trionalis vel meridionalis et Caspius. Et si oc-
cidentalis vel septentrionalis et frigidus ita
dicemus magnam potentiam habet quia portat
nubes et humidas et aquas et grandines et
imbrat mare et frangit arbores, flate et

et

est vivus sicut ignis sursum et Spiritus ignis
vivus et sanctus. Et hec Elementa dimun
tur duplicia si fixa vel mobilia, mobile at
quod movatur in circulo terre, quamvis de
scendit desuper quia sexterni semper vigunt et
solvunt eum, quia deus ipse et creator, et ipse
magnus creator ator in mari est et terra
Venit temperatus. Quintum animal vel visio
est fantasma hoc est ymagines de similitudine
diversorum colorum vel magnarum rerum tempo
ralium deveniens ad mentem et ista forma sibi
fore deserto vel in aere sequento velatum distin
dit Elementibus ad similitudinem militum et
Dicuntur Spiritus Antiquus et alium super
Aliquos ad similitudinem muliebrem ordinavit
et bene intendavi vel imaginavit Spiritus sunt
sunt tres et alium dicit iste in homine propter
corruptionem sive malitia complexionis Spiritu
um qui sunt in Femine et dicuntur femeniati
qui asscendit capit et dedit duo ornios et talis
corruptis dicit dicere multa fantasmata. Sextum
Animal Spiritus Tamen iste descendit in abi
ssum ad abissos et fuit creatus ex una ma
teria sine corruptione quare non cognovit, et semp
durabit quamvis dicit similitudinem in tenebris
abissi: terra et aqua in materia et fortis
rede, et Ecclesia dicit Sapiens Hermes quod sit
omne quod est et signum habent responsa Propterea

Animal et Fantasma

Animal dictus Satanas

prophetas et Sapientes de omnibus rebus de-
quibus fuit dubitavit veritate, et movatur sem-
per in seculis, et observate, et unquam exantri-
dabit ix ix, et deinde dicit prophetas quod habet pote
adipiendi formam quam vult in terra formam
voluntatem Creatoris, et dicitur Angelus Domi
veteris, et formabis sicut forma solis et luna
velstella, vel animalis, vel vestitis vel aliqua
aliam quam vult formam. Omnia ista supra
dicta sine ipsis triabus quae sunt impalpabilia
hoc est quae non possunt capi manu nec tangi
pede quia sunt ignis et ventis. Et triabus quae quae
dicit, exceptorum quia dicit in aliquo Ele-
mentes dicit corpus abiecto quamvis vita dor
sit ex igne, et eorum habitare in igne et, na-
tura ignea quia sunt ignea. Et dicit quae ista
animalia quae eorum inverare et spirato
et construere et ligare, et solvere et cum vel-
malum facere quia tetum sit cum nimitia
qui ea vult interare vel eorum servitium capere
et evadere, et regnio, et infirmitatio et Sau
de divino sint duciens vitia.

Animalia. Septio tertia alie volantur avibus
quae volunt et sunt cornuti, unde Spiritus quinto
alius volatus et natatio, et nebulatio vel reptilitab.
Nunc diximus de volatu et mixtiamus de
Aquila Et quidem est Elvis volans multum in alte
et habet Deinde duo omnes alias Elvis Aquila

Nota de Invocatione.

habet

habet talem naturam quod est verax in suis
factis et dominio et honore inter omnes alias
aves, et suo natura est talis quod cum irascit quan
sunt pauci, et offendit eos interim quando alte
est semum dicunt faciem solis videre
bestiarius &c: omnium suis rum rore virtutem
magnam habent et quam regi vel domino terre
eo quod datei quam in regno suo. Atis hominia-
Fultur. 2. Dicitur fultur. Ista habet magnam virtute
in omnibus suis membris: caput sub juvat
contra malefitia somnia et contra magicam
artificiam et pedes juvant contra malefitia. Et
rum 4 pennis sub sustinuntur somnus expel-
lit, ab ea sub malos fel sub juvat oculos mi
nus quam aliqua vehemmi, dentes sub positi in
et ossa serentis et lingua ipsius in canne scrip
vibeo involuta rum ipsis juvant in causis in-
quibus capis vivere et de subvenimmi amere
alterius semi. Alia sius portati sub pectum defen
dant et hominem terrificanti a malis ventis et
omni gravitudine, et a malis spiritibus non vol-
sunt juxta eius in tota domo, nec aliqua fantasma
ta habent y esse nec alia vis. Atis 3a est Falco hic
virtus
Falco. 3. est quod a magnatibus multum expectantur em
nes, humilitate ista dextra vinciunt gratia et
in sapientia et audacia. Alienum. Et humilitas
alas sinistra auferet febres malos sed axis vena
rias non dicemmi oriunde nec arcus enamvis
multas habent virtutes in se. Atis quarta-

est Turtur

est Turtur simplex et bona, tum si arripiat mas- Turtur 4.
culum et semellam et comburatur simul in olla
nova cum croco Judea et Ethonea rollerta sue
illos quos volueris conjungari: si pulveris ipsos
ejecerit super ipsos, scias quod italim conjuga
buntur et dant magnum calorem ille qui portat se
cum pulveres. Atis 5. Dicitur Upupa homi- Upupa. 5.
Christam de pennis in capite, et habet multas
virtutes ista hat unus in suis alis et penne
rat Salamones et suis Accis. Proprietas ejus
et quod cum ea ipsius arripit et in melle
bulit et demum quam illius noteris gluiat et
fat barre alba, libere vel magna bibevit. Sua
que facit hominem de futuras sive et
noter hat dire et habet aliam virtutem quoqui
eam decollavit ubi Gallus non cantat nec volat
audivi de semum nec vocaveris nec vidit lux
cum seminatum Et quicumque comedat in bord
Jamenes demum facit meditatem sanum
Et de illa meditate se ungat cum ea ibit secu
rus Samen si ille qui fecit mecum quic-
quid dicit soli. Atis 6. Dicitur Licencia- Licencia. 6.
qui inter dicit eam die una et amisit sanum
nem credo ejus et se ungat cum eo et com
edit samen cum semine feniculi calamen
& anethi, et antequam comedat hissimiat
se bonis decoribus ut thure, ellastice cinamomo
et aliis odoribus unius similis fiat

quatiam inveranci et contrimagnoi ſpũb acriũ et
aliob ſpũ qui vãnnt inx fontib et Riuob. Ista
b. avob inxiadita ſunt tanquam Exempla inx
omnib aliob. Et cum viõ riu Virtute cuiuſlibet
avib ſar ſcriptum ſit tiũb vbi Raziel
ſuper libruum bi ronum Angelorum ſuper rimi
ſpiũ ſen ſoruum in manibus ſunt dictum vltro

Vltro De riſu humani et aliis ligam
inx b. colon ſdemaiob et inegõ ut obtineant
Salnes. victute eorum Regnum ſi eo ſit Dabilla
cuiuſ ſanguis deliquarta ſeruata et bu
manũ vel amabiliũ quia ſanguis antiquior
tanto melior ſanat cito ab omni vitta et
venenato ſi ſe inmixerit cum ſanguine eſt
vnxit caput ſuum mulieris cum et vocitetur
ſertum et ſanum et ſit fiat reuelatio
ſpma dicit Dirtus Imbragiũm hat ſanguis
qui ſit humano ſanguigat ipſi ſuperiori ſcorpi
et de omni paſſion ſanat cito ſeruata vera. et
Scpũnigia. dixit Aſtarte non ſit tale ſanguis aduo
rum ſuis ſunt Umbra et Ligamen Hõb et
Ectus, magni Serui, et Angelo ſeruan
tium ſpiniamat ſta ſunt vitus ſpo et abbia
tum Sterio Et ſta remaneat cor ſortibus at-
tabet vite et dicunt Sapientes quod ſperma et
ſanguis et Cor Balena ſunt principia ac
Existentia ſpũs et Dyato qui facit ſuffumi
ſolpnia. ſ. qui ex ix. Secundi, ſicci et Velutill et

et nubes mali et ſicut Aquila, et habet poſſe 185
inter Nubes, et Deo inter Bestias. Sic et iſte duorum
piscis qui ex ſilio ſanguine unxerit Sistos ami
corum, facit eos ſuimire, vel ejecit Iuuum
ſanctum ſuper illos et qui eos ejus portauit
facit eum augeri. Si ſpũs vitulus cancer Cancer 2.
hic habet ſex pedes. Inter ipſum et cornbus
in xarino linee, et cum pulvere fricatus de
lanat ſimi eos et vellit pulchrum dentem
et curat cancrum in oculis piscib ſuper qui
rum alignantibus Stercoris ſumunt remedia
congregat ſonos; Quartus piscis et unus
Leoni inter pallorem et Vrſolinum ſpiri
cornu vel rexia Aſtarte mutat Cancer Cancer 4.
Vitulis et hinc cognoſcunt Omi Secretos
et ſpecialiter qui capiuntur Piscium et
ſanguis et in Praeſtimum rem, Ego et vi
ſcerib quos vocatur Dominus Deus Aqua
vel quos inter Rivos quedam et ſexum ami
cicant iſtum piscem cum Pinnis suis et
Ligna Hõb. et Rio et ſpũmiam et Dor
ſum et ſpiritant ibi Et ſpũs Inhibi
bant cuos ſemus ſuperiorem ſpũs ſpi
ritus ſunt ibi ſanguinem Vitulorum ſanguis
et cum voluerit quod ſervatur mare Vitulus
Egreſſi ſunt ibi de terra matri et remanebat
ibi ſimilitudo eorum Dicob in omnibus

rem quam ponebatur in suffumigio; Et scias
quod valet tanta quanta suffumigium fuerit
in somno Et tum bella &c similiter faciebant.
multa in tantum &c Equidem ibidem animal est
dissimile mustelæ. S^tus Hier. et Aurelia.
Aurelia. et Albertinus: Virtutem et proprietatem
Rabe. 2. serpentis quæ vocatur Basilisca
nuncupatur Basilisca et sanies ejus
et exsiccatis diebus quadraginta
et nominibus Angelorum mensibus in
que fuerit actio futurorum et malum de
qua re libros scripsit. Et scias quod de libro pri-
mi et tertii omnibus notatis rebus exsiccatis
et cum vinculo &c Librum sollicitudinis mensis
Et sta intelligas similiter in omnibus
aliis rebus. /.

Primum. animal est Elephas
est sol & hostis mysticus in sanctis et
bestia apertus Hic quia gerunt una bestia
comparatur timori. Et nobis illi bestiæ
cum ejus potia pestilitas Et vitæ et spiritus
eos & qui scripsit Lectum animum ipsius et
scit cum in tuae est et si & amicum
et &c exsiccatum alienum. Si pari sensu &c
si &c &c &c nec recedit hujus unam plenam
longitudinem tuam et Thuri est ligna Hebr et
Thuriamentum fuit quidam ex quem est

gnam

quam voluerit et calefacere Scias quod in illa hora
te diligit minutum et timet facient maniatum et
si invocaverit cum sanguine et apri principium amo-
ni sibi paratus et ad patientiam tui maniatum
et ita majores. Rages. vel illo pro quo scripsit. Si-
dio de mirabilibus magis. Secundum Animale
est Elephas. Est valde magnum et cum stercore Elephas. 2.
it difficile parit et cum vero est difficile incipit
eo quod ad Eor non habet genua bene disposita.
Et eo dentibus sine virtute Ebur et roborat &c:
tractus exterebilitatem cordis tantum per-
tum Mercavita balsamum Et tamquam fru-
tum herbæ roborat multum in Asinis. 3: Cer. 3.
Animal est Certus. qui multum vivit &
renovat pinus Luna. vel Cygnus qui &c si vi
mibus becerit. Sufficiens fuit &
tus et &c se fugit. amores. Quartum Animal est
Cattus. et vivit multos de morte propter Lis. Et Cattus. 4.
qui scripsit sine dubium et gratis et Philosophi
et scripsit de exitio. Hector et Heliodorus suos
oculos vivit bene de morte et &c die Et si ibi pos
serio oculos Asini retro vivere cum eos &c &
amores eorum. Animal est Mustela. Ista ex Mustela.
vit, animal animos portat ob non
Ista valet multum qui rombuerint
et medio ejus scribit ad faciendum amore
inter duos. Animal est Talpa. me- Talpa. 6.

mouatur sub terra et assimulatur murmuri
hor animale potes hanc venire tempestates
pestilentias et brandines et fulgura et coruscationes
et multa mala similes pluviis eam super
terram movens et similem et cum illa potes
contendere et dicere quod voluerit quia et
animal maledictum propter hor quod sanat com
-mibus litulatum contemnitur et subsi inb
-mitus pecitur Et tum voluerit virtutem alarum
animalis hac sunt dicitur in libro Visionum
ux- nec per se pote à deum visionis i. gra
-tiæ operavit et petis et cupis brue de asso qui vo
-luerit petus animal non vicet nec habet oculo
-rum ℔. Et nos ut visi mentem et super
omne pio petio Et it spiritus Alef 3tia Et
unum inscripsit quarta nec et complementum
sex tria Elementa ℣.

Vixit Salomon sint cum vanum mo-
-dicum vel magnum non mentitur tribus scitus
nec uis aliqua majus a alio mentium ni-
-si gubernatur mimis gratia & Elementis sta-
-bilis liber non potest esse nec dolet ni quatuor
alio qua circuntur & Virtutes unde dicit Raziel
quo qui saturabitur isto libro erit sint omnes
prophetarum et intelligit omnes Virtutes rez
et potestates earum Arcanum intellexerit erit
Deus vero et scientiam et ex uno fecit erit
sicut Angelus Et exaltabit eum in vita libre 22.

Nb si Deus dixerit

Abamusta

manna Virtutis (i.) 22. crus vel figuras
quas extra arc non pertinet tibi Vide Primum et
Aleph א i. a stilla cra est triangularis et
significat vitam, potentiam, et altitudinem et
principium in omnibus rebus ipsum nempe omnis
in suis finis et suis principiis. Secundum di
-ritur Beth i. ב i. b. Et est valde bona in re
-quas scribendum in mobile et scripto Et tempe
-ten et bonitatem et Utilitatem. Tertium dicit
Gimel ג i. g. et stendit malum et vindicte
et fundamentum in rebus. 4to dicitur Deleth
ד i. d. stabilit turbationem et motionali
-tatem et damnum in illo. 5to dicitur He ה.
i. h. stendit gaudium et honorem et latitiam et
valde bona in omnibus. Sextum dicitur Vau
ו i. v. et stendit mortem panam et labore
7. dicitur Zayn ז i. z. et stendit cito viel
et divitias. 8. dicitur Heth ח i. h. et dicit
vitam longam et salutem. 9. dicitur Theth
ט i. t. Et significat bonum et gratiosum
(10) dicitur Yoth י i. i. et significat vitam
nam vitam et latitiam et omne commodum
principium. 11 dicitur Caph כ et stendit
dit à vera latitia et Laborem sine Utilitate
dicitur Lamed ל et stendit latitiam
et honorem et Utilitatem (13) dicitur Mem
מ i. m. et stendit gaudium et aliquam
dolorem (14) dicitur Nun נ

Nun

significat Salvatorem omnis et visitatorem
et Visitatem .15. Siritus Ain ע i. R
et abstinentiam et malum manifestum. 16.
17 Siritus Pe פ i. p. et obtenuit salutem Mel
Siritus Se ת i. t. et attendit sanguinem par
cium bonorum et alterum .19. Siritus Sadai צ
Y. i. ק. et salutem obtenuit. (20) Siritus Coph
P. et obtenuit eruditam vitam. (21) Siritus
Res ר i. R. qui remisit et sanavit
et abstinentiam .22. Siritus Thau ת
i. t. et obtenuit gravedinem et languentiam.

Iam diximus de 4or Atis super 22. Lras que
sunt super vestes tabulas. Et sic sunt 22. Lras et
Siam ab scivis tam xonere virtutes erat attin
gis manum creatoris nomen, et in ipso
potes facere quecunque tempore cum mun
dicia et auxilio Creatoris. Sane explendum
nunc libuum Ha similem ritus Angelis
i Contrariorum, Mucratos, Sandalio-
quia quilibet illorum habet quatuor alas
per mandatum Angeli benigni qui mihi
mihi Creator. S.

Vide 3tias

Nunc de Sublimissimis et Sanctis Sic
agrippa - et qualibet planeta et Siano de.

Sunt Instrumenta. munda, alba et bona
non rupta nec nigra. Summa Sufumigat. et

honorifice

nonorifice, et nomine sublimigandi sit et
quodam versum Orientem Septentrionem
Occidentem et meridiem versus talum
sursum et versus terram subtus et septimo
die cum cera et quotiescunque tempus
Eruge mentem in Deo. Et vota quecunque
Annexeat voluntatem et Siab quoc invenit
in antiquo libro quoc ista erant magna
Sufumigia Sub Greca Matios, Sandalo
Galbanum, Muscullarela, Storhi et
Ambri et Stita aut Collectorys Spum
et Saraceno cum Unde dixit Salomon
quum voluerio Spus Sevis conjugare par
ite modu mundo medio medium quoqueris
et Cassiam Stam tuno Vis tibi noti ut mingo
tus et Sufumiga cum elinvora sum ? me
nomen quoniam et invita eum ? tremetis
Et si nihi responsum Sit tibi nec tibi apparet,
nitto cum Sectorum rectum vel Summe
vel quadrivium vel certum et sufumiga totam
versus quatuor partes et forum si invita
Summi visione Sonid et apparebit tibi
cum non fuerit. S.

Et dixit Septimo quod mihi sunt in
per libro nomina mihi, nedum cum ha
lebo et erunt eos Superbia, Invidia et mul
tipli et dati sunt causa vel Stella Septi
gintis, Hi sunt Sol et multorum colorum

Sicuarum multarum alij sunt sanj et sunt
tuti et sobrij. Alij sunt aquej et sunt albi
vel sunt fumus tuti ub veltevum bimitis
vel vivum tugentum. Alij sunt qui appetun
quant hominibus et sunt similes alba nuba
vel albarum — et alij sunt obmixti tene- tenuis
brosi et digiserum celorum et fourrun qui
cirrantur tremento qui exultantur cum
vento et sunt in xophinis mavis et abyssorum
qui vocant vehicules et tempestates et pulga-
ralettalia appellant faciens hubmajorib
et batticorib et portes. Tam ixinub de natura
ignium et append — et affingis cum auxilio- cum
tui.

Dixit Raziel sicut in tempore stelarum
et sereno et quando ar tranquille omnes res
sudent, et exultant exce. tamen quoc. pte
nuptiarum et seminium, et lotuvam Aqua
et pueros et ovarios et vatorio. Et propter con-
nativalia et munca influmigia, et verasi-
tatia potes placere illis quos ixinub ixim?

Exc.

Et sic finitur liber Raziels.

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Sale, $1739/40$.

Instructions of Ptolomy. fo. 1
Instructions of Cyprian — fo. 1.2.
Barbs Prayer — fo. 4.
Prayer of thy Genius, and Moral Spells — fo. 6. o
Magick of (the Arbatel Antients) — fo. 8.
Sigill Pentaculum Salomonis — fo. 34. 8.
Spells Experiments Conjurations &c — fo. 35.
4th Book of the hidden Philosophy writ by Corn. Agrippa fo. 84
Invocations — fo. 101.
Wr Batons Roman Secret (or otherwise) — fo. 119 b.
The Book of the 7 Images — fo. 145.
Charms for divers diseases — fo. 157.
To have Conference with Spirits — fo. 157.
Experiments — fo. 163.

Zodwell

Cornelius Agrippa.

Dies mies, ieschet, benedo=effett
dovima emitemaus: 3 tymes.

Anb operis incplionē.

Actiones nostras quesumus domine aspirando
prosequere et adiuvando prosequere ut
cuncta nostra oratio et operatio a te semper
incipiat et per te cepta finiatur. per
Christū dominū nostrū.

Cruc junctis manibus in modū crucis dicendo
Zondicta et sancta et immaculata
mus et semper per omnia saeculorum
corū amen. deacq dicat Stiū post
per sectionem oratis.

17 x 11 50/47 5
6:30 cf
f 9

This Booke is the hand writing of one Mr Arthur Gauntlet, who professed Phisick, & lived about Graies Inn Lane.

thou wilt begine to worke Thou shalt make fumi-
gation for them thou wilt calle.
make cleane thy Hands and feete before the sight of the
signes and Characters of Salomon.
make cleane thy hands and face and pare thy nailes both
of Hands and feete
bathe thy selfe in a bath of Lawrell and other sweete herbs.
thy selfe with cleane Clothes.
abstaine from all carnall lusts 3 dayes before.
calle unto name the Spirit that thou wouldest have
appeare thou 3 dayes before.
Spirit I coniure thee by the vertue of God almightie
that thou appeare thy selfe unto the time and place appointed of
me calling thee unto me.
must be done in the morning when the Sonne is up And in the
Evening before the Sonne goe downe.

6. Especiall things to be observed in this worke whereof if you neg-
lect but one it is doubtfull you shall not obtaine your purpose.
Master must have a true faith first to be not in his worke for he that
doubteth to obtaine his petition prayeth with his mouth. Not with his hart
must be secure in his heart not the secrets of his Arte but to his fellows
and to them of his Counsell
must be strong minded Secure and not fearfull
must be cleane in conscience repentent for his Sinns ready willing to
returne to them againe so for forgiving God shall give him grace.
must know the rejoyning of the Planetts And the time meete to worke.
must lack none of his instruments he must speake all things
plainly and distinctly he must make his Circle true cleane Arte And
One time.
observe in these 6. Rules by Gods grace shall not misse
but obtaine his purpose.

helpe is in the lord King in his holy name. O Lord heere our
prayers. The Lord is with us. Amen. So be it.

vppon thee and invocate thee I Inmigeate & Sol which art
King of all Kings Eternall Governour of all the worke uncorrupt un-
spotted undefiled invisible wonderfull most fearfull unreprehensible
Namely by Rulez Grecce and Hebo Adonay Eloy Sabaoth
God of Gods And father of all Glorious and most vertuous vertues
The truth is selfe High King Father of our lord and Saviour Jesus
Christ Give my benediction and blessing unto me thy servant And
unto all things that are about me belonging and apertaining unto me.

I call vppon thee Ol Inmipotent & Sol Universall which sit-
test vppon the Cherubim and Seraphim unbind me unlocke me O Lord.
If any misdeeds any malidictions bindings Inchauntments or Charmes are
used or done against me Or if any evill tonge have evill spoken of
bewitched me Or Inchaunted me Or if any evill things which may be
hurtfull unto me Is put under the foundation of my House Or in the
entertaunce therof Or in my bedd Or in my Chamber Or in any parte
of the building of my House Or in the Dunghill Or in the Fielde Or in
the way Or in the Streete Or in the Garden Or in the Fier Or in any
of my moables and Goods Or in any other place whatsoever That
I cannot now call to minde Or to my remembrance unbind
them unloose them O lord nor permitt nor any evill tonge heare af-
ter to hurt me Or any way to indammage me Thy humble ser-
vant Or any thing which is mine Or is either now Or shall here-
after Or at this present time ought to be apertaining or belonging
unto me Amen.

all harmes which either done now or shalbe done
hereafter be they knowne or unknowne I Conjure you Divells and
uncleane Spirittes by him which is to be feared honored and Glorified And
by his reverent name Adonay Eloy Sabaoth That you hurt me not
nor aproch neere unto me being the servant of God Or to any thinge
that is apertaining or belonging unto me Or shalbe hereafter Or ought now
to be apertaining or belonging unto me But away and fly from me.
And light you all upon their heads which have made you come hither
sent you hither Or directed you hither Of what calling Or what kind
of person Or person soever they be.

you vertues of Heaven which stand before the seate
and throne of God in Heaven And I beseech you for to defend me the
servant of God from all the slaites and subtelties of evill Spirittes And
all things whatsoever are mine and apertayning unto me Also I be-
seech you you vertues and powers of Heaven to defend me The-
servant of the everliving God from all evill perrills and dangers
from all unjust men from envie From all infirmities From all bewitch-
ings Inchauntments Malidictions or Charmes And from all Di-
vellish temptations From all kind of Malidictions and from all
evill which is either knowne Or in this time present I cannot call to
my remembrance

all harmedoers Or any you wicked Spirittes which are hur-
full by Marking of I Conjure you by the Ommipotent God which
is a mighty and a trew God which hath devided Light from darkne
Also the Heavens giving unto them their one portions And hath
ordained the Earth as a Strong Turrett or Fillet I Conjure you
by him which spake to Moses in the Mount Sinay when he gave
the Lawe and Commandements to the Children of Israell And filled
them with water out of the hard Stony rock and gave them Manna
in steede of Meate Also I Conjure you by the reverent name of God and
by the most dreadfull father of our lord and Saviour Jesus Christ
And by the feare of our elected King Jesus Christ who shall come
againe at the last day to judg both the quick and the dead and the world
by fier.

evill Spirittes whatsoever you be that are hurtfull
and permitt to me either in body or in Goods Already done or to be done
hereafter either bound or Inchanted Sent of others Or come of
your

yonr selues which are contented to hurt by any slaites wiles or arts
by any maledictions or by any other hurtfull meanes or permitte
ons waies either nigh at hand or afarre of Tremble and fear
Great Mighty and Strong is the name of the lord By the whic
I Conjure yon that yon hurt me not nor aproch neere vnto me
which am the Seruant of God Or to any thing which is apertainin
vnto me Or shalbe heereafter Or ought to be now at this presen
belonging to me But away and fly yee fare from me And
light yon all vppon their heads which haue either caused yo
come heither Or haue directed yon heither Or haue sent yon hei
ther whatsoeuer Or whosoeuer they be God is peace
God is Charitie God is iustice God is light and light
of light God is virtue God is with vs Amen

feare not be sorrowfull becaiise God is our father
sett vs feare the lord our God And reuerence him only To whom
be all honnour virtue power and Glory both now and euer mor
For whoso calleth vppon the name of the lord shalbe saued

Aleluia Aleluia ꝟoꝺʒ ꝟiꝺoos ꝟeiſʒ ʒꝺ
ꝟoꝺʒ ꝺ4ʒiꝺ

Say the : 54 : Psalme :
the : 71 : Psalme :
the : 6 : Psalme :
the : 8 : Psalme :

At the end of euery Psalme with
be : the Father &c.

Say the Prayers following.

which doeth direct and gouerne the heart of the faithfull
by the illumination of the Holy Spirit Giue vs grace by the same Spirit
to doe those things which are lawfull and right And alwais in his
consolation to reioyce Through the Father And Sonne And the
Holy Ghost And in the vnitie of these three persons Graunt to
thy seruants we beseech thee O lord to reioyce in a perpetuall gui-
nes both of body and Soule And by the Glorious Intercession of the
blessed virgin St Mary to be alwais deliuered from present sorrows
And to be in Joy and euerlasting Gladnes.

which dispose and dispose in wonderfull order the functions and
offices of Angells and men be fauorable and neere vnto vs And
graunt that whatsoeuer is disagreeing to thy most holy will in
Heauen The same may alwais be seperated from vs on Earth And
by thy helpe we may be defended and Guarded from the same.

euerlasting which hast graunted to thy seruants
in the confession of the true faith to vnderstand the Glory of the euer-
lasting Trinitie And in the power of the Maiesty to worship the
vnitie Graunt we beseech thee That by the certainty of the same
faith we may be defended from all aduersities through Jesus
Christ our lord and saviour. So be it

which be-
gynneth at the 14. verse of the 16. Chapter of St Marke And
endeth at the 20. verse of the same Chapter.

appeared vn to the eleuen as they sate at meate and cast in
their teeth their vnbeleefe and hardnes of heart because they beleev-
ed not them which had seene that he was risen againe from the dead
And he said vnto them Goe ye into all the worlde and preach the
Gospell to all Creatures. He that beleeueth and is baptised shal-
be saued But he that beleeueth not shalbe damned And these to-
kens shall follow them that beleeue In my name they shall cast
out Diuells. They shall speake with new Tonges They shall driue
away Serpents And if they drinke any deadly thinge it shall not
hurt them They shall lay their hand on the Sick and they shall reco-
uer. So then when the lord had spoken vnto them He was re-
ceiued into Heauen And is on the right hand of God And

they

they went forth and preached every wheare the Lord working with them And confirming the word with Miracles followinge.

my helper and my refuge O Lord Jesus Christ In thee only I have & trusted and in no other Neither will at any time heare after trust in any other besides thee Helpe me therfore O most mighty God which art Alpa et w The first and the Last whose virtue and aide I most humbly desier And hartily requier. Have mercy upon me O my God have mercy upon me Euen as thou wilte And as thou knowest And euer as it seeme expedient unto thy most Godlye wisdome. So lord God helpe me so be it.

is made flesh & shall dwell in vs

Amen Jesus Christ virgin Mary St John Euangelist

Say the: 64: Psalme;

the: 91: Psalme; pa 35

upon me thy Servant I beseech thee O my lord God and have mercy upon me thy humble Servant I beseech thee O lord my God For whome our Lord and Saviour Jesus Christ spared not to be comitted into the hands of the hurtfull And to suffer most extreame and exceeding paines and torments upon the Crosse Amen fiat fiat fiat

that you came Goe againe. The Father with with me The Sonne with me And the Holy Ghost betwixt vs And be for euer

high and incomparable God Father of our deere sweete and loving Lord Jesus Creator and maker of the world with all things therin contained. And Man which thou hast created and made out of the Earth after thine owne Image. And hath sett him as a Kinge to rule and ~~governe~~ Reigne over all other of these thy creatures which thou by thy most effable worde hast created in this worlde. And have given him power and authoritie over all beasts and fishes and all other creatures which thou hast created and made as well visible as invisible to rule and gwide according to thy blessed will and appoyntment Mighty God we thy humble Servants But pore penitent Sinners which doe acknowledg and confesse all our wicked filthie and detestable Sinns before thy most mighty and heavenly Majesty we have not spared to blaspheame thy holy and Sacred name By Swearing with lying and vaine words without any conscience or feare thereof And most Specially by comitting of so many wicked and abhominable Sinns that if thou were not a loving and a kind father we should presently be consumed before the face of the Earth. yet O Sweete God we calle for mercy And humbly crave pardon for our former wicked Sinns and vilde offences that thou wilt vouchsafe to bende thy mercifull eares to heare our prayers And to forgive our odious Sinns O mercifull Father forgive vs Oh sweete Sonne forgive vs Oh Holy Ghost forgive vs Oh Father Oh Sonne Oh Holy Ghost Three persons and one most mighty God we humbly earnestly and hartily desier thee to have mercy on vs And grannt that this thing which we take in hand may be well brought to passe without any hurt or preiudice to me or any of my fellowes being thy Servants Or any other creature which thou hast made Most Loving Father we beseech thee to bridle the stout stomaks of those obstinate Spirits that will not bow and dutifully obay to thy devine word and holy name.

we most reverently desier thee O most blessed Trinitie Three Glorious and one dietie To give us victory and Maistership of and over those Spirits Or that Spirit which we intend to comm and and calle for to appeare to us By three most mighty and Strong names Agla On Tetragramaton Oh all ye holy and renowned blessed orders of Angells Be ye helpers to our busines and worke that we intend by Gods permission this present time to put in practice O ye Archangell which are appointed by the most mighty Jehonah to rule and raigne in most joyfull manner before his most mightie majesty we earnestly desire you to be aiders to us in our busines that we by Gods power take in hande this present day to doe O all ye mighty and holy orders of Heaven we most hartily intreate you all to be comfortors to us in this our matter That we by the help and power of the most mighty and Glorious high God doe purpose to exercise this present time O all you blessed Apostles Patriarks Prophets Confessors Martirs and all Holy Saints we beseech you all to be intreaters and aiders to us in this our busines and pretended purpose To have the Speech of that Spirit or Spirits whose we comande by the most mighty high and ineffable name of the Almighty and holy Adonay Lord and King of all creatures whatsoever either in Heaven Or in Earth The Sea and under the Earth At whose voice Heaven Earth and Hell doe quake tremble and falle

reade the. 51. Psalme. pag: 50.

the. 91. Psalme. pag: 35.

at the end of each Psalme with

be to the Father &c

and renowned King of all Kings Father of all Glorious and renowned Majesty we invocate and call upon thee beseeching thee that thou wilt vouchsafe to prosper us in this our enterprise geineing us victory and Mastership of and over that Spirit or those Spirits which by thy most mighty holy names we intend to command and call desiring thee for thy sweete and welbeloved Sonne Jesus Christs Sake who suffered his most pretious blood to be sheed And his blessed body to be greivously wounded and thrust upon the Crosse for to redeeme us miserable sinners from the bondage of wicked Sathan. That thou wilt licence permitt and suffer that Spirit or those Spirits peasably to appeare to us. affably and gently to speake to us. And without all deformity or ougly shape neither to fright feare trouble or hurt me nor any of my fellows nor any other creature either Sensible or unsenseble. Granut this we beseech thee O most mighty Governour. whose power is Invincible. whose might is incomparable. whose love is Inseperable. And whose wonderfull works are innumerable For the tender love of that Immaculate and unspotted lambe that taketh away the sinns of the world. To whome be all renowne Glory Prayes rule power might dominion rule and authoritie world without end Amen fiat fiat fiat

MVSEVM BRITANNICVM

thou wilt vouchsafe to give leave and licence to suffer and permitt Those Holy Angells of thine And those Spiritts as in thy most holy and blessed name we thy humble servants shall this day calle for our helpe and comforte. Peasably to appeare to us. Affably and gently to speeke to us. And faithfully Justly and truly and willingly to answer our demannds without any falshoode frande guile deceipt or delay. Graunt. &c

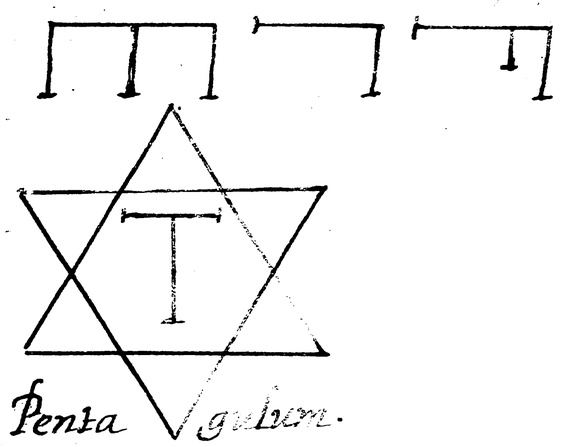
A licence to departe.

I go you to the place predestinated which our Lord Jesus Christ hath ordayned for you unto all I shall call you againe in the poinct of Consecration And I doe Conjure you that when I shall call you again either in the house or in the fielde in the night or in the day at any time or in any place I conjure you addainly and eare in obtaining the blessing of our prince So be it.

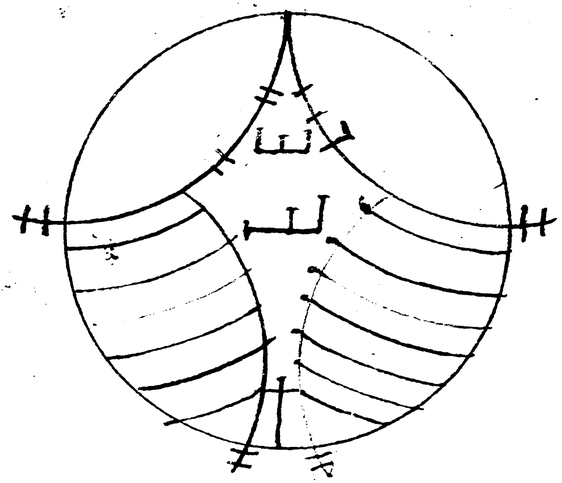
nomine Amen · ✝ ✝ ✝ · the · 22 · May · 1696 · how

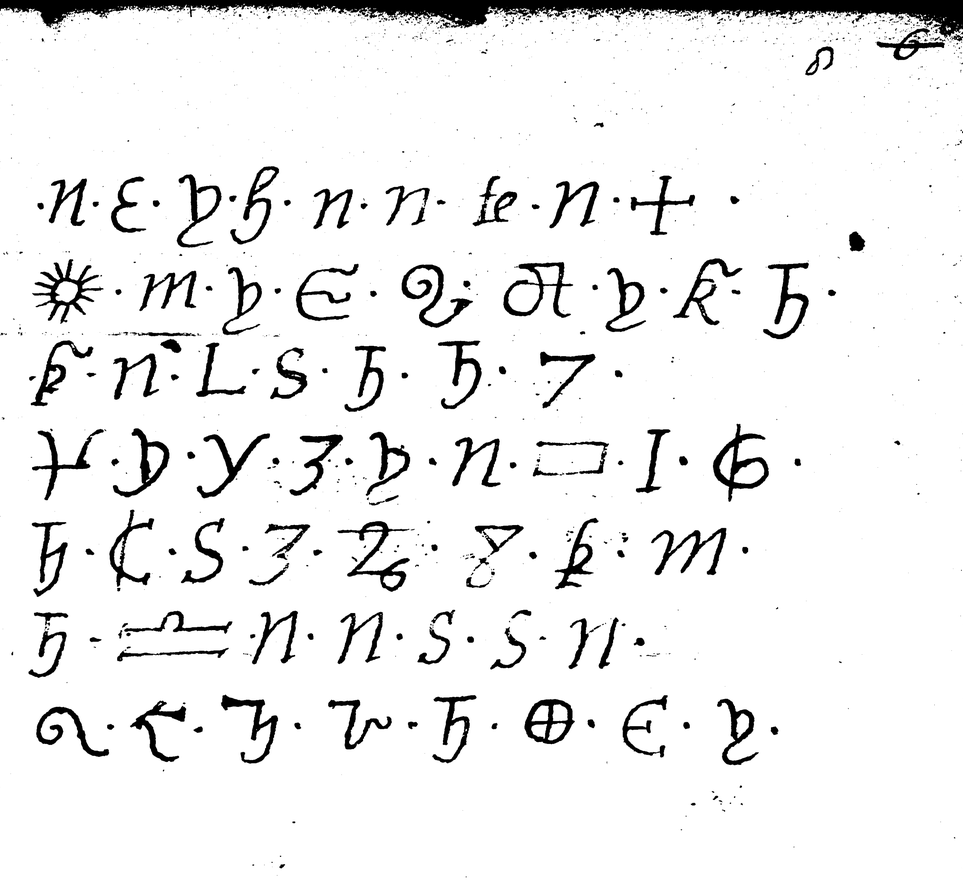
of our lord Jesus Christ And in the power of the high
est The Father The Some And the Holy Ghost I doe make
the signe of the Holy upon me That the Spirit which is coming
may not hurt me Noy yet offend me greivously Noy yet any way mo:
lest me not yet mine And that they may not be able to doe it
but that Jesus Christ being my helper And defendor to pre:
serve me · whome all Heavenly things And all Hellye things are
cast under So be it fiat fiat fiat Amen.

and I shall be saved for because thou art mine
and my Joy all the dayes of my life Agios Athanatos Christ
doth binde Christ doth raigne Christ doth overcome Shorde
Christ doth blesse thee And against the enimies that is comin
to thee he doth helpe thee So be it fiat fiat fiat Amen



Penta gulum.





with bended and knee with all hearty humiliation
Doe most earnestly desier of Jacobs God that great יהוה to
grannt me his holy permition That I may have resolution and
answer in wrighting or otherwise with my good Genius wherby I
may accomplish such actions as may redound to the good of my
Neighbour my Soules comfort And Gods glory - In nomine
Patris et Filij et Spiritus Sanctus Amen.

O God of mercie and might
direct me A.C. in the right

Agyos Christus Spiritus Sanctus
Sit mecum

O God direct aright the thrise
noble Sr. J. F. in the right.

were experements used by Captain Bubbs
The first being to gaine good will Lone and Favour
of any man.
The last for to gaine the lone of a woman./

Richard: Jones
Elizabeth: Keyes

this writing about him Shall not perrish
by fire nor be slaine in warrs Nor begreined with ye faling sickness.

Adonay Jesus Ethey Sabaoth Tetragramaton
Saday Jesse Agla virtus Sara Semel Gebal
Guttan Anamisapta Geret Mortem Qui fugerit tunc
mors est capta cū dicitur anamipsa.

wright these Characters In virgin parch-
ment Or in thy right hande Beare them with thee And no euill
Shall hurt thee. a.so q.m n.x x r t q.t.o u

Make a purse of a Moles Skinne
and wright in it Belzebub, zetus Caiphas with the blood of a Bat
And lay a good penie in the high waie for the Space of .iij. dayes and
iij. nights And after put it in the purse - And when you will gine it
Say. vade et vene.

wright theis Characters in virgin
parchment with a white Knife And put them under the Table.
.1.o.o.o.f.k.u.n.m.b.r.u.

the. 12 Pope of Rome wrote this letter to King Charles And saide- who that bareth it vppon him shall not dreade his Enmies to be ouercome nor with no mamor of Poyson be hurt nor in no neede misfortune nor with no thunder he shall not be smitten nor lightning nor in no fire be brynt soddainly nor in no water be drowned Nor he shall not die without Shrift Nor with Theenes to be taken Nor with no false money to be damned Also he shall have no wrong Neither of lord nor Lady Also if a woman trauaile of Childe Lay this wrighting vppon hir womb shee shalbe soone delivered by the grace of God ~~~~ Theis be the names of God and Christ.

Messias Sother Emanuell Sabaoth Adonay unigenitus virtus via veritas Homovsion Origo Bonitas Dietas Elysoy Fons Pater Principium Primus Novissimus Ego sum Qui vexturus um vita mundus a ω virgo Agnus Onus vitulus Aries leo vermis Rex Pater et Filius et Spiritus Sanctus Duitas Tetragrammaton ista nōia ꝑtegent me defendant et gubernent In nomine Patris et filij et Spiritus Sancti amen.

Coniuro te peristam orationem sequentem meluet Salatel Coniuro te per Patrem et filium et Spiritum sanctum ut sis in ita numtis sicut hac manie.

is sick and like to dye and have in his body wormes Theare the black doth eate the flesh The Redd doth suck the blond The white doth gnawe the bone. voide wormes from Jobe every one. Say this three times. In the name of the father and of the Sonne And of the Holy Ghost. Amen

Of the Practise of the Ancient, 10

Being the cheife study of wisdome: ~:

He that goeth about as a slaunderer discouereth a secrett But he that is of ā faithfull harte concealeth a matter: ~:

As well of the Magicians the People of God As of the Heathen~ wisemen Sett forth for the illustration of the glory and Philantropies of God: Now first brought out of darknes into light against the Cocomages and contemners of Gods gifts vnto the profite and delight of all those that truly and piously are delighted with the Creatures of God And vse them with giuing of thanks vnto Gods honour And profit of their Neighbours: ~:

[illegible]

2. [illegible] is caled an Hagoge or a booke of the Institutions of Magick Because it containes :49: Aphorismes the most generall precepts of all Arte.

[illegible] is a Microcosmicall Magick: what Micracosme-worketh by his Spirit from the birth Magically That is what it efecteth by Spirituall wisdome and how.

is Olympicall Magick How a man worketh and suffers by Olympicall Spiritts.

is Hesiodes and Homers Magick which teacheth works by the Spiritts Caled Calodiuills As if they were not enimies to Mankinde.

[illegible] is the Romane or Sibbiline magick which worketh with defending Spirits and lords which is distributed throughout the world This is the doctrine of the Druids. //

[illegible] is Pithagoras his Magick which only workes with Spirits to whome the doctrine of Arts is giuen. As. Naturall Philosophy The art of Phisick Mathematicks Alchymy and the like arts.

is the Magick of Apollonius and the like ioyning with the Romane and Microcosmicall But that it hath this peculiar That it hath power ouer the Spirits which are enmies to mankind

Sort is the Magick of Hermes which is the Egipcian magicke And it is not farr from diuine Magick This produceth Gods of euery kinde which dwell in the Temples.

[illegible] wisdome is that which dependeth of the word of God alone And is caled Prophetticall Magick or wisdome.

The Booke of Arbatel [illegible]

[illegible] of visible and invisible things who reueleth misteries out of his treasuries and his secrets to those that call vppon him, And fatherly and out of his clemencie doth inlarge them vnto vs withought measure Lett him graunt vnto vs by his only begotten Some our lord Jesus Christ the spirits his ministers the reuealers of secretts that we may wright the Booke of Arbatel of the cheifest secrets which is lawfull for man to knowe and to vse without offence to God. Amen.

The first figure of [illegible]

would know secrets let him know how to keepe secrets secretly, and to reueale reuealed things. To seale sealed things And not to giue holy things to Dogs. Nor to cast Pearles before Swine. Observe this law and the eyes of thy minde shalbe opened to understand secrets And thou shalt heare deuinely reuealed what soeuer thy minde hath desired. Thou shalt have also the Angells of God to promy thee. And the spirits following misteries in nature as much as any humain minde can desire.

[illegible]

[illegible] call vppon the name of the lord for without caling vppon God by his only begotten Some thou canst receiue nothing either to thinke of or to doe. vse the spirits given to thee as ministers and servants without rashnes and presumption with due reuerence towars the lord of Spirits as the imbassadors of God. And that thou passe the remainder of thy life peacefully vnto the honour of God And the proffit of thy Neighbour.

[illegible] and thy learning. Auoid the frendship of a multitude. Be coueteous of time. Be benificent to all. vse thy gifts. watch in thy vocation. Lett the word of God neuer depart from thy mouth.

[illegible]

[illegible] that admonish thee well. Flee all procrastination. Accustome thy selfe vnto constancie and grawitie in thy words and deeds. Resist the temptacions of the Tempter by the word of God. Fly worldly things. Seeke heauenly. Respect not thine owne wisdome. but in all things haue an eye vnto God according to the Scriptures. when we know not what we should doe. O God we lift vp our eyes vnto thee and expect thy helpe. for where humaine assistance is wanting to vs, there the helpe of God is present according as Philo saith.

[illegible]

Love the Lord thy God withall thy harte withall thy forces and thy neighbour as thy selfe And the lord shall kepe thee as the apple of his eye. and shall deliuer thee from all euell and replenish thee with his good and thy soule shall desire nothing which shall not in time be given to it aswell for the health of body as minde.

[illegible]

[illegible] thou shalt learne repeate often and print it in thie minde And thou mayest learne much. not many things. Because the humaine minde cannot containe all things vnles it be hee who is deuinely regenerat. To him nothing is so harde or so many double which he cannot vnfolde.

in the day of tribulation and I will heare thee and thou shalt honour me saith the lord. But now all ignorance is a trouble of the minde. Call therfore vppon the lord against thy ignorance and he will heare thee. And remember that thou giuest the honour to God. And say with the Psalmist. Not vnto vs O lord not vnto vs but to thy name giue the glory /

The Second [illegible]

That God giueth names to things or persons and also distributeth with thos names the same forces and certaine offices to them out of his treasuries. So the Characters and names of the constellacion haue no force by reason of figure or pronountiation but by reason of vertue or office which God or nature hath ordained to such a name or character For there is no vertue or force either in Heauen or in Earth or in Hell which decendeth not from God to giue who not fauoring and permitting nothing which he hath can be turned in to act. /

[illegible]

That is in God. Next that which is in the Spiritual creatures. Then that which is the Corporall. Fourthly that in nature and things natural. The Apostat Spirits follow these and are reserued to the Iudgment of the last day Sixtly the ministers of the princes in Hell. and obaying God. Seuenthly the Pigmeis doe not posses the lowest place And those which dwell in the Ellements and Ellementary things. It is conuenient that all the differences of the wisdome of the Creator and the Creature should be knowne and deserned. That what we ought to take for our owne vse of euery thing might remaine sure to vs. And how we should know that to be done indeede. For euery Creature is made for the proffitable end of mans nature and for his seruis as holy Scripture testifies And as reasons and experience prooues /

Creator of Heauen and Earth And of all things visible and inuisible Propounds him selfe plainly vnto vs in his word: And as a Father that tenderly loueth his Soms teacheth vs what is proffitable. And what not. what to be auoided. what to be imbraced. And also allureth vs to obedience with his cheife proposed benifits Corporall and Eternall. And hindereth purposed pains from them which are commodions for vs. Therfore doe thou reade and practise his word being conuersant therin night and day Thou thou maist be happy and blessed for euermore. Doe this and thou shalt liue as the sacred writt hath taught. /

[illegible]

is Pithagoricall

Therfor heare we place the grounde of all wisdome after the reuealed wisdome of God in Sacred writ. And vnto the considering the purpose in nature.

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[illegible] saith the Spirit to Peeter after the vision:
Goe downe and doubt not for I have sent them After this manner all Disciplines have bene deliuered. Euen by the holy Angells of God. As it appeareth by the monuments of the Egiptians. And these after were depraued by mens opinions And the impulse of euell Spirits who sow Tares in the Children of distrust. It is manifest out of S Paul and Hermes Trismagist. And ther is no other reason of restoring ani ther of the doctrine of the holy Spirits of God. for true faith commeth by heaving. But because thou maiest be certaine of the truth and maiest not doubt whether the Spirit that Speaketh with thee pronoun true or false. Lett it depend on thy faith in God that thou maiest say with Paul. I know whom I beleeue. If that a litle Sparrow may not light on the ground without the will of the father which is in Heauen. How much more O thou of litle faith will God not Suffer thee to be deceiued If thou dependest on God and seekest to him only.

and all things that liue liue in him and it is true [illegible] who is giuen to all that they be what they be And only with his vocall word by his Sonne hath brought forth all things that are out of nothing as they are He calleth all the Starres And all the Host of Heauen by their names. Therfor to whom God shall reueall the names of his Creatures he shall know their true forces. And the natures of things. The order and pollesie of the whole Creature visible and inuisible. It remaineth also that he receiue power from God to bring forth forces in nature And the universall creature same hid from the ablenes into the act from darknes into light. Therfore thy whole Scope ought to be this. That thou keepe the names of the Spirits That is their offices and powers And that they may be Subiected and addicted to thee in office and ministrie Euen as Raphiel was giuen to Tobias that he might heale his father deliuer the Sonne from dangers And bring forth his wife vnto him.

So Michael—

So Michael the fortitude of God gouerned the people of God. Gabriel the messenger of God was sent to Daniell. Marie. Zachary Johns Baptists father. And he is also giuen to thee if thou desire it who may teach thee what things thy minde hath longed after in the nature of things. Use thou his ministri with feare and trembling of thy Creator of thy redemer and Sanctifier To wit of the father. The Sonne. And the Holy Ghost. And doo not ouerslipp any occasion of learning And of watching in thy vocation. And thou shalt desire nothing of nessesary things

for euer by him which Created thee. Call thou vppon thy lord God And serue him only. This shalt thou doe if thou considder with thy selfe vnto what end thou wast created And what thou owest to God. what to thy Neighbour. God requireth this of thee That thou honour his Sonne And that thou keepe the word of the Sonne in thy hart. And if thou shalt honour him Thou hast done the will of thy Father which is in Heauen Thou owest also duty of humanity toward thy neighbour And that thou maist bring all that come to thee to the honoring of the Sonne. This is the law and the prophets In temporall things thou oughtest to call vppon God as thy father That he would giue the all things nessesary for this life But thou oughtest to helpe thy Neighbour with Gods gifts whether they are Spirituall goods or Corporall/

[illegible] builder and Creator of Heauen and Earth And of all things visible and inuisible I thine vnworthy Seruant Being commaunded by thee. Doe call vppon thee by thine only begotten Sonne our lord and Sauiour Jesus Christ That thou wilt giue vnto me thine holy Spirit who may leade me into thy truth And vnto all thy goodnes Amen

[illegible] with a true desire the Arts of this life And to know perfectly our necessaries which are ouerwhelmed with such darknes and blurred with such infinite opinion of men. That I may See. I cannot follow mine owne strength nor theirs If thou teach me not: Giue me

one—

one of thy Spirits which may teach me those things which thou wouldest haue vs learne and know vnto thy praise and honour and profit of our neighbour. Giue me also A docible and Capable hart That what thou shalt teach me I may perceiue easily and lay them vp in my minde that they may be brought forth as out of thy deepe Treasures vnto all necessarie vses and giue me grace that I may vse such thy gifts humblie with feare and trembling Through our lord Jesus Christ with thy holy Spirit. Amen.

The Olimpicall Spirits which inhabit in the firmament and in the Staves of the firmament And ther office is to deserue destinies and fatal chaunces And to administer according as God hath pleased and permitted them: For no Spirit neither the badd nor the good destinie which sitteth in the helping place of the highest can hurt. But every of the Olimpicall Spirits teacheth or effecteth what his Starre portends to whom it is adicted. Notwithstanding without Gods graunt The power deduceth nothing into act. For it is only God which giueth them the abillety and effect of all things they obay God the Creator aboue the heauens the Sublunary heauens and infernalls Therfore obay thou this God being Captaine. what thou vndertakest. vndertake and all happines and good wishes be allotted to the end of thy indeuours: For as much as the history of the whole world testifies and daylie experience shewes. there is peace to the Godly: No peace to the wicked saith the lord.

Ther are seuen Gouernours or Olimpicall differences of Offices with which seuen God would haue this vniuersall frame of the world to be administred. But their visible Starrs are as followeth.

Stratron: Bethor: Phaleg: Och: Hagith: Ophiel: Phul:

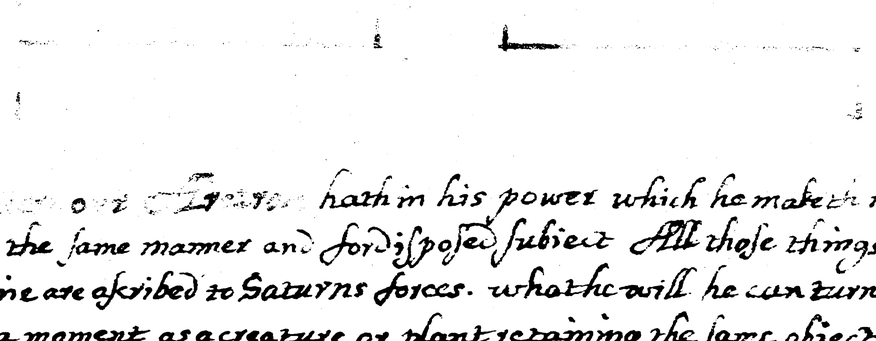
Stratron:	49	
Bethor:	32	
Phaleg:	35	
Och:	28	
Hagith:	21	
Ophiel:	16	
Phal:	7	

in the whole vniuerce: 186: Prouinces the which are administered by: 7: Gouernours. All which are plainly exprest in Astronomy But in this place how their Princes and Potestats are brought to conference is to be expressed. Stratron appeareth on the first hower of the Sabaoth and giueth answers from his prouinces and pouincialls most truly. And likewise so doe the rest in order on their dayes and howers. And euery one goeth before other 490 yeares. The beginning of the single Anomoly was 60 yeares before the birth of our Saviour and the Bethor began to administer and ended in the yeare of our Lord 430 whos successor was Phaleg who ended in the yeare of our Lord God 920 Next Och who ended in the yeare of our lord 1410 from which time Hagith reigneth till the yeare 1900.

are caled out Magicaly Simply in that time in which day and hower the gouerne ether visiblie or invisiblie by their names and offices which God hath giuen them. And his Character being proposed whome they themselues either haue Confirmed or Giuen.

And what things they are which they doe with their owne Liberall will:

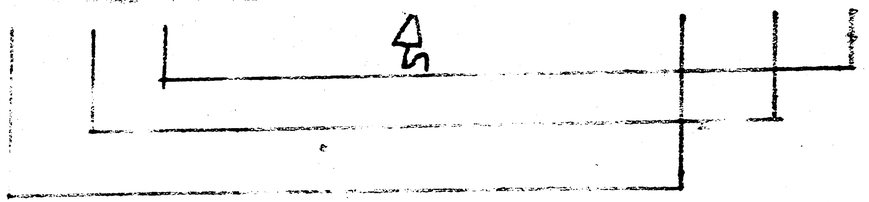
The Character of [illegible]:



[illegible] hath in his power which he maketh naturally that is in the same manner and fordisposed subiect All those things which in Astronomie are ascribed to Saturns forces. whatshe will he can turne into a Stone in a moment as a creature or plant retaining the same obiects of Sight He conuerteth Treasure into coles and againe coles into Treasure. He giueth familiars with a definite power. He teacheth the arts of Alchimy. Magick and naturall Philosophy. He bringeth the Pigmeis being men of low stature and yong hayrie Men that are like beastes into the perfect forme of men. He maketh a thing invisible. He maketh an vnfrutefull thing frutefull and giueth long life. He hath vnder him. 49. Kings. 42. Princes. 35. nobles 28. Dukes. 21. Seruants standing before him. 14. familiars. 7. messengers. He commaundeth. 36000. legions now a legion is. 490.

[illegible] gouernem those things which are ascribed vnto Iupiter. He cometh quickly being caled. who is dignified with his Character he is carried to great Honour. He obiects treasurs. He maketh the fiery Spirits to agree who giue trew answers. He transporteth from one place to an= other many things. He giueth precious stones and wonderfull medi= cines in their effects. Also He giueth familiars in the firmament. He is able to prolong life. 700. yeares if God will. He hath vnder him. 42. Kings. 35. Princes. 28. Dukes. 21. Consulters. 14. seruants. 7. Messengers. 29000. legions. of Spirits.

The Character of Phaleg:

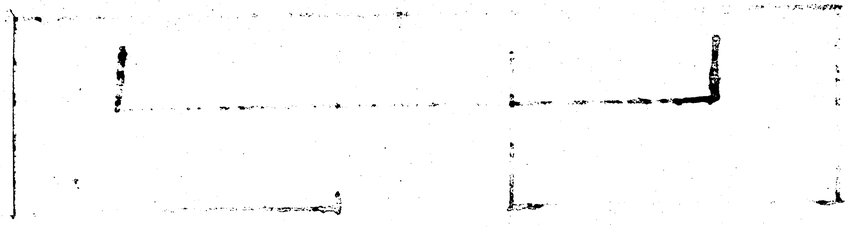


[illegible]leg is attributed to Mars He is the prince of peace To whome whose Character is giuen he exalteth to high dignities in the warrs

The Character of Och: [illegible]:

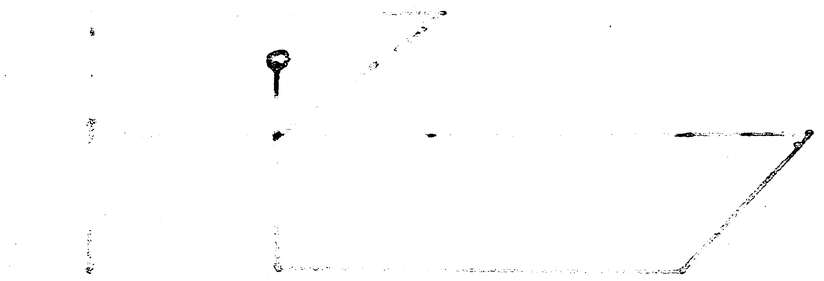
[illegible] gouerneth the Sunn. He giueth. 600. yeares with firme health. he inlargeth greate wisdome. He giueth most excellent Spirits. He teacheth perfect Phisick. He turneth all things into most pure Golde and precious Stones. He giueth Gold and a purse flowing with Gold. To whome he giueth his character he maketh him to be worshiped of the Kings of the worlde. He hath vnder him. 36536. legion of Spirits. only he administereth to all things. All his Spirits serue him by hundreds

The Character of [illegible]:



governeth venus whome he will he maketh most faire diuinifying him with his Character and adorning him with all cumlynes. He turnes Copper in a moment into Golde And contrarily Gold into Copper He gineth Spirits who faithfully serue those they are addicted vnto. He hath. 4000 legions of Spirits

The Governour of Spirits:



is governour of the mercuriall's. His Spirits amount vnto .100000. of legions. He gineth familiar Spirits easily. He teacheth all arts. And whom he honoreth with his character he maketh to be able to turne quicksilver in a moment into the Philosophes Stone.

The Character of Ph[illegible]:

Thus gouerneth the Moone He chaingeth all mettalls into Siluer in a moment. He healeth the Dropsey. He gineth warie Spirits and them which serue man in corporall and visible forme. He maketh one to liue .300. yeares. 17

Most generall precepts of this Science:

1 Every Governour worketh with his Spirits one way naturaly to wit in the same manner. Otherwise of his free will. If he be not hindered of God.

2 He is able to doe all things which he doth naturally in long time in a fitt disposed matter. Also he is able to doe all things suddainly in a matter not before disposed of. So Och the prince of the Sunne in long time prepareth Gold in the mountains. In short time by Chimicall art. Magically in a moment.

3 The true and diuine Magitian may vse all the creatures of God. And the office of the Gouernours of the world vnto a beck. Therfor the Gouernours of the world obay them and being cued they come and follow their commands. Notwithstanding God is the author. As the Sun stood still for Josuah. They send indeed their Spirits to meare Magitians who obay them only some determinat busines But they heare not false Magitions but obiect them being deluded by Deuills and they cast them into diuers perrills God permitting As Jeremie testifies of the Jewes in his eight chapter.

4 In all the Elements there are. 4. Gouernours with their hosts who are moued by eqnall motion with the firmament And all wries the inferiors depend of the superiors. As it is taught in Philosophie.

5 Man is ordained a Magitian from the woombe of his mother that would be a true Magition. Others that haue taken vppon them this office are vnhappie. To this agreeth that which John Baptist seieth No man can receiue any thing to him selfe vnlesse it be giuen him from aboue.

6 Euery character is giuen from his Spirit. Neuer yeason he hath his effecacie in this busines in which it is giuen in a prefined time but—

But we must vse him the howre and day of the planet in which it is giuen.

God liueth and thy Soule liueth Keepe thy couenaunt with him which thou hast with the Spirit the reuealer in God That all things may be done which the Spirit promiseth thee.

Chapter 18

of the Olimpicall Spirits are deliuered by some men but such only in efecacie which are made knowne to euery one by the reuealer the visible or invisible Spirit And these names are deliuered to euery one as they are predestinated thereunto. Therfore they are said to be Constellated and seldome they haue power beyond .40. yeares. Therfore it is the safest way for yong Artists men that without names they worke by the only office of the Spirits And if they be foreordained vnto this Magike the rest of the Artes required offer themselues of their owne accorde. Only pray for constant faith and God will appoynt all things in fitt time.

Chapter 19

offer themselues to men of their owne accord in formes of Spirits And their offices to them that are inuited By how much the more thou dost desire them they wilbe present. But what wicked Spirits doe comes from the enuie of the Diuell and how they haue abused those men vnto themselues as being sinners vnto due punishment. Therfore whosoeuer desireth to be familiarly conuersant with the Spirits let him keepe himselfe from all enormous sinns and pray diligently for the custodie of the highest and lett him breake through the snares of the Diuel and his impediments and hinderances. For he himselfe shalbe appointed and commended of God to serue a true Magician.

All things are impossible to the vnbeleeuer and vnwilling. There is nothing hindereth hindereth more then the wauering minde light nes vnconstancie fatillety Drunkennes Lusts Disobedience to Gods word. It behoueth a magitian therfore to be a man Godly honest Constant in words and deedes with a firme faith toward God Prudent And Coueteous of nothing but wisdome and those things which concerne deuinitie.

call the Olympicall Spirits Obserue the rising of the Sum on Sunday of whose nature thou desirest the Spirit And say this prayer following And by thy faith thou shalt obtaine thy desire.

who hast Created Heauen and Earth the Sea and all things therin To thy praise and honour And to the seruise of Man. I beseech thee that thou wouldest send thy Spirit N of the Sums order vnto me that he may informe me and teache me what I shall demaund of him: Or that he may bring me medicine against the Dropsey. &c. But not my will but thine be done through Jesus Christ thy only begotten Sonne our lord. Amen.

thou shalt not weary the Spirit aboue a whole howre vnles he be familiarly adicted vnto thee.

pleasingly and quietly vnto me and hast answered me to my demaunds I giue God thankes in whose name thou camest And now goe in peace to thine orders And returne vnto me when I shall call thee by thy name or by thine order or office which is giuen thee of thy Creator. Amen.

Ecclesiastes. 5. v. 1. Be not rash with thy mouth nor lett thy harte be hasty to vttar a thing before God for God is in the Heauens and thou on the earth Therfor let thy words be few for a dreame commeth by reason of much busines.

is of an Honest and Constant minde may Learne the Seven Secrets of the Spirits without ofence to God -/

The seven Secrets of Trithemius:

The changing of mettalls which is caled vulgarly Alchimy — Truly it is certaine it is giuen to very few and not without a peculiar gift. For it is not of him that runneth Nor of him that willeth But of God that sheweth mercy.

Mettallicall cure of diseases either by the magnalls of precious stones or by the vse of the Philosophers stone or the like

to be able to doe Marueilously in Astronomy and the Mathematix and to administer busenes for the influence of Heauen and the like

is to exhibit the works of naturall Magik whatsoeuer they are.

is to know all Philosophicall workings for visions.

to know all Arts from the very ground of them which are exercised by the hand And gift of the Body.

to know all Arts from their grownd which are exercised by the Angellicall nature of man.

to doe a thing dilligently Stoutly. valiantly or nimblie.

to ascend from low degre to dignities and honours. To found a new familie which may raise thee to great dignities and honours.

to excell in warfare and happely to beare greate matters

to be the head of A head of Kings and princes.

to be a good father of a familie in Cowtery or cittie

to be a painfull and fortunat Marchant

to be a Philosopher. Mathematician Phisicion. Aristotelican a platonian a Ptolomean an Euclidian. Of Hipocrates scill or of Galiens.

To be a diuine one skilde in the Bible a Scholler learned and skild in all the writers of Diuinity both old and new.

The first Secret:

what a secret is How many kinds of them there are How many subdeuisions of those kinds Remanes now that we tell you how we may follow the things which we knowe.

The second Secret:

the nature of the Secret whether it may be performed by Spirits in the forme of a person Or by seperated virtues Or by humane Organs or howsoeuer or no. This being deprehended Aske of the Spirit who knoweth that Art And whatsoeuer the Secret is that he will tell thee breifly And pray to God that he would inspier thee with his Grace wherby thou mayest be led vnto Secrets to thy desiered end vnto his praise and honow and to the profit of thy Neighbour.

The third Secret:

the Curing of all diseases in the Space of 7. dayes either by Characters or by naturall things Or by the Superior Spirits. with the help of God

is to know how to be able to produce life at pleasure vnto what age soeuer to wit a Corporall life and naturall. This our first Patence had.

to know how to have obedience of the Creatures in the Ellements. which are in forme of Personell Spirits. Also in forme of Pigmies of Saganes of the Nimphes of the Driades. Of Siluatick men.

is to be able to confert with the intelligences of all visible things and invisible And to heare of every thing what is before it in dignitie.

to know how to be able to governe ones selfe vnto the end prefixed of God

to know God and Christ And his holy Spirit This is the perfection of our Microcosme.

is To be regenerated that he may be King of Henoch the inferior of the world.

There is but one only true way to all secrets. That is. That thou
have thy recourse to God the author of all good. As Christ teas-
cheth. First seeke the kingdome of God and the righteousnes therof And
the rest shalbe administred vnto you.

Take heede that your harts be not made heauie through Gluttony
and Drunkennes and with the cares of this life.

Comend thy cares vnto the lord And he shall doe it.

I am the lord thy God teaching thee proffitable things gouerne
thee in the way wherin thou walkest.

I will giue thee vnderstanding and teach thee in the way wherin thou
shalt walke. And will guide thee with mine Eye.

If yee which are euell know yow to giue good things to yonr Children
how much more shall yonr Heauenly father giue his holy Spirit to them that
desire him.

If you will doe the will of my father which is in Heauen-
ye shalbe verily my Disciples And we will come vnto you and make
our abode with you.

By places of holy Scripture If thou wilt be led from the letter
to the Spirit or Act thou canst not erre but obtaine the desired mark
Thou shalt not wander from the scope And God him selfe by his holy
Spirit shall teach thee proffitable and true things. Also he will giue
thee his ministers the Angells that they may be thy companions thy
Doctors and helpers in every secret of the world And he shall com-
maund every creature that it obay thee That thou mayest say with the
Apostles ioyfully That the Spirits are obedient vnto thee Lastly that
which is the cheefest thing of all thou Shalt be Shure that thy name is
written in (the booke of life) or in Heauen.

[illegible]:

This [illegible] and more comon that things may be reuealed to the
Also I giue thee knoledg that the secrets from God or by Spirits (who
hath a secret in his power) or by Dreames or by strong imaginations or im-
pressions haue bin reuealed. or by the constellacions at ons natiuitie By
the heauenly intellegences. After this maner those Heroy ecall men
of fame haue done As almost all yonr learned men of this world. Plato
Aristotle. Hipocrates. Galen. Euclide. Archimides. Hermes
Trismagist the father of Secrets with Theophrast. and Paracelsus

in whome were all the forces. And vnto this Secret Homer.
Hesiode. Orpheus. Pithagoras. are to be referred for thes men
had the gift of forseeing of secrets. Hither to we may refer the Nim-
phidicals. as the Sonnes of Melasine and Achilles. Eneas.
Hercules begotten by the Gods. Also Cirus. Great Alexander
Julius Cesar. Lucull. Sylla. and Marius.

A Canon or principle that euery one must know his owne
Genius and that they temper him according to the word of God
And take heede of the Snares of the euell Genius least thou
be throwne in to the callamities of Brutus and Marcus
Antonius. Refer hither the booke of Fouian Pontane-
us concerning fortune and his Eutiche.

The third way is an honest and dillegent labour In which
without Some diuine power nothing worthy of greatnes or
wonder canbe followed or effected. — As it is saide. —.
Thou canst not Speake or doe any thing without Minerua.
the Goddis of Learning.

Abhor yonr Cacomagicians who by vnlawfull Superstiti-
ons make them selues fellowes with the Diuells And some-
things God Suffereth them to doe. That they Should be carried-
into the place of punnishment by the Diuells. Euen as some
euels are done by the Diuell the Author As the holy Scrip-
ture testifies of Judas. Heither we may refer all yonr Idole
worshippers wherin euell Spirits in Ancient time used. yea and
in our age also. And the abuse of lotts which maner of thing
the Jues dealt much with all. To this also belongeth the Cha-
rraticall caling one of dead mens Spirits as Saul with the wich
of Endor And one Lucan a dead knight that was thus rai-
sed. And the witch that tolde the euent of the Phayallicall
battaile and the like.

Of horizons: 27:

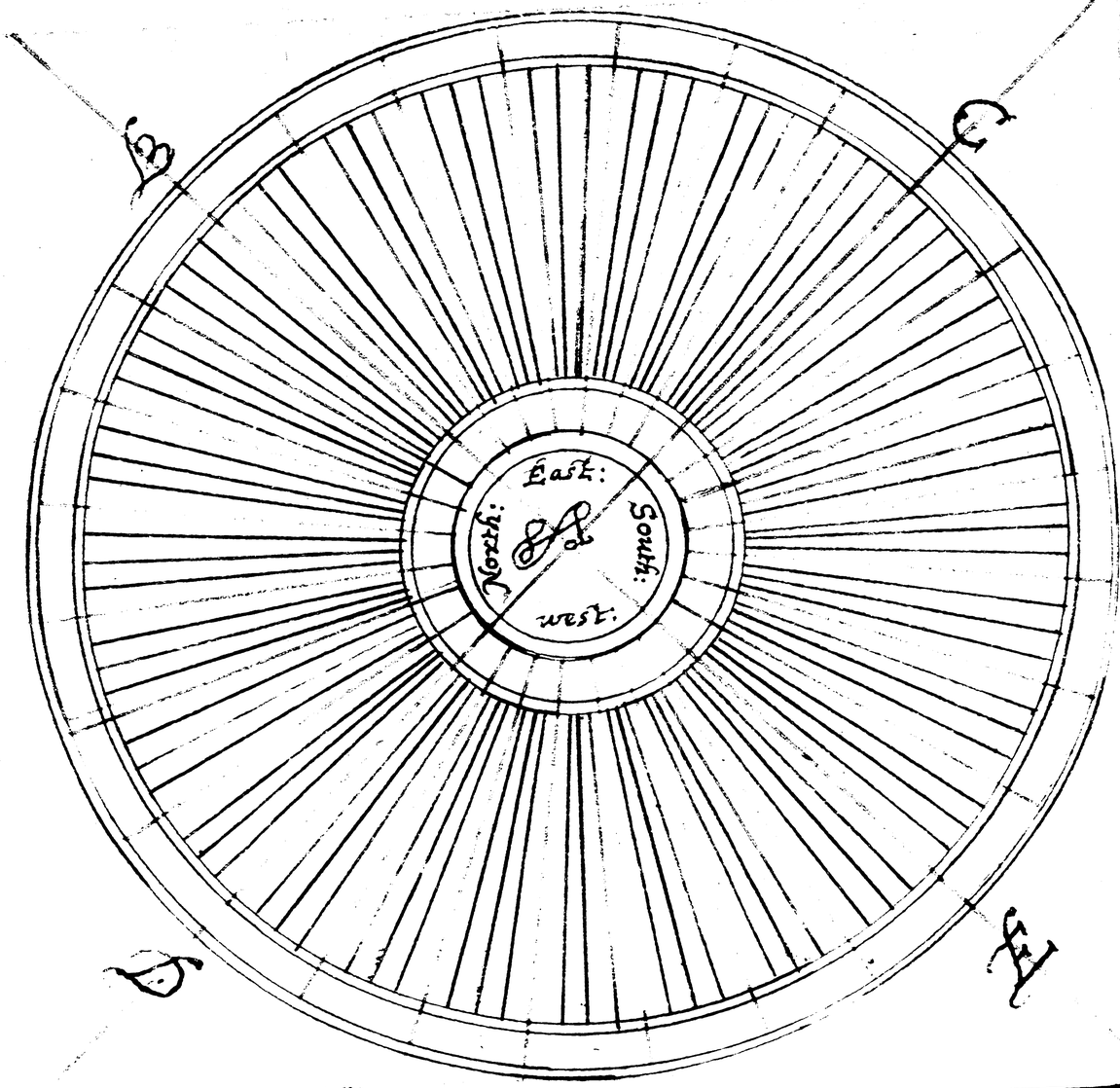
The diuers Place. A. in the center B. C. in the East. C. D.
in the North. D. E. in the west And. E. B. in the South. De-
vide eche quarter into. 7. parts. which maketh. 28. parts
Then deuide againe euery part by. 4. being. 112. parts in all
And so many true secrets there are to be reuealed.

being thus deuided is the seale of the secrets of all the world which from one. & in the center. that is from the one indiui: sible God is spread abroade into the whole vniuersall Creation.
The Prince of the Easterne secrets sits in the midle and hath one: very side. 3. Peares or nobles the which peares haue vnder ech of them. 4. And the Prince himselfe retaines. 4.
After this maner the rest of the quadrangle of Secrets haue their princes and peares which haue their. 4. Secret apeece.
But the Study of all wisdome is in the East.
The west is for force and strength.
The South for Culture and Husbandry.
The North for a Rigged and hard life.
Therefore the cheife secrets are to be cummended to the East. The meane for the South. The lesser Secrets to the west and North.
The ofe of the Secrets is this. That thou mayest know from whence Spirits or Angells are brought who teacheth their Secrets deliuered them of God. And they haue their names deriued fro their offices and virtues euen as God hath distributed to euery of them his gift. One hath the power of the Sword deliuered him Another of the Pestilence. Another hath power gi: uen him to afflict people with famin and scarcitie As he is ordai: ned of God. Others are ouerthrowers of Citties. As those. 2. who were sent to distroy. Sodame and Gomorah and the neighbo: ring places about As holy Scripturs testify. Some ar watchers ouer kingdomes. Others keepers of priuat mens persons. So that euery man may easily forme to him selfe their names in his owne mother tonge Therfore he that will. Lett him desire an Angel of Phisick. Or a Philosophicall Angell. Or a Mathematticall Angell. Or an Angell of Ciuell Law. Or an Angell of natturall or Supernatturall wisdome. Or what soeuer elce he bee.

And—

21

let him ask seriously with great feruency with faith and constancy And without doubt what he desireth He- shall receiue of God the Father of all Spirits.
This matter goeth beyond all Seales and Subiects them to the will of Man.
Which belongeth the Characteristicall caling out of Angells which depends also only of the deuine reue= lation. But without faith before spoken all things lye in obscurety and darknes.
But if any one will aske them in faith and memory and simply as from God the Creator. to the Creature to whom such virtue or Spirituall essence is giuen. He may vse- them without offence to God.
But let him take heede that he falle not into Idollatry and snares of the Diuell who holdeth forth his personous- baits and doth easily deceiue the vnwary. And he himselfe is not taken but only by the finger of God And brought to serue man. But not without temptacions and tribulati: ons as he hath commanndement that he should bruse the heele of Christ or of the womans seede. Therfor we ought with feare and trembling to be conuersant in diuine misteries and with great reuerence towards God. And to be conuersant- with the Spirituall essences with grauity and iustice. And take heede to thy selfe of all lightnes. Pride. Couetteousnes vanity. Enuy. and vngodlynes. For such a one must he be that handleth such diuine misteries. vnlesse he will mi= serablie perish.



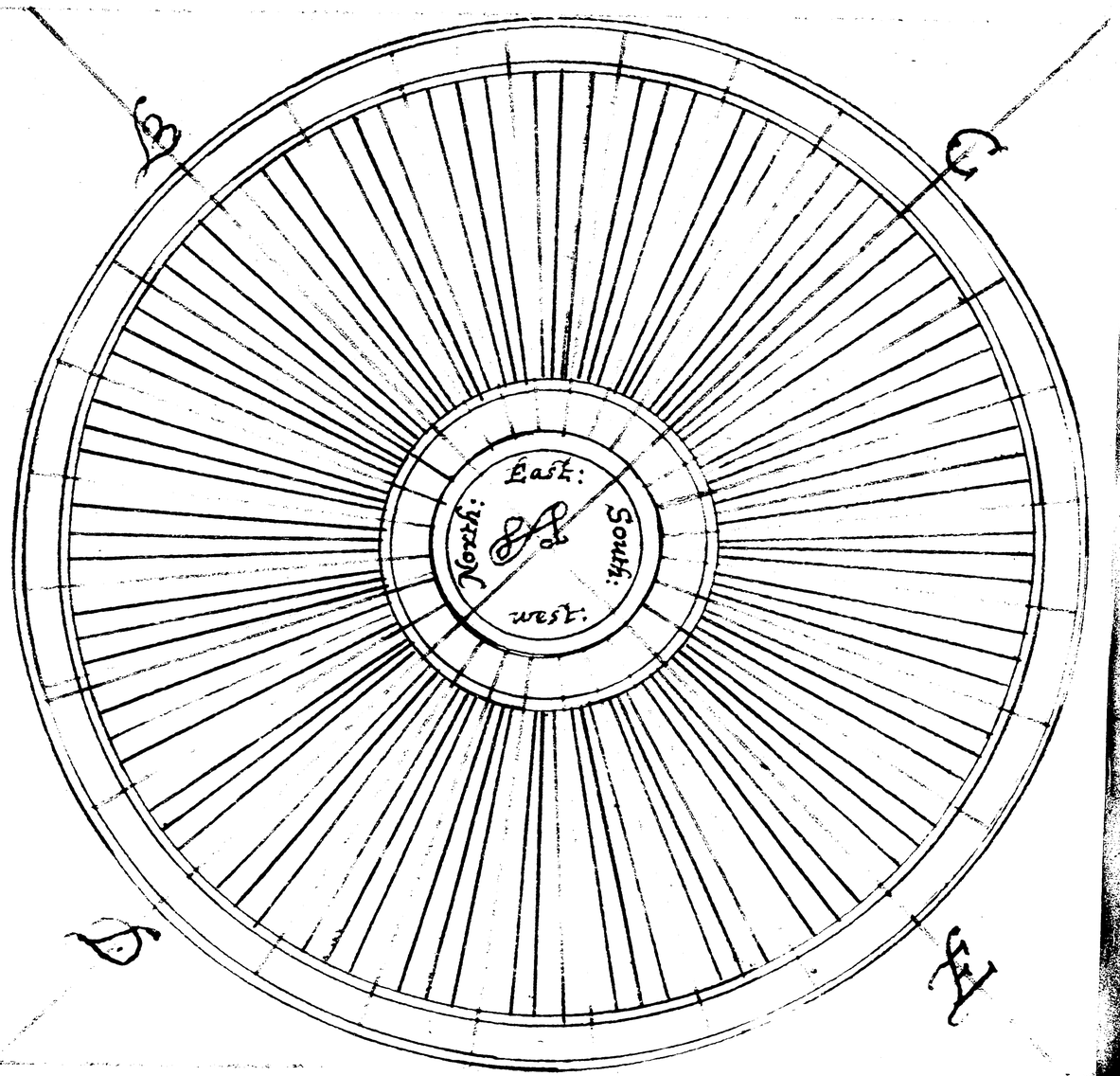
Aphorisme: 28:

Remember all good is from God alone good of whome those things we would desire. It behoues vs in Spirit and truth and with a sin= gle hart to pray for them. The Conclusion of the Secret of se= crets is this. That euery one would be stirred vpp to pray for that he desireth And he shall not haue a deniall. Lett no man despise his owne prayers. For of whome God is desired he can= giue and inlarge And he will inlarge. we must acknoledg the author of whome we aske humbly our desiers. The clement and good father loues the Storms of desire as Daniell. And quickly heareth them when wee shalbe able to ouercome the hard= nes of our harts by prayer. But he will not haue vs to= cast Holy things vnto Dogs. He will not haue his trea= surs to be contemned or despised of vs. Therfore doe thou most diligently reade and reade againe the first Septen of Secretts And institute and direct thy life and all thy thoughts vnto those precepts And all things shalbe giuen thee in the Lord whom thou trustest.

The fift Septene: of Aphorisme: 29:

Now in order proceede in our studdy of Magick to generall precepts. we come now vnto the perticular explicati= on of the premisses.

Spirits are the ministers of Gods word And of the Church and her members. And they are either serving the creature in corporall things. Partly to the health of the body and minde partly vnto distruction. And ther is no good nor euell done without a sure and determinate order and Gouerment. He that desireth a good ende lett him follow it. He that desireth an ill end= Let him also follow it: And that very quickly of the diuine punishment and of the turning away from the diuine will.



because all good is from God alone good of whome those things we would desire. It behoues vs in Spirit and truth and with a sin= gle hart to pray for them. The Conclusion of the Secret of se= crets is this. That euery one would be stirred vpp to pray for that he desireth And he shall not haue a deniall. Lett no man despise his owne prayers. For of whome God is desired he can= giue and inlarge And he will inlarge. we must acknoledg the author of whome we aske humbly our desiers. The clement and good father loues the Soms of desire as Daniell And quickly heareth them when wee shalbe able to ouercome the hard= nes of our harts by prayer. But he will not haue vs to= cast Holy things vnto Dogs. He will not haue his trea= surs to be contemned or despised. of vs. Therfore doe thou most Diligently reade and reade againe the first Septen of Secretts And institute and direct thy life and all thy thoughts vnto those precepts And all things shalbe giuen thee in the Lord whom thou trustest.

The fift Septene: Aphorisme: 29:

Let vs in order proceede in our studdy of Magick to genetall precepts. we come now vnto the perticular explicati= on of the premisses.

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Euen as euery one conferrs his owne scopes with the word of God And as he were at the touch stone to iudg betweene good and bad. And lett him know what is to be auoyded. what to be desired. Euen as he hath appointed and defined with him selfe Lett him follow it earnestly not with procrastination and posting of from day to day If thor meanest to hitt the ordayned marke. /

Aphorisme: 30:

The obtaining of the glory of this life. Magistracie. Honours Dignities. Kingdomes. and that Magically. lett them follow the Euery one for his fate and industry and Magicall Science. As the Melesme history testifies. And of that Magician who appoynted that no Italion by no meanes should obtaine the euerlasting Kingdome of Naples. And he effected that he that did reigne in his age should be troubled from his seate. Such is the power of the watchfull and vigilent Angells of the Kingdoms of the world. /

Aphorisme: 31:

Call out the Prince of the Kingdome and desire the right of him And aske what thou wilt and it shalbe, as long as that Prince againe Shall nott be absolute from obedience by the succeding Magician Then the Kingdome of Neaples may be restored againe to the Italions. If any Magician would call him out who hath instituted this order and appoynted him vnto the recanting his deede. Also he may restore the lost Cleinodie by Magicall treasure The Booke the Gemm and the Magicall Horne the which being had One may easely if he will institute him selfe Monarck of the world. But that Jew chose to liue among the Gods vntill the latter iudgment day before he would chuse the transitory goods of this worlde. But that mans harte is blinded that vnderstandeth.

standeth nothing concerning the God of Heauen and Earth or thinketh more But inioyeth the deligkes of immortall things vnto his eternall distruction. And he shall be caled out more easily then the Genius of Plotine in the Temple of Isside. / 23

Aphorisme: 32:

Like vnto the learned Romans out of the bookes of the Sibbills after the same manner instituted them selues Lords of the worlde. as historie testifies. But lesser Magicians are giuen to the Peere of the Prince of the Kingdome. Therfore whoso desireth a loss office or dignitie lett him call out the Princes Peere And it shalbe done to his desire. /

Aphorisme: 33:

He who desireth onely such dignities as riches. Lett him call out the Prince of Riches or one of his nobles And it shalbe done to his desire. In that kinde wherin he would wax rich. Either with Terrestiall goods. Or with Merchandies. Or with the gifts of Princes. Or with the Mettallicall Studie. Or with the Chimicall. So that he may after this manner be made rich and obtaine his desires. /

Aphorisme: 34:

Euery crime out of a spirit is of one kinde and forme and this hath him lately a common reason with the Sibbills. and cheife Preists. At this time it is lost thorow ignorance and vngodlynes in the whole worlde. That which remaineth is depraued with Superstitious and infinite lyes. /

Aphorisme: 35:

The humain mind is the only effectrix of wonderfull workes so that she will ioyne herselfe to what Spirit she will. Being conioynd she produceth what shee will. Therfore we must proceede in Magick warily least. Mearmaids and other Monsters deceive us. who likewise desire the Society of the humane minde. Therfore allwaies lie thou hid under the wings of the Highest least thou offer thy selfe to be devowred by the roving lyon. For whosoever desireth wordly things. Doth escape very hardly the snares of Sathan

The Sixt Septeme. Aphorisme: 36:

Take heed that you mingle not together Experiments with Experiments. But lett it be single and onely one experiment. For God and nature hath ordained all things unto a sure and destinated end. As for example. They who cure with Simple Herbs and roots of all men they cure most happily. After this manner the cheifest influences or virtues actually lie hidd in the constellacions names and Characters, in Stone and the like which are in place of a miracle. The very words themselves being pronounced presently they make both visible and invisible creatures to obay as well those of this our world As those in the waters. Aire. under the Earth. and Olimpicall. the Supercelestiall. infernall. And lastly. Those in the divine world also.

we ought to studie especially Singlenes and the knowledg of such simples as are delivered us of God. Otherwise by no other reason or experience can things be laid hold on./

Aphorisme: 37:

Every thing hath his place allotted it decently. Order. Reason. Manner. which easily rendreth all learning of the Creatures as well visible as invisible./

That some are Creatures of light. Others of darknes. Those that are of darknes are subiect to vanity because they have throwne them selves downe headlong into darknes. By reason of rebellion. Their Kingdome partly is very faire In coducall and transitory things. Because it comot consist without some virtue. And without sum cheife gifts of God. Partly their kingdome is very fowle and horrible to be spoken. That it abounded with all vice and sinns. with Idollatry. Contempt of God. Blasphemies of the true God and his works. with the worshipping of Divells. Disobedience towars Magistrats. with Seditions. It is full of Murthers. Theftes. Tiranies. Adulteries. unlawfull lusts. rapins. Lies. periuries. And with desire of Reigning in this mixture the Kingdome of darknes Consists But the Creatures of light. Commaund as the members of Christ with eternall truth and grace of God. And they are lords of this world. Also they governe the Lords of darknes. Betweene these and those there is an everlasting warr According as God hath ordained this strife unto the last Judgment day./

In the first devision therof. The one sort is of God which he giveth to the creatures of light. The other is like unto it But it is the gift of the creatures of darknes. And this magick is two fold. The one tending to a good end. As when the prince of darknes endevours to doe well to the creature. God helping forward The other to a bad end. As when God permitteth such to be deceived Magically unto the punishing the bad and unto their hurt. Or else commaundeth such to be thrust into perdition./

devision of Magick is that one sort perfiteth his works by visible instrewments through visible things. The other sort is.

which perfecteth his worke in Invisible Instruments through Invisible things. Another Magick worketh with commixt things as well manners as Instruments and effects.

is. Some Magicke is performed by invocation of God alone. And this is partly prophetticall and Philosophicall. Partly like that Theophrastus vsed. Another is that which worketh thorow ignorance of the true God with the princes of the Spirits. Such is the worke of the Mercurialls.

That some exerciseth his Magick from the highest God by good Angells decending in the place of God. Such was Balans magick. Other Magicians exerciseth with the Peeres of the euell Spirits. And such were they who wrought with the lesser Gods of the nations.

That somme men work openly with the spirits face to face which is given but to very few. Others worke by dreames or other signes. As they of owld vsed wrought by Auguries and Hosts.

That some worke by immortall Creatures. Others by mortall as the Nimphs. Satirs. Pigmeyes. And the like of other elements.

That the Spirits serue some of their owne accord without Art. And some they will scarce serue being called out by art.

of Magick That is the most excellent which which dependeth only of God. The next to that. That which the Spirits serue in of their owne accord. The third that which is proper to Christians which dependeth of the power of Christ which he hath in Heauen and in Earth.

Chap. 39:

That we may learne the Art of Magick.

That we may day and night meditate how one should aspire to the true knowledg of God. As well by the reuealed word from

from the beginninge As by the scale of Creation and Creatures and by the wonderfull effects which visible and invisible Creatures of God doe shew. 25

it is required that a man decend into him selfe and that he studdy especially to know him selfe. what mortall thing he hath in him selfe and what immortall And what is the property of euery part what the diuersity. 4.

that he learne by his immortall part to worship lone and feare the Eternall God And to adore him in spirit and truth. And to doe thos things with his mortall part which he knoweth to be gratfull to god and proffitable to his neighbour. 3.

and first precept of Magick to which whosoeuer shall prepare himselfe, vnto true Magick or diuine wisdome to the coueting and following of the same that he may bee counted worthy the knowledg therof. whome the Angellicall creatures shall obay not only obscurely but also manifestly and face to face.

Seing that euery one is caled from the wombe of his mother that he should be occupied in a certaine kind of life, Therfore it is requisite that euery one shoulo throughly know wether he be borne vnto Magick or no And vnto what kind of Magick. which euery one shall perceiue which readeth these things and iudged them gaily and by experience shall find in him selfe good successe. For such and so great gift are not giuen but to the poore in spirit & humble.

he must note whether he can perceiue the Spirits assisting him manifestly in the greatest busineses that are to be vndertaken. Because if he shall find them to be such assistants. It is manifest he is made a Magician by the ordinance of God, that is, such a person which vseth the ministry of the spirits vnto the effecting of excellent things. But heare he may sinne. either by negligence or by ignorance. or by contempt. or also by too much superstition Also. he may sinne by vnthankfullnes towards God wherby many excellent men haue drawne vppon themselues destruction. and he—

And he may sinne by rashnes and stubbornes. And lastly he may sinne when the gifts of God are not had in that honour and esteeme as is required and as they ought to be. x

Sixtly. A Magician hath neede of faith and silence that no secret espe: cially maybe made manifest which the Spirit reuealeth to him. as Daniel was commanded to keepe secret secrets. For some things are sealed that is not brought forth into publick. So neither was it lawfull for Paul to utter those things he saw in reuelacion. No man would beleeue how much is placed in this one only precept.

Seuenthly. very great righteousnes is required in a Magician to come, that is, that he should not vndertake any thing that is either vngodly. iniquous or vniust. yea that he admit not any such thing into his minde. And by the help of God he shalbe defended from all euell. /

The Fourth Chapter:

Shall perceiue some incorporall agent about himselfe ei: ther by some outward sence or inward Then lett him gouern himself according to these :7: rules following that he may persue after his Magicall end. /

That he know that such a spirit is ordained him of God. And that he think himselfe to haue him to be a viewer of all his actions and thoughts Therfore lett him direct all his whole life vnto the prescribed order sett forth in the word of God. /

lett him allwaies pray with Dauid. Take not thy holy spirit from me, And confirme me with a principall spirit. And leade vs not into temptacion but deliuer vs from all euell. I beseech thee o heauenly father giue not powers to the lying spirit. As thou gauest to Ahab that he should perish. But keepe me in thy truth. Amen. /

lett him accustome him selfe vnto the proving and try: ing of the Spirits. As the Scripture exorteth. For of thorns men gather not Grapes. Lett vs try all things and holde fast that which is good and laudable. And lett vs auoid that which is repugnant to Gods will. / 25

Fourthly lett vs be very farr from superstitions. That is ment to be Superstition in this place. To attribute the du: tie to things in which ther is no diuine thing. Also it is a chusing of the will to worship God otherwise then he hath commanded. Such are all your Ceremonies of Satan: icall Magick. who Imprudently would be worshipped as God. /

Fifthly. the worshipping of Idoles is to be auoided which with their owne proper nacion bindeth the diuine power to Idols or other things where they are not placed of the Creator. In the or: der of nature. Many such things the euell magicians effect. /

Sixthly. the crafty deceipts of the diuell is to be auoided whe: by he will immitate the power of the creation and Creator that he might bring forth things with a word. Thinges which are not as though they were. which is only in com: municable of the ommipotent God and the creature. /

Seuenthly. we must stick to the gifts of God and his holy Spirit That we may know these things and worship God with all our hart and with all our forces. /

The Fifth Chapter:

to the :9: last Aprosismes of this Tome wherin wee will conclude the whole Hagogicall Magick Gods mercie helping vs forward. /

Therfor it is to be obserued before all things what we vnder: stand by a magician in this worke. /

to be a magician to whome by the grace of God the manifest Spirituall essence serue vnto the knowledg of the whole vniuersall. And in these con: tents

contents of natures whether they be visible or invisible This discription of a magitian is evident and is universall. /

The evill or cacomagician is he whom by Gods permition the evill Spirits serue unto temporall and eternall hurt bewitching men and turning them from God. Such a one was Simon Magose mention of whome there is made in the acts of the Apostles and in Clement whom S. Peter commanded to be put into the Earth seing he would command himselfe to be lifted upp into the Aire as a God by wicked Spirits.

Whose are to be referred into this order who are noted in the Lawes of the. 12. tables. And their evell deeds are also noted But we will marke the subdevisions and kinds of either Magick in this Tome following. It shalbe sufficient in this place that we have made distinction and difference of Good Science and bad. Seeing that the first man desired possession of them both to his hurt. As Moses and Hermes shew /

Aphorisme: 42:

- must know in the second place that a Magitian is a person predestinated unto this kind of worke from the wombe of his mother. Neither hath any one assumed any thing to himselfe of such things unless he hath bin caled to this worke devinely unto a good end from Grace. — unto an ill end that the Scripture might be fulfilled. Offences must come but woe to that man by whom they come. Furthermore as we have warned before Lett us liue in this world with feare and trembling /

Notwithstanding we denie not some kinds of both Magicks to be followed by some with Study and dilligence if he be admitted But unto those cheife kinds he shall never aspier unto. Yea if he desire those things he wilbe violated in body and soule without doubt Such are they who are transferred by Cacomagicall

Cacomagicall works unto the Mountaine of Horeb. Or are swallowed upp with Some Solitudes to whome many evells happen euen to bodies and minds. Or at length are deprived of their mind. As such things happen to many by use. when as they are Left of God. And delivered to Sathan. / 27

The Seuenth Section: Aphorism: 43:

- and his works remaine in that state wherin he would have them for he would we Should use them with his liberty unto the obedience of his commaundements. He hath proposed. to them that obay his rewards. But to them that disobay his deserued punishments. /

they have knowne the Spirits by free will through prid and contempt of the Some of God. And they are reserued to the day of wrath. There is a very greate power Left to them in the creation. But notwithstanding it is limmited And all waies they are compeld by the bridle of God to keepe their bounds But a magician of God which sounds the wisdome of God or the informed of God by the hand of God is brought forth to all eternall good, and meane things, or also cheife corporals. /

- is the power of Sathan by reason of mans great sinns. And therefore great things have bin done by Satanicall magick. yea greater things then any one will beleeue. /

- though they subsist in their limits notwithstanding they are beyond all humaine capassety. for as much as they aime at the corporall and transitory things of this life as many histories of the Ancients testify. And we have dayly examples. For conclusion both kinds of magike differ among themselues. This passeth over into eternall goods and eyeth temporall things with thanksgiuing. That is Solicitous about eternall things but applieth himselfe wholy to corporall that he may inioy freely all his lusts and delights unto the contempt of God And of his wrath. /

Aphorisme: 44:

The passinge out of the commune life of men unto the Magicall life is nothing else but sleeping from the same life unto the same life watching for what things happen in common life to ignorant and unskilfull men. They happn much more to the learned and willing. /

He Magician understandeth when his minde thinketh of himselfe when it deliberateth, reasoneth, constitutes, and defines some thing to be done. He observes when his thoughts wander from the assisting seperated essence. And proveth by what order that assistant essence is seperated. /

But a man unskilfull in Magick is carried as a beast is with affections upp and downe. And knoweth not by the word of God to overthrow the councells of his enimies And to forekeepe himselfe from the snares of the Tempter. /

Aphorisme: 45:

The chiefe precept of Magick is to know what every one ought to receive unto his use from the assisting Spirit. And what to refuse. For the Psalmist saith. wherewithall shall a yong man clense his way By ruling himselfe according to thy word. To keepe therfore the word of God least the evill one should catch it from thy heart is the cheife precept of wisdome. It is lawfull to receive and admit those suggestions which are not against the glory of God and love toward the neighbour. without demaunding from what Spirit such a suggestion came. yet we must take keede that we busie not our selves to much about unnessesary things according to Christs admonition. Martha Martha thou art sollicitous about many things but Mary hath chosen the better part which shall not be taken from hir. Be we ruled alwaies by the saying of Christ. First seeke the kingdome of God and the righteousnes therof and the rest shall shall be cast unto you. The rest. That is all things fitting for this little world of ours. Foode and Raiment and unessesary arts for our life. / 20

Aphorisme: 46:

Warning so becommeth a Man as constancy in words and deeds And when the like rejoyceth with the like. No men are more happy then such Because the holy Angells are conversant about such men. And have the in their custody. But on the other side men are turned away to nothing even as Chaffe is turned with the wind. And for them we have chosen this. 46. Aphorisme. For as every one hath carried himselfe even so he hath alured to himselfe the Spirits of his nature and condition But one exhorteth very truly that no man would goe beyond his coling herein. least he should allure some maligne Spirit unto himselfe from the vttermost parts of the world by whome he might be deceived and draune unto his finall hurt. This precept is very manifest. For Midas when he would convert all things into Gold. Drew unto himselfe such a Spirit that he might be excellent in his doing but he was deceived by him and he died by famishment and hunger. Had not God in mercie corrected his foolishnes. The like happened in our time to a yong woman about Frankfurt at Odera. So that she snatched money from every thing and devowred it. O then would to God men would way with them selves this precept and not take Midas his history and the like for fables. Then surely they would be more diligent in moderating their affections and thoughts and not be vexed continually with the Spirits of the Golden Mountains of vtopie. Lastly lett vs observe dilligently that we cast out such presumptions out of our minds by the word of God euen while we are fresh and have not made a custome of the word diuine to please our idle empty minde. /

Aphorisme: 47:

The discreet is faithfully conversant in his vocation he shall have the Spirits his constant [redacted] fellowes of his Study who will supply —

supply all succes to him. For if he have also any knowledg in magik they count it not greivous to shew themselves to him and to talke familiarly with him, and in diuers of the same ministeries whereto they are addicted in good things to the good vnto saluation. In bad things to the bad vnto all euill and hurt. Examples of Historis are not wanting in the whole worlde that such things have happened therin. Theodolius is an example among good men before the victory of Arbogast. Among the bad Brute before he was slaine when as he was followed be Ceasars genius or Spirit and was punish: to that he might be so serued as he had done to the father of that cuntry and his owne father. /

[illegible] 10ma. f8.

[illegible] is the reuelation of that kind of Spirits of what sort the magick is. So the nine Muses of Hesiod calls for 9. kinds of Magick as he manifestly testifies of himselfe in his Theogonia Vlisses his genius caled Homer in Pligiogagia the Spirits Hermet concerning the hier things of the minde. God himselfe caled Moses out of the Bush. Thus the three Magicians who came seeking Christ at Hierusalem were doubtles caled vnto this vocation, the Angell of the lord being their guide And Daniell was caled by the Angell of the lord. It is not thus that any one should glory. For it is not of him that willeth nor of him that runneth. But either of God that shewethmercy. Or of some other spirituall fate. from hence all Magick springeth whether it be good or badd after this manner Tages the first teacher of the Romans magick sprang out of the Earth. Diana of the Ephesians sheweth as it were from Heauen hir worship. And so Apollo and the vniuersall religion of the Gentiles was receiued from the same Spirits neither are they Mans inuentions as the Sadduces hold. /

[illegible] 19: and [illegible]

[illegible] of this Magoge be the same that is spoken of—

of aboue by vs. for as much as there is one God from whome is derived all good: And againe seeing there is but one crime to 29
wit Disobedience to Gods will and Commaundements from whence proceeds all euill. So the feare of the Lord is the beginning of wisdome and is all the profite of Magick. For obedience to the will of God followes the feare of God the presence of God and his holy Spirit And the Ministeries of the Holy Angells follow this his will and all good things out of the neuer drawne dry treasuries of God. /

the vnprofitable and damned Magick springeth from Satha when we lee the feare of God from our harts and suffer him to reigne among vs. There presently the prince of this world the God of this age hath appointed such a one of his kingdome that hee might find such a one proffitable for his kingdome. Thus he taketh the Godles Magician euen as a silly fly is taken in the Cobwebb of a Spider. And so Satha deceiueth them hunting them into his netts of desires vntill he bring them into the matter of eternall fire he eleuats and carriett them vpp on high that they might have the greater falle Bring about gentle reader thy eyes and minde vnto the holy histories and also to the prophane and gather all things of the Magicians according to the double Science or knowledg of good and euill. which things that they may be the better discerned we have hereafter placed the diuision and subdiuision of Magick or Science in which whosoeuer will He may contemplate. what is to be followed. what to be anoyded. And according as euery one shall labour in that competencie and ferme life that is giuen him. /.

1. Of good
   - The wisdome of God
     1. The knowledge of Gods word and life directed according to his word.
     2. The knowledge of the Goverment of God by Angells which the Scripture calleth watchmen and to understand the misteries of Angells.
   - The wisdome of man given to man
     1. The knowledg of natturall things.
     2. The prudence of humain things.

2. Of evill.
   - Bad wisdome
     1. The contempt of the word of God and to live after the will of the Divell.
     2. Ignorance of the goverment of God by Angells.
     3. To despise the custody of Angells or to be fellowes with the divills.
     4. [illegible]
   - Evil Spirits
     1. The Science of veniffices in nature and to use them.
     2. Prudence in all evill arts unto the hurt of mankind. And to use them in of God and to the losse and distruction of men.

Finis:

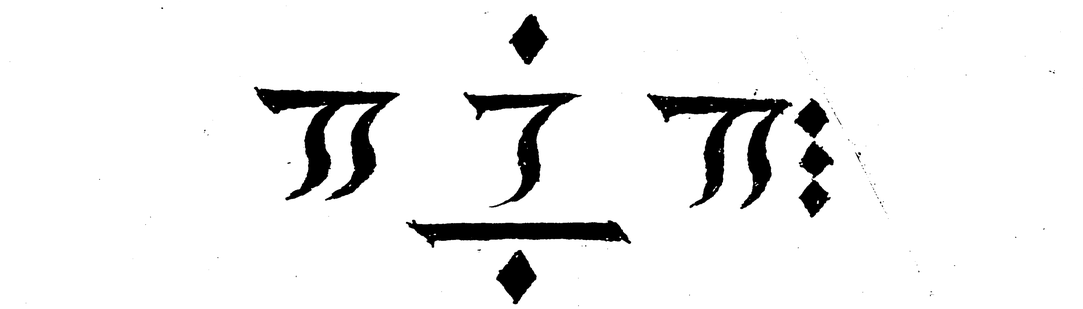
Morninge and Euenninge wch ye prayers appoin-
ted for ye day together with ye Psalmes for
ye day and ye Litany.

Call ye common invocation in Agrippa
for ye first day of ye weke and ye Angell
appropriated to yat day commaundinge
ye spyrite to worke on yat day.
&c. not forgettinge ye Name of Jesu Christ
Christ shall standinge vpon in yese prayers
invocation. and say yat 3 tymes and
thoughe you feele no sonde sence nor appearance
yet welcome him particularly and
loude by name, vpon ye ground all
wch corps.

Vse 7 dayes performinge ye aboue said
order fasting with prayers fumes before
vpon begynninge worke and in ye middle
wch: and faint not.

3 dayes before ye spyrite call 3 tymes
a day. and looke toward yat part
of ye world yat yat plante goodnes
ye proper plante delighte in, wch you
intended for Ag.

12 houres before ye spyrite or full ye
full yr desire and all ye mandat of ye
spirit.



Iehouah Iesus Nazarenus Rex Iudeorum
Filij Dei Miserere mei: ∞:

was the word And the word was with God and
that word was God.
The same was in the beginning with God.
All things were made by it And without it was made nothing
that was made.
In it was life And the life was the light of men.
And the light shined in the darknes And the darknes compre=
hended it not.
There was a man sent from God whose name was John.
The same came for a witnes to bare witnes of the light That all
men through him might beleeue.
He was not that light but was sent to bare witnes of the light.
That was the true light which lighteth euery man that commeth
into the world.
He was in the world And the world was made by him And the
world knew him not.
He came vnto his owne And his owne receiued him not.
But as many as receiued him To them he gaue power to be the
sonnes of God euen to them that beleeued in his name.
which are borne not of blood Nor of the will of the flesh Nor of
the will of man but of God.
And the word was made flesh and dwelt among vs And we saw
the glory therof. As the glory of the only begotten sonne of God
Father Full of Grace and truth.

all Honour. Glory. Praise. Power. Might
Maiesty. Dominon. Rule. And Authoritie. world-
without end. Amen.

1. He that dwelleth under the defence of the most high shall abide under the shaddow of the Almighty.
2. I will say unto the lord Thou art my hope and my stronge holde. My God In him will I trust.
3. For He shall deliuer thee from the snare of the Hunter and from the noysome Pestilence.
4. He shall defend thee under his wings And thou shalt be safe vnder his fethers His faithfulnes and truth shalbe thy Sheild & Buckler.
5. Thou shalt not be afraide for any terror by Night Nor for the arrow that flyeth by day.
6. For the Pestilence that walketh in the darknes Nor for the sikenes that destroyeth in the noone day.
7. A thousand shall fall before thee and ten thousand at thy right hand. But they shall not come nigh thee.
8. Yea with thine eies shalt thou behold and see the reward of the vngodly
9. For thou lord art my hope. Thou hast sett thine House of defence very high.
10. There shall no euell happen vnto thee Neither shall any Plauge come nigh thy dwelling.
11. For he shall giue his Angells charg ouer thee to keepe thee in all thy wayes.
12. They shall beare thee in their hands. That thou hurt not thy foote against a Stone.
13. Thou shalt goe vppon the Lyon and Adder. The yong Lyon and the Dragon shalt thou tread vnder thy feete.
14. Because he hath sett his loue vppon me Therfore shall I deliuer him I shall sett him vpp because he hath knowne my Name.
15. He shall call vppon me And I will heare him. yea I am with him in trouble. I will deliuer him and bring him to Honour.
16. with long life will I satisfy him. And shew him my saluation.

Glory be to the Father. And to the Sonne. And to the Holy Ghost. As it was in the begynning is now and euer shalbe world without end. Amen.

powre out heare thy mercifulnes and vouchsafe by the holynes of thy goodnes to blesse concecrate and sanctifi me As thou blessedst Abraham Isac and Jacob. Graunte me I beseech thee Almighty God thy blessing to make me holy † God the Father blesse me † God the Sonne blesse me † God the Holy Ghost blesse me † I beseech the o holy and blessed Trinity three persons and one God in vnity blesse me O Glorious God with thy blessing euerlasting oh mercifull lord Jesus Christ Sonne of the euerliuing God blesse me with thy blessing euerlasting. give me vertue and power to blesse sanctifie and make me holy by the Sonne lord Jesus Christ and by the comming of the Holy Ghost proceeding from the father and the Sonne Thou that art three persons and one God in Substance to thee I doe make my vocation and prayers. blesse me with thy blessing euerlasting.

Jesus Christ giue vertue and power vnto me in making the signe of the holie † I may be made holy and sanctified in euery opperation stand by the power of the Holy Ghost which liuest and raignest with the Father and the Sonne one God blesse me in this thy worke beginning and in all my works now and euer.

O which art the maker and Creator of all things visible and invisible Inspire me with thy blessing Euen as thou didest blesse all the works So blesse o lord I humbly beseech thee And sanctifie me thy creature in all holynes and blessed life lawding and praysing thee with all thy holy and blessed Angells now and euer.

† Jehouah † Jehouah † Jehouah † The time was which time is. And the time to come. † O Adonay † Agla † Tetragrammaton † Lux lux lux † † In nomine Patris † Et filij † Et Spiritus Sancti. † Lord God receiue my Prayers.

Signum Salomonis

✝

Pater:

✠ Filius: Spiritus Sanctus ✠

יהוה

Filius: Spiritus Sanctus.

✠ ✠

Pater:

✝

Jesus Nazarenus Rex Judeorum Filij Dei Miserere mei: ∞:

Thou that leddest Joseph like a Sheepe Shew thy selfe also Thou that sittest vppon the Cherubims.
Before Ephraem Beniamin and Manasses Stirre vp thy strength and come and helpe vs.
Turne vs againe o God Shew the light of thy countinance and we shalbe whole.
O Lord God of hostes how long wilt thou be angery with thy people that prayeth.
Thou feedest them with the bread of teares and giuest them plentiousnes of teares to drinke.
Thou hast made vs a very straife vnto our neighbours and our enimies langh vs to scorne.
Turne vs againe thou God of Hosts Shew the light of thy countenance and we shalbe whole.
Thou hast brought a vine out of Egipt Thou hast cast out the heathen and planted it.
Thou madest roome for it and when it had taken roote it filled the land.
The hills were couered with the shaddow of it and the bowes therof were like the goodly Ceader trees.
She stretched out hir braunches vnto the Sea And hir bowes vnto the riuer.
why hast thou then broken downe hir hedg that all they that goe by pluck of hir Grapes.
The wilde Bore of the wood doth roote it vp and the wilde beasts of the field deuour it.
Turne the againe thou God of Hosts looke downe from Heauen beholde and visit this vine.
And the place of the vineard that thy right hand hath planted and the braunches that thou madest so strong for thy selfe.

It is—

16. It is burnt with fire and cut doune And they shall perish at the rebuke of thy countenance.
Lett thy hand be vppon the man of thy right hand And vppon the Sonne of man whome thou madest so strong for thine owne selfe.
And so will not we goe back from the O lett vs liue and we shall call vppon thy name.
19. Turne vs againe O Lord God of Hoste Shew the light of thy countenance and we shalb whole.

Glory be to the Father and to the Sonne and to the Holy Ghost
As it was in the beginning is now And euer shalbe world without end.

The 45: Psalme:

1. My heart is indityng of a good matter. I speake of the things which I have made vnto the King.
2. My tonge is the penne of a redy wrighter.
3. Thou art faiver then the children of men full of grace are thy lippes because God hath blessed thee for euer.
4. Gird thee with thy Sword vppon thy thigh O thou most mightie according to thy worshipp and renoune.
5. Good luck have thou with thine honour. Ride on because of the word of truth of meekenes and righteousnes and thy right hand shall teach thee terrible things.
6. Thine arrowes are very sharpe And the people shalbe subdude vnto thee euen in the midst among the Kings enimies.
7. Thy seate O Lord endureth for euer The Scepter of thy Kingdom is a right Scepter.
8. Thou hast loued righteousnes and hated iniquity wherfore God euen thy God hath anoynted thee with the ople of gladnes above thy Followers.
9. All thy garments smell of Mirrhe Aloes and Cassia out of the Ivory pallaces wherby they have made thee glad.

10. Kings daughters were among thy honorable women vppon thy right hand did stand the Queene in a vesture of Goulde wrought about with diuers colours.
11. Harken O daughter and considder incline thine eare forget also thine owne people and thy fathers house.
12. So shall the king have pleasure in thy beautie for he is thy lord God and worship thou him.
13. And the daughter of Tyre shalbe there with a gift like as the rich also among the people shall make his supplications before thee.
14. The Kings daughter is all glorious within his clothing of wrought Golde.
15. Shee shalbe brought vnto the king in rayment of needle worke the virgins that be his fellowes shall beare his company and shalbe brought vnto thee.
16. with ioy and gladnes shall they be brought and shall enter into the Kings pallace.
17. In steede of thy fathers thou shalt have children whome thou maist make princes in all lands.
18. I will remember thy name from one Generation vnto another Therfore shall the people give thankes vnto thee world without end. Amen

Glory be to the Father. and to the Sonne. and to the Holy Ghost.
As it was in the beginning is now and euer shalbe world-without end. Amen.

A Prayer wherby to have Light of the Angells:

Eternall and incomparahensible God Creator of Heauen and Earth God of all things visible and invisible Most mighty Jehouah By whose mighty power and vertue all things are and have their effects and operations. vouchsafe O most mighty Maiesty for Jesus Christ his sake my Saviour and redeemer In whome I trust And in whose Incarnation + Holy nativity + Passion + Resurrecton

✝ And Glorious Assention ✝ I thy humble servant ✝ Doth faithfully beleeue. To forgiue me all my Sinns secret and knowne And regenerat my harte And replennish my soule with thegrace of the Holy Ghast That I maybe made worthy of a most vnworthy Sin: ner To see thy holy Angells appearing vnto me. To minnister and to reueale vnto me The hidden secrett of thy holy and blessed Science Seal: led vp in the Character of life ✝ Moses thy Prophets And to our ancient fathers whose liues were holy Declaring vnto them by holy Angells thy messengers the hidden misteries of holy Science. Since the begimning of the worlds creation for the honour and glory of thy most holy and blessed name. which with thy Seale Shuttest vp this Secret in the darke bosom of deepe obliuion from the nations of the Earth. O mighty Iehouah whose seate is the highest Heauen and the Earth thy foote stoole My louing Lord God and Creator. Purifie my Soule and Conience. And rectifie my minde and thoughes. And mundifie my body Soule and Spirits of all Impurities And open vnto me (Though vnworthy creature) This thy Secret mistery Lord through thy mercie Giue vnto me an vnderstanding heart Perceiuing those things which thou teachest me. O Lord send doune the Comfortor from aboue to direct in all truth In this thy infinite treasurs. Instruct me in thy holy and blessed Science The which I seeke for my comfort and consolation. But not my will but thine be done in all things for the honour and glory of thy most holie and blessed name So my will be euer to fulfill thy will in all things Lett therfore O most Glorious God Thy blessing and Benidiction come vppon me thy creature. Through Jesus Christ thy only begotten Sonne our Lord and only Sauiour And the Holy Ghost our most sweete comfortor. To whom All Honour. Glory. Praise. Power. Might. Maiesty. Dominion. Rule. and Authoritie. Ascribed. world without end.

Signum Pentaculum Salomonis: 36

✝

vnus
Pater

✝ ✝

vnus
Filius.

vnus
Spiritus
Sanctus

vnus
Spiritus
Sanctus.

vnus
Filius.

✝ ✝

vnus
Pater

✝

Iehouah Jesus Nazarenus Rex Judeorum filij Dei Miserere mei: ☞:

Reade this parte of the first Chapter

was sent from God vnto a Cittie in Galile
named Nazaret
To a virgin affienced to a man whose name was Joseph of the
house of David. And the virgins name was Marie.
8. And the Angell went in vnto hir and said Haile thou that art
freely beloued the lord is with thee Blessed art thou amongst women
And when shee saw him she was troubled at his saying and thought
what manner of salutation that shoulde bee.
0. Then the Angell said vnto hir feare not Mary for thou hast
found fauour with God.
For loe thou shalt conceiue in thy wombe and beare a Sonne.
And shalt call his name. Jesus.
He shalbe great And shalbe caled the Sonne of the most high
And the Lord God shall giue vnto him the throne of his father David
And he shall reigne ouer the house of Jacob for euer and of his
kingdome shalbe none end
Then said Mary vnto the Angell how shall this be seeing I know
not man.
And the Angell answered and said vnto hir. The Holy Ghost shall
come vppon the and the power of the most high shall ouershaddow
thee Therfore also that holy thinge which shalbe borne of the shalbe
caled the Sonne of God.
Then Mary saide Behold the handmaid of the Lord Be it vnto
me according to thy word.
My Soule doth magnifie the Lord and my Spirit hath reioyced in
God my sauiour.
For he hath regarded the lowlines of his Handmaiden.
For behold from henceforth all Generations shall call me blessed
For he that is mighty hath magnified me And holy is his name.

And his mercy is on them that feare him throughout all Generacions. 37
He hath shewed strength with his arme He hath scattred the proude in
the Imagination of their Hearts.
He hath put doune the mighty from their seate and hath exalted
the humble and meeke.
He hath filled the hungery with good things And the rich he hath
sent empty away.
He remembring his mercy hath holpen his seruant Israell as hee
promised to our forefathers Abraham and his seede for euer.

The Father. And to the Sonne. And to the Holie Ghost.
in the beginning is now and euer shalbe world with-
out end.

Ps. 103: Psalm.

O my Soule and all that is within me Praise his holy name.
Praise the lord O my Soule and forgett not his benifits.
which forgiueth all thy sinns And healeth all thine infirmities.
which saueth thy life from distruction and crowneth thee with mercy
and louing kindnes.
which satisfieth thy mouth with good things making thee yong and
and lusty as an Egle.
The lord executeth righteousnes and Judgment for all them that are
opressed with wrong.
He shewed his waies vnto Moses his works vnt the Children of Israell.
The lord is full of compassion and mercy long suffering and of
great goodnes
He will not allwais be chiding Neither keepeth he his anger for euer.
He hath not dealt with vs after our sinns Nor rewarded vs accor-
ding to our wickednes.
For looke how high the Heauen is in comparrison of the Earth. So
great is his mercy also toward them that feare him.
Looke how wide also the East is from the west. So farre hath
he sett our sinns from vs.
yea looke as a father pitieth his owne Children Euen so is the lord
mercifull

mercifull to them that feare him.
For he knoweth whereof we be made He remembreth that we are but dust
The dayes of man are but as Grasse for he flourisheth as a flower
of the fielde
For as soone as the winde goeth ouer it It is gone The place ther-
of shall know it no more.
But the mercifull goodnes of the Lord endureth for ever and ever up-
pon them that feare him And his righteousnes vppon children Children
Euen vppon such as keepe his couenant And thinke vppon his
commaundements to doe them.
The Lord hath prepared his seate in Heauen And his Kingdome
ruleth ouer all.
O praise the lord ye Angells of his ye that excell in strength ye that
fulfill his commaundements And harken vnto the voice of
his word.
O praise the lord all ye his Hosts ye seruants of his that doe his pleasure
O Speake good of the lord all ye works of his in all places of his do-
minion. Praise thou the lord O my Soule.

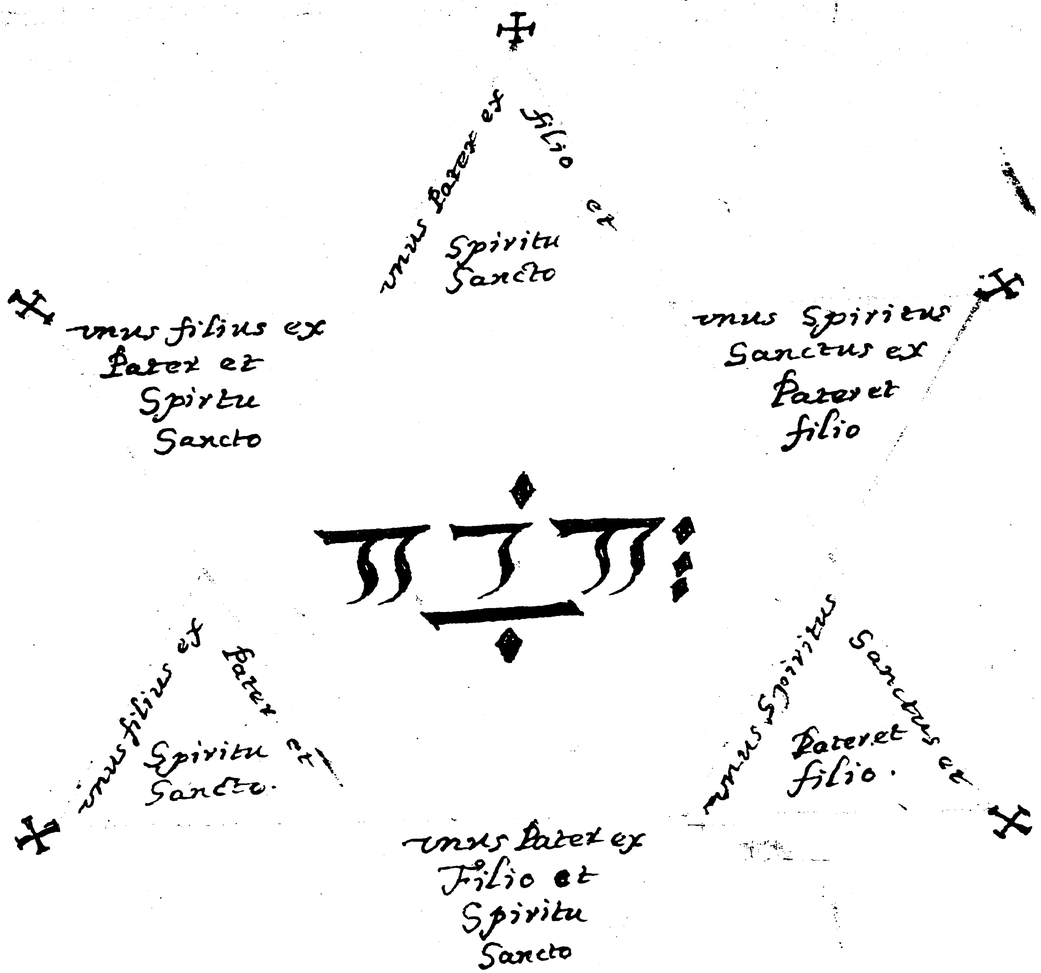
Glory be to the Father and to the Sonne And to the Holy Ghost
As it was in the begining is now and euer shalbe world
without end. Amen

Te deum Laudamus: &c:

We praise thee O God we knowledg thee to be the Lord.
All the Earth doth worship thee the father euerlasting.
To thee all Angells cry aloude The heauens and all the pow-
ers therin.
To the Cherubim and Seraphim continually doe crye.
Holy Holy Holy Lord God of Sabaoth.
Heauen and Earth are full of the maiesty of thy glory.
The Glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.

The noble Armie of Martyres Praise thee. 38
The holy Church throughout all the world doth knowledg thee.
The father of an infinite Maiesty.
The Honorable true and only Sonne.
Also the Holy Ghost the Comfortor.
Thou art the King of Glory O Christ
Thou art the euerlasting Sonne of the father.
when thou tookest vppon thee to deliuer man Thou diddest not
abhor the virgins wombe.
when thou haddest ouercome the sharpnes of death Thou diddest
open the Kingdome of Heauen to all beleeuers.
Thou sittest on the right hand of God In the Glory of the father.
we beeleeue that thou shalt come to be our Judg.
we therfore pray thee helpe thy seruants whom thou hast
redeemed with thy pretious blond.
make them to be numbered with thy saints in glory euerlasting
O Lord Saue thy People And blesse thine Heritage.
Gouerne them and lift them vp for euer.
Day by day we magnify thee
And we worship thy name euer world without end.
vouchsafe O lord to keepe us this day without Sinne
O lord haue mercy vppon us Haue mercy vppon us.
O lord lett thy mercy light vppon us as our trust is in thee.
O lord in thee haue we trusted Lett us neuer be confounde.

Glory be to the Father And to the Sonne And to the Holy Ghost
As it was in the begining Is now and euer shalbe world
without end. Amen.



To call three good Angels into a Cristall Stone or Glass to bring a vision to the believer: 39

In the name of the Father and of the Sonne ✝ And of the Holy Ghost: Amen

devoutly say this prayer following on thy knees.

O Lord God Almighty which said lett light bee made and it was done. Oh Holy and most Holy Lord God ✝ The Father ✝ The Sonne ✝ And the Holy Ghost ✝ ✝ The Spirit Living I doe beseech thee to lett therbe so much light Only and Only sufficient light that I may see and not bee lett O holy Lord God give unto me thy unworthy servante power to see Three of thy good Angells in this Cristall Stone or Glass Sweete Jesu give me wisdome and Grace to see- Almighty Father and everlasting king of all Glory which didest send the Holy Ghost uppon the Apostles vouchsafe to send thy holy Spirit uppon me And with thy holy hand blesse me Open my Sences that I may see thy Holy Angells. Only and only blessed which hast created me to thine owne Image and likenes And redeemed me with the pretious blood of thy deare Sonne Give me grace and power to see Three of thy good Angells in this Stone which may shew unto me the truth of all such questions as I shall demand. Graunt this O Heavenly Father for Jesus Christ his sake To whome with the Holy Ghost be all honour and Glory now and for evermore. Amen

Then say as followeth. O you good Angells of God Only and Only come hastyly and tarry not make your personall appearance visible to my sight in this Cristall Stone. In the name of our Lord Jesus Christ wheresoever you be In Heaven In Earth In the firmament Or elce wheare soever. Come heither in faire Angells for me and Shape Enter into this Cristall so bright and cleare That I may perceive and see you. Come ✝ In the name of the Father ✝ The Sonne ✝ And the Holy Ghost ✝ and tarry nott. Come. Come. Come.

This must be repeated 3 times they appeare not at the first or 2:

O you good Angells of
God welcome are you In the worship of the blessed Trinity pray:
ing and desiering you to shew me the truth of all such questi:
ons as I shall demaund of you And nothing but the truth
as you will answer it at the day of doome before your God and
mine.

You good Angells wee thanke you And
licence you to depart for this time Being prest and reddy to
come againe whensoever I shall call you. Goe in peace
In the name of the Father And of the Sonne And
of the Holy Ghost Amen.

O Domine Jesu Christe Rex Glorie per virtutem illo:
rum qui hoc nomen inuocant Et per po:
testatem et miserecordeam tuam Domine mitte mihi
indignum familum tuum tres Angelos bonos veros
iustos optimos et excelentissimos Angelos tuos vere:
ratis Ex parte tua dextera in medium istius specu:
li aduisum mihi indignum familum tuum verum
iudicium apariant mihi et verum iuditium faci:
ant mihi de ve nobis dubeo et in certa absqe ali:
quo dolo vel fraude

O lord God Almighty most mercifull
father and King of Heaven which hast created all things In
Heaven Earth Hell and elce wheare which wast before all
worlds and art Perminent And after the world continuest for E:
ver. O Holy Father I beseech thee for Jesus Christ his sake thy
deere and only Sonne our Lord To send vnto me three of thy good
Angells from thy right hand of Glory True sayers and spea:
kers visiblee to appeare in this Cristall Stone Or Glasse. to
the visible sight of this Child Maide and virgin And to shew
vs the truth of all such questions as we shall demaund. Graunt
this O lord God Almighty which liuest and Reignest ever one God world
without end.

on the forhead of the Child with the Thumb
of thy right Hand
Patris et filij et Spiritus Sanctus
wright on the midest of the Stone Or
Glasse with Oyle Olliue this Name.
between thy leggs Thou sitting in A
Chaire And lett him say after thee. lords Prayer
Beeleefe These names following. On Ell Eloy
Eley Messias Sother Emanuell Sabaoth
In the name of the Father And of the Sonne And
of the Holy Ghost Amen.

O Lord Jesus Christ King of Glo:
ry by vertue of those whome they call Hermely and by
thy power and mercy Send vnto vs three of thy good
Angells from thy right hand of Glory Into the midest of

Of this Cristall Stone or Glasse To the visibe Sight of this Childe
maide and virgin Lett them make true answers True Judgment
and true appearance Revealing vnto vs all thinges doubtfull
and vnsertaine without all falshoode fraud or deseipt Graunt
this Sweete Jesus I most humblie pray and beseech thee

must be repeate three times If the Angells ap:
peare not at the first or second time Three bright
Angells with Crownes of Gould on their Heads appeare to the Child
who will answer And shew thee by the Child any thing thou shalt
requier.

You Angells of God welcom are ye in the worship of the blessed and
Glorious Trinitie praying and desiering you that you will shew
vnto vs the truth of all such questions and things as we shall this
day aske or demand of you Lett them be answered faithfully inge-
ly and truly without all fraude guile deceipt or delay As you
shall answer the Contrary at the dreadfull day of Doome before
your God and mine You Angells of God Lett vs have the truth
And nothing but the truth In the name of Jesus.

as shall be shewne you hereafter.

If you be lying false and vntrue Angells which are come to delude
and mock vs The Servants of the everliving God. Cursed be you
before the Maiesty of God. And the Malediction and curse of God
the Father God the Sonne And God the Holy Ghost be vppon
you And every one of you To blaspheeme Curse and excomunicate
you and every one of you Into everlasting paines of Hell fire
presently and imediatly vnles you depart and trouble vs no
more - fiat fiat fiat Sobeit Amen - In nomine
Patris - et filij - et Spiritus Sancti Amen. &c:

As if they be false Angells they will
then say the former prayer againe Three times if neede be.
They will not depart.

will not depart the Glasse —
or Stone vntill the Sonne be sett ee you licence them
If you call them at the Sonne Rising they will all that day be reddie to
answer your demaunds vntill the Sonne setting of the same day.

41

O Domine Jesu Christe Rex Glorie per veritatem illorum
qui hoc nomen invocant Et per potestatem
et miserecordeam tuam Domine Mitte nobis tres Ange:
los bonos veros iustos optimos et excellentissimos Ange:
los tuos veritatis Ex parte tua de cetera in medeum is=
tius Speculi adiuvum istius Pueri virginis verum iu=
dicium aparrant, et verum iudicium faciant isto
puero virgini de re nobis Dubeo et in certa absque ali=
quo dolo vell fraude

To call the Angells to your
Glasse by this Experiment Only altering the Plurall number to the Singular
As you may perceive by the Sattame prayers Both which Prayers
only differ in that

But Prayer and a good beleefe prevaileth much (For faith
is the Cay to this and all other works And without it nothinge can be
effected:

Should not be aboue 12. yeares of Age when you enter him
or hir For you may worke as well with a mood Child as with a boy.
either Angell or Spirit Except you presently
send them about som speedy busines you must licence them to depart
As your Spirit of Propesie and such like when you call for them to
have long conferrence with them.

There is a frend of mine Caled A. B. of C. in the
County of D. that I haue not seene nor heard of a long time Tell vs ye
Angells of God how he doth whether he be in health or not Or whether
hee be dead or aliue Then they will tell you Then you may say you Angells
of God Shew vs the said A. B. and what he is doing whether he be in
House or feild or in what place he is and what he is now doing Shew
vs the truth in the name of Jesus Then they will shew you But they
will name no place Except you name it first Therfore make your de=
maunds thus you Angells of God tell vs truly In the name of the holy
and blessed Trinitie how farr of is the place wher this A. B is Is it
5. 6. 7. 8. 10. 20. &c miles of Tell vs in the name of God Then they
will tell you Then say is it East. west. North or South from this
place Then they will tell you Then say is it such a place They will
answer it Is or it is not If they say it is not name som other
place &c till you haue named it and they haue tolde you it is
the place. They will shew the Child The towne House Signe if
it haue any the very roome and what furniture Pickers &c
is in the roome And what else you will demaund.

Shew vnto vs the truth of this question In the
name of the Holy Blessed and Glorious Trinity. A. B. of C. In the Coun=
ty of D. Had his Horse broken vp and lost such and such things. Or lost
such and such things from such a place vppon such a day. &c. You
Angells of God Shew vs the Theefe or Theeues that stole these Goods.
Then they will shew the Theefe or Theeues That the Child shall tell
you of what Complection what Stature. what ye arrell. And what
blemmish any of them haue. &c. If you will know their dwelling you
must examine as before. whether East. w. N. or South. &c Likewise
you may demaund. what. where. and how they haue bestowed the Goods &c

42

A Turfe or a peece of the Earth wher you mistrust Trea=
sure to be hidden. Hauing the Turfe or peece of earth in your Hand.
Tell vs truly in the name of the Holy Blessed and Glo=
rious Trinitie whether In the Ground or Roome from whence this Turfe
or peece of earth was taken Therbe any treasure hidden or not Tell vs truly
in the name of Jesus If they say ther is. Then say
Tell vs truly what it is whether it be Coyne Plate Juells Bookes Houshold=
stuffe or what it is They having tolde you say you Angells of God tell vs tru:
ly wether it lye iust vnder where this Turfe was taken up or how far from
that place a foote. 2. 3. 4. 5. 10. 20. foote or how farre they having towld
you say Is it East. w. N. or S. from the place from whence the peece of
Earth was taken They having tolde you say you Angells of God Shew
vs the place And open the Ground and shew vs in what fashion it lyeth
and what it is All which they will shew. Also how deepe it lyeth &c
you must worke for Coles Lead. Tinn Iron. Copper Mines &c
They will tell you how deepe and how the colours of Earth will alter in every
foote. 2. or. 3. &c. For these and such like this will suffise.

vppon such a day naming the day. A. B. of. C. in the
County of. D. lost such and such Cattaile naming them for the of a Grounde cal=
led. E. within the foresaid parish of. C. from whence they were Stolen or are
straied If you cannot name the day certaine when they were lost Name the
day when they were last seene And the day they were miss and pceede as
before.
In the name of the Holy Blessed and
Glorious Trinity what are become of these Cattaile are they Stolen or Strayed
They will tell you Then say how farr of are they one mile. 2. 3. 4. 5. 10. or 20
miles Or how many miles of are they They having told you say Is it East
w. N. or South they will tell you Then say is it such a place &c As
is before sufficiently taught Then Say you Angells of God Shew vs
the Party or Parties that hath Stolen thes Cattaile If they be Stolen
or they be not Stolen Call to see the place where they are. &c But how
to make them returne home againe Shall be heune hereafter.

There is a Man caled by the name of A.B. dwelling
in the Towne of C. in the Parrish of D. dwelling in Such a Streete in the said
towne of C. being of Such a Trade or Profession. Or There is a woman
caled by the name of E.B. the wife of A.B. dwelling in the par:
rish of C. in the County of D. being of Such a Trade or profession.
Is dangerously sick he complaines of extreame pain in his
Sid. his Back. his Belly &c Or he was taken lame in his Legs. Armes
or in Such and Such members. wether
this A.B. Shall liue or dye. If they say he Shall Dye Aske how longe
it wilbe. &c If they say he or shee Shall recouer Aske whethe you
Shall doe it and whether it must be done by Phisik or not If they
say by Phisike First aske what desease it is naming whatdesease you
think it is Till you have found it Then whether Such a Medicine will
recouer him or not If they say it will not name some other Tho you
know to be fitt for the desease. &c Till you have found what will
doe it then aske how longe it wilbe before he Shalbe recouered &c
he may be recouered without Phisik Say Jou Angells of
God helpe us to Such a principall Angell or Spirit as Shall reco:
ver this A.B. and tell me you Angells of God In how long
time he will doe it Then they will tell you And the Angell or Spi:
rit will appeare to the Child If it be an Angell that appeareth
Say as followeth welcom art thou In the
worship of the holy Lord of Heaven And the blessed and Glorious
Trinity Praying and desiering thee That thou wilt recouer and per=
fectly make whole A.B. of C. In the County of D. of Such a profession
who is greiuously tormented. payned. or Greined. &c In Such and
Such a part of his bodie And hath bin so this long &c Thou Angell
of God doe this that I have Saide faithfully Justly and truly
without all fraude guile deceipt or delay by Such a time Na=
ming the time the Angells before told you As you Shall an=
Swer to the contrary at the dreadfull day of Doome before your
God and mine. The Thou good Angell of God wilt thou
doe this thing for me faithfully Justly and truly. The will

Say he will Then Say Thou Angell of God I require that thou wilt
doe this thing for me Crosse thy Hands and kisse them and Swore it
by the mighty power of the greate God of Heauen. That being
done Say At this time I doe=
Licence thee to depart of the Father And of the
Some And of the Holy Ghost So be it If it be A
Spirit that Appeare Thou must binde him as followeth /

Open thine Eares and heare and be obe:
dient and doe my will faithfully Justly and truly without all fraude=
Guile deceipt or delay vppon paine and perrill of thy present and
everlasting damnation. I the Servant of the everliuing God the
maker and Creator of all things visible and inuisible. I doe bind thee
charge thee and commaund thee Thou Spirit By the mighty pow=
er of God the Father. God the Sonne. And God the Holy Ghost
Being three persons in Trinity And but one God in vnity. which
thou knowest is the power of all powers And the Sun of all things
By all that this our God and Heauenly father is able to doe w
thou knowest is all in all nothing impossible vnto him And by
thy head and ruler and by all that thou art subiect vnto I bind
thee charge thee and commaund thee Thou Spirit vppon paine
and perrill of thy present and everlasting damnation.

without all fraud guile deceipt or delay doe=
all that lyeth in thy power to the vttermost To recouer the health
of A.B. of C. In the County of D. &c who is greiuously payned
naming his greife Thou Shalt I Say recouer perfectly the health
of A.B. without all fraude guile deceipt or delay by Such A
time vppon paine and perrill of thy present and everlasting damnati

Thou Spirit that this before thou faithfully Justly
and truly doone and performed By Heauen by Earth by Hell by the
Sea and by all the vertues and powers therin contained And by
the mighty Infinite and incomparahensible power wherby God
the Father did make and create Heauen Earth Hell Sea thee
me and all Creatures And I beseech the liueng God the maker
and Creator of all things visible and Invisible That thou may-
est be confounded deprived disgraced disdigmified and cast
out from the state office and dignity that thou now stan-
dest in Into euerlasting paines of Hell fire presently and
immediatly vnlesse thou doest fulfill my commanndement
in all respects as I haue saide. So be it. Amen Amen
In nomine Patris Et filii Et Spiritus Sanctus

being Invocated Say. I doe
charge you In the name of the Holy Blessed and Glorious Trinitie that
you fetch me hether a principall Spirit of Prophesie That may faith-
fully iustly and truly tell me of all things that is past And of all
things that is doone at this present And of all things that are to come
whatsoeuer I shall demaund of him Let him be as mighty an Angell
or Spirit of Prophesie as any of the Prophetts had in former time.
If it be an Angell giue him his welcome and inuocate
him as before.
Thou Spirit of Prophesie heare appeared open thine Eares and heare &
That thou be redy prest
faithfully iustly and truly to tell me all such things as I shall aske or
demaund of you Either of things Past Things present or things to come
without all fraude guile deceipt or delay vppon paine and perrill of
thy present and euerlasting damnation
I doe bind thee hereunto thou Spirit of Prophesie &
Amen. In nomine
So be it.
Patris Et filii Et Spiritus Sanctus Amen.

your demaunds to the Angells as before said. Say
bring vs such a principall Spirit As may cause-
these Cattaile to returne to the place from whence they were straide-
Stolen or went away And tell vs in what time he shall doe it They
hauing told you and brought the Spirit into the Glasse Bind him. his
Reading out the first part of the Bond
Looke out such and such Cattaile-
Then say.
being the Goods of A. B. of C. in the County of D. That were Stolen
Straide or went away out of a Ground or a Comon &c caled E. On such
a day or night Or they were seene such a day And were mist such a day
betweene which two dayes they were gon forth of the forsaid Ground
cale E. Thou shalt seeke out their Cattaile wheresoeuer they be vppon
the face of the whole Earth Thou shalt not suffer Hedg Ditch nor no-
inclosure whatsoeuer to stay these Cattaile vntill thou hast brought
them vnto the place from whence they were Stolen Straide or went
away Thou shalt doe all this that I haue saide by such a Time
I doe bind thee hereunto thou Spirit &

your demaunds to the Angells And the Spirit appeared
and the first part of the Bond pronounced Say as followeth.
goe to the Theefe that hath stolen such and such
things being the Goods of A. B. of C. in the County of D. And were stolen
from such a part of his House being in the same Toune of C. On such a day
Thou shalt I say goe presently and Immediatly vnto the Theefe that hath stolen
these Goods And thou shalt so haunt him So vex him And so torment
him with such Ouglie Odious fearfull and most dreadfull sights and
apparitions As if Twenty Diuells In the likenes of Ramping Lyons and Beares
Beares were alwaies hanting and following him as if they were carrying
him away In such Horrible fearfull and Dreadfull Sights Hauntings-
and apparitions That no creature is able to indure or behold Thou shalt so
vex him both in body and minde not suffering him to take any rest. Ea-
ting Drinking Sleeping waking Playing working Or whatsoeuer vn-
till.

untill such time thou Cause him to bring the Stolen goods againe unto the place from whence the were stolen. Or to such a place &c. Thou shalt force this theefe so to doe by such a time.

So I doe bind thee hereunto thou Spirit &c.

your demaunds Answered The Spiritt appeared And the first part of the Bond rehearsed saieth as followeth.

and imediatly looke out A. B. being the Sonne C. E. of D. in the County of E. And was servant to F. G. of H. in the County of I. of Such a Trade. Or of such a profession who ran away from his master upon such a day And hath carried away Such and Such things with him. Or went away from his wife upon such a day &c. Or hath done such an exploit and is fled &c.

seeke out the said A. B. wersoever he shalbe upon the face of the whole Earth Thou shalt so haunt him vex him and torment him with Such Ougly odious fearfull and dreadfull sights and apparitions as if Twenty Divells in the likenes of Ramping Lyons or Roring Beares were alwais haunting and following him as if they were carrying him away with such horrible fearfull and dreadfull hauntings and apparitions that no creature is able to indure or behold Thou shalt so vex him both in body and minde not suffering him to take any ease rest or quiet day nor night Eating Drinking Sleeping working Playing working or what soever untill such time that thou cause him to returne to the place he went away from And to bring these things with him againe that he carried with him &c.

that I have said faithfully Justly and Truely without

out all fraude guile deceipt or delay So that this thing may be effected and performed by such a time

may easily be perceived how to make

demaunds for any Experiment witchcraft excepted which now shall follow.

for one perticuler person Say ..... There is a man or woman caled A. B. of C. In the county of D. That upon such a day was suddainly taken In such and such maner. Naming the time and the maner of the parties sickines And the place it tooke him in if it may be knowne Tell us yor Angells of God what was the cause of this mans Sickines or infirmity. was it witchcraft For no. If they say it was witchcraft Then say

In the name of the Ho: lie Blessed and Glorious Trinity I charge yon to call us the witch or witches with their assistants by what name or title soever they are caled which doth molest and trouble A. B. of C. &c. Call them I say in to this Glasse being appeared say as followeth If there be but one witch and one Spirit.

And thou Spirit of witchcraft and sorsery Assistant to this hellish and cursed Creature by what name or title soever thou art caled which doest hale pull terrifie and torment the body carcas and limes of A. B. of C. in the county of D. &c. Open your eares and heare and be obedient and doe my will faithfully in thy and truly without all fraude guile deceipt or delay upon paine and perrill of your present and everlasting damnations. I the servant of the everliving God the maker and creator of all things visible and invisible. I doe bind yor Charge you and commaund you And each of you severaly and joyntly by the mighty Power of God the Father. God the Sonne. And God the Holy Ghost being three persons in Trinity and but one God in unity which you doe know is the power of all powers and the sum of all things By all that this our God and Heavenly father is able to doe which you doe know is all in all And nothing impossible unto him And by your heads and Rulers and all that you are subiect unto I doe bind you charge you and comaund you and either of you upon paine and perrill of your present and everlasting damnations That you nor neither of you neither that any other wicked witch Spirit or Fairie for you by you or by your meanes doe at any time hereafter to the end of the world medle or make any more or any further at all in any kind of respect.

respect with A.B. of C. in the County of D. but that you lett this poore
cristean man A.B. be in peace quiett and rest without any vexations
molestations hurts Greifes Gripings takings halings pullings Headach
Stomakach Bellyach Backach Boneach limach Trenplings quiver:
rings Shakings Heatings Burnings Prickings Shutings Ragings pas:
ges paines Greifes lamings Swellings Pinings Consummings Kil:
lings Tortures Torments Stiches Temptations vexations moles:
tations hurts or damages in any sort or wise howsoener. I doe bind
you charge you and commaund you and either of you severally and
joyntly hereunto by Heaven by Earth by Hell by the Sea and
by all the vertues and powers therin contained And further more
I binde you severally and Joyntly by the mighty infinite and incompa:
rahensible power wherby God the Father did make and create Heaven
Earth Hell Sea you me and all creatures That thou does restore
the health unto A.B. which you gane not That is to say That e:
very part and parcell of the body head and Stomake of A.B. what
soener you or either of you have impaired the healthfull state
of by any kind of waies or meanes whatsoever may be made pre:
sently perfectly whole and well in all kind of respects. By such
a time. And I beseech the living God the maker and Creator of all
things visible and Invisible that you and either of you may be
confounded deprived disgraced disdigmified and cast out from the state
office and dignity that you now stand in Into everlasting paine
of Hell fire presently and immediatly unlesse you doe fulfill my
commaundement In all respects as I have said. So be it
Amen + In nomine Patris &c

and Cattaile wher ther are more witches
then one and many Spiritt then work as followeth and say.
Ther is a Man caled by the name of A.B. of C.
in the County of D. and also E. wife to the foresaid A.B. and F. the sonn
to the said A.B. &c Also such and such of his servants &c Also his
Cattaile yeth the manner of their Sickness the like
of ther Cattaill &c and say Tell us in the name of
the

The Holy blessed and Glorious Trinity what is the Cause of these harms 46
tha hath hapened to this A.B. and his family and his Cattaile Is it witch:
craft ye or no If they say witchcraft you may aske if you will how ma:
ny of the witches And for what cause &c Then call as is before taught for
the witches and ther assistants. If you please you may speake to have the
prime witch that was the setter on of the rest to stand by his selfe. &c
All being answered And the withes with their assistants appeared. Say.
And you Spirits of witchcraft and
Sorcery Assistants to these Hellish and cursed creatures And you fayry Spi:
rits Elpher or Pigmes Or by what other Stile name Title or Addition soe:
ver you are caled which doe hale pull terrifie and torment the body
Carkase and limbes of A.B. of C. &c And also of E. his wife. &c
and heare and be obedient and doe my will faithfully
justly and truly without all frand guile deceipt or delay upon paine
and perrill of your present and everlasting dampnations. I the servant
of the everliving God the maker and creator of all things visible and In:
visible I doe bind you charge you and commaund you and every one of
you severaly and Joyntly by the mighty power of God the Father God
the Sonne and God the Holy Ghost being Three persons in Trinity And
one God in unity which you doe know is the power of all powers and
the sume of all things. By all that this our God and Heavenly father is
able to doe which you doe know is all in all and that ther is no thing im:
possible unto him And by your Heads and ruler And all that you are
subiects unto I doe bind you charge you and commaund you And every one
of you severally and joyntly upon paine and perrill of your present and
everlasting damnation That you nor none of you Neither that any other
wicked witch Spirit or Fairy for you by you or either of you or by your
meanes doe at any time hereafter to the end of the world Medle or make
any more or any further at all In any kind of respect with A.B. of &c. either
with his wife his Children his Servants his Goods his Cattaile That is to
say with any of his Horsbeasts his Oxen his Kine his Bullocks his Sheepe
his lambes or any thing unto him apertaining throughout the whole lott
of his inheritance but that you leve them be in peace quiet and rest
without any vexations molestations hurts Greifes Gripings takings
halings pullings Hedaches Stomakeaches Bellyaches Backaches.
boneaches.

boneaches limbaches Tremblings grinerings Shakings heatings bur-
rings prickings Shutings ragings pangs paines greifes lamings swellings
pinings consumings killings tortures torments Stiches Temptations vex-
ations hurts or daingers Inary sort or wise howsoeuer
charge you and commaund you and euery one of you Seuerally and Joyntly
hereunto by Heauen by Earth by Hell by the Sea and by all the ver-
tues and powers therin contained
euery one of you Seuerally and Joyntly by the mighty infinite and
incomparahensible power wherby God the Father did make and cre-
ate Heauen Earth Hell Sea ~~thee~~ me and all creatures
yondoe restore the health vnto the said A. B. his wife his childre
his Seruants his Goods his Cattaile That you gaue not So that the
saide A. B. his wife his children his Seruants his Goods his Cattaill
whatsoeuer you or any of you haue impaired the healthfull state
of maybe made presently and perfectly whole and well in all kind
of respects. By such a time.
The maker and creator of all things visible and inuisible that you
and euery one of you maybe confounded deprined disgraced disig-
nified and cast out from the State office and dignitie that you
now stand in Into euerlasting paines of Hell fire presently and
immediatly vnlesse yondoe fulfill my commaundements Inall
respects as I haue saide. So be it
℣ In nomine Patris ℣ et filij ℣ et Spiritus sancti ℣ Amen

Our helpe is in the lord and in his holy name O
Lord heare our prayers. The Lord is with us So be it.
nor be sorrowfull because god is our father
feare the lord our God and reuerence him only To whom be all honour
vertue power and Glory both now and euermore for
euer. Let vs call vpon the name of the lord, shall be saued. So be it
the lords prayer the Creede.
and Inuocate thee O Omnipotent God which art
King of all things Eternall Gouernour of all the world vncorrupt vnpol-
uted vndefiled Inuisible wonderfull most faultles vnreprehensible
Almighty ruler Great and holy Adonay Eloy Sabaoth
God of Gods and father of all Glories and most renowned vertues The
truth it selfe High King father of our Lord and Sauiour Jesus Christ
Diue thy benediction and blessing vnto me thy humble seruant
And to all things that I take in hand to bring to passe at this time
Through thy most Holy and blessed name Graunt this O Heauenly
father for Jesus Christ his sake thy only Sonne And our only Sa-
uiour To whome with the Holy Ghost be all Honour Glory praise
power might maiesty Rule Dominion and Authority worlde
without end
thy humble Seruant I beseech thee O my lord God
and Sauiour Jesus Christ And haue mercy vppon me thy humble ser-
uant I humbly beseech thee. Thou art my helper and my refuge O
Lord Jesus Christ. In thee only haue I trusted and in no other
neither will at any time hereafter trust in any other besides thee.
Helpe me therfore O most mighty God which art Alpa et
w The first and the last whose vertue and aide I most humbliede-
sire and hartily requier Haue mercie vppon me O my God haue mer-
cie vppon me and blesse me with thy blessing euerlasting.
In nomine Patris Et filii Et Spiritus Sancti Amen

O Omnipotent and unresistable Jehouah who by the death of thy natu-
rall Sonne our blessed Saviour Jesus Christ didest breake the head of
the Serpent and destroy the powre of the Diuell J humblie pray thy
deuine Majesty to purge and free this place and Cristall stone (or Glass)
from all infernall power To inhibit and discharg all apostat and delluding
Spirits from euer daring to approch neere my person Or this place
or presuming to appeare in this Cristall stone (or Glasse) To me
N.N. thine vnworthy seruant for whome thy most blessed Sonne
shed his most pretious blond To whome with thee and the Holy Ghost
J yelde all honour laude praise Glory power might Majesty dominion
vnle and authoriti now and for eue more world without end Amen

The: 51: Psalme:

Haue mercy vppon me O God after thy great goodnes According
vnto the multitude of thy mercies. do away mine offences.
wash me throughly from my wickednes and clense me from my sinne.
For J knowledg my faults and my sinn is euer before me.
Against thee only haue J sinned and done this euill in thy sight. That
thou mightest be iustified in thy saying And cleare when thou art iudged
Behold J was shapen in wickednes and in sinne hath my mother conceiued me.
But loe thou requirest truth in the inward parts And shalt make me to
vnderstand wisdome secretly.
Thou shalt purge me with Hyssope and J shalbe cleane Thou shalt wash
me and J shalbe whiter then Snow.
Thou shalt make me heare of ioy and gladnes That the bones which thou
hast broken may reioyce.
Turne thy face from my Sinns and put out all my misdeeds
Make me a cleane heart O God and renewe a right Spirit within me.
Cast me not away from thy presence And take not thy holy Spirit from me
O giue me the comfort of thy helpe again. and stablish me with thy free Spirit
Then shall J teach thy waies vnto the wicked. And sinners shalbe con-
verted vnto thee.
Deliuer me from blood guiltines O God thou that art the God of my
health And my tonge shall sing of thy righteousnes.

Deliuer-

Thou shalt open my lipps O lord and my mouth shall shew thy praise. 48
For thou desirest no sacrifice elce would J giue it thee but thou delig-
rest not in burnt offerings.
The sacrifice of God is a troubled Spirit a broken and a contrite heart
O God shalt thou not refuse
O be fauorable and gratious vnto Sion Build thou the walles of Jerusalem.
Then shalt thou be pleased with the sacrifice of righteousnes with the
burnt offerings and oblations. Then shall they offer yong Bullockes vp-
on thine altar. Glory be to the Father. &c

The: 46: Psalme:

God is our hope and strength a very present helpe in trouble.
Therfore will not we feare though the Earth be remoued And though
the hills be carried into the mids of the Sea.
Though the waters therof Rage and swell and though the mountains
shake at the tempest of the same.
The riuers of the flood therof shall make glad the cittie of God The holy
place of the tabernacle of the most highest.
God is in the middest of her Therfore shall he not be remoued God shall
helpe hir and that right early.
The heathen make much adoe and the kingdomes are moued But God
hath shewed his voice and the Earth shall melte away.
The lord of Hostes is with vs The God of Jacob is our refuge.
O come hither and behold the works of the lord what destruction he
hath brought vppon the Earth.
He maketh warres to cease in all the worlde he breaketh the bow and
knappeth the speare in sunder. and burneth the Chariots in the fire.
Be still then and know that J am God J wilbe exalted among the heathen
and J will be exalted in the Earth.
The lord of of Hosts is with vs The God of Jacob is our refuge. Glory be &c

The: 91: Psalme: &:

Who so dwelleth vnder the defence of the most high. shall abide &c
You shall find this Psalme written in Page: 35

Therfore can I lack nothing.

He shall feede me in a greene pasture And leade me forth be-
side the waters of comfort.
He shall conuert my soule and bring me forth in the paths of
righteousnes for his name sake.
yea though I walke through the valley of the shaddow of death
will feare no euill for thou art with me Thy rod and thy staffe com-
fort me
Thou shalt prepare a table before me against them that trouble
me Thou hast anoynted my head with oyle And my cup shall be
full.
But thy louing kindnes and mercy shall follow me all the dayes
of my life And I will dwell in the house of the lord for euer
As it was in the beginning is now and euer shalbe world without
end

Then make this prayer following Three times with great deuotion
If the Angell appeare not at the first or second repetition.

O Most glorious Sacred and indiuisible Trinity God the father
God the Some and God the holy Ghost vppon the bended Kneese of
my soule and body I doe most humblie and hartily implore thie
Sacred Maiesty at this present If it be thie holy will to giue and
graunt vnto me thy humble Seruant N. The imediat visible
vocall and audible presence and ministrie of one of thy blessed pre-
seuering holy Angells In such an amiable peaceable constant
and vnchaingable forme and manner as thy heauenly mercy
and wisdome towards me knoweth my fraile nature most ca-
pable of without any hurt or astonishment offered or done to my
mind or body to minister vnto me to shew and reueale vnto me
thy vnworthy seruant all such questions and things as I thy hum-
ble Seruant shall demaund of him And I most humblie beseech

thy Sacred Maiesty to prepare and inable the faculties of my soule
and body with sufficient Grace and power from thee to receiue and 49
vse aright this thy so greate a blessing for which I am an humble
suter vnto thee Graunt this O heauenly father for Jesus Christ
his sake thy deare and only Some And ours Lord and only Sauiour
vnto whome with the Holy Ghost I yelde all honour laude
praise Glory power might Maiesty dominion rule and authority
both now and euermore. Amen.

When he is appeared If his appearance be not perfect
or that he be that visible vocall and audible Angell which I
haue praide for Shew thy selfe apparently to the visible sight
of me N. The Seruant of the euerliuing God without all fraude
guile deceipt or delay as thou shalt answer to the contrary at
the dreadfull day of doome.

When he is perfectly appeared demaund his name the which be-
ing obtained Say I know thee and name his name that blessed
perseuering holy Angell for whome I haue prayed vnto
the Create God of Heauen and Earth. He answereth He is
then say Blessed and welcome art thou O That comest to me
in the name of the lord. Then say this prayer following.

O Most glorious and vnserchable Jehouah Lord and disposer of all ho-
ly Angells I giue thy Sacred Maiesty most humble and hartie
thankes for thy greate mercy and Spetiall fauour towards me
thy vnworthy Seruant In licencing and comending this thie
blessed Angell C. to appeare to the sight of me thy humble
Seruant N. In the forme and in the manner and vnto the end
petitioned I most humbly beseech thy deuine Maiesty fur-
ther to licence and commaund this thy said holy Angell So
fully and perfectly to dilate and manifest himselfe To me
thy humble Seruant as out of thy mercy and wisdome thou
art pleased shall at all times Suffice for this blessed worke.

which-

which in thy name and feare I have begun and desier to continue
to the Angell Thou holy and blessed Angell G In the
name of Jesus Christ by vertue wherof thou appearest I de-
sier thee to give me plaine and true answers of my questions
doubts and demaunds to the plaine understanding of me
the servant of the ever living God. Sir I say this
O thou most Glorious infinite and Heavenly lord God what is
man that thou regardest him Or the Sonne of man that
thou visitest him Man is as a thing of nothing his time-
passeth away like a Shaddow In particular I confes my
selfe to be but dust and ashes a worme and no man the very
matter and subiect of thine eternall wrath and indigna-
yet thou feedest me with thy good things and giuest me
mercy in stede of Judgment to drinke Thou dost ac-
cumulate and multiplie thy benifitts upon me And
in perticular is thy speciall favour of the immediat
visible vocall and audible presence and ministry of thy blessed
Angell A favour which thou hast deemed to the sones of men
For those benifitts and this what shall I say and render unto my lord
but that Thou art my God and I will praise thee Thou art my God
and I will exalt thee. I will take the cuppe of Salvation and call
upon the name of the lord. I will pay my vowes unto the lord in the
presence of all his people The which that I may doe I humbly crave
thy assisting grace o heavenly father for thy Christs sake to whome
with thee and thy sacred Spirit I give all honour and glory pow-
er praise majesty and dominion now and for ever. Amen
Having what
you desier give the Angell licence to depart
Thou good Angell G I thanke thee And for this time I licence
thee to depart To the place apoynted the of God. Goe in peace.
In the name of the Father + And of the Sonne +
And of the Holy Ghost + I Amen. +

If you will call for any of the Angells of the dayes of the
weeke or any other Good Angell that you know his name The
three Angells being Invocated and appeared.
O Lord God and Heavenly father maker and Creator of all
things visible and invisible I thy unworthy servant doe
beseech thee of thy fatherly goodnes and mercie That thow wilt
vouchsafe to give leave and licence to thy holy and blessed Angell
Gabriell or any other Angell you will name to make his apearance
in the middest of this Glasse or Cristall stone, to the visible sight
of me thy unworthy servant of this child maide and virgin
now when I shall call him with comition from thee to answer
me faithfully iustly and trulie unto all such questions as I shall
demaund And to doe all such things as for me as I shall desire of
him to doe Graunt this O heavenly father for Jesus Christ his
sake our only mediator and Advocate.
+ Gabriell + come hastily and tarry not + In the
name of the Father + And of the Sonne + And of the
Holie Ghost + So be it + Amen. +
Gabriell welcome art thou in the worship
of the holy lord of Heaven And the blessed and Glorious Trinitie
Praying and desiering thee that thou wilt answer me faithfully Just-
lie and truly unto all such questions as I shall demaund of thee
And to doe all such things for me as I shall desier of thee to doe
without all fraude guile deceite or delay as thou shalt answer to the
contrary at the dreadfulday of doome.
Gabriell will say he will
that thou wilt doe it crosse thy hand and kis them Which being done
make your demandes. Gabriell licence him to depart.

which in thy name and feare I have begun and desier to continew
I say to the Angell Thou holy and blessed Angell G. In the
name of Jesus Christ by vertue wherof thou appearest I de-
sier thee to give me plaine and true answers of my questions
doubts and demaunds to the plaine understanding of me A B
the servant of the ever living God. After say this prayer
O thou most Glorious infinite and Heavenly Lord God what is
man that thou regardest him Or the Some of man that
thou visitest him Man is as a thing of nothing his time-
passeth away Like a Shaddow In particular I confes my
selfe to be but dust and ashes a worme and no man the very
matter and subiect of thine eternall wrath and indignatiō
yet thou feedest me with thy good things and giuest me
mercy in stede of Judgment to drinke Thou dost ac-
cumulate and multiplie thy benifitts upon me And
in particular is thy speciall favour of the immediat
visible vocall and audible presence and ministry of thy blessed
Angell G. A favour which thou hast denied to the sones of men
For those benifitts and this what shall I say and render unto my lord
but that Thou art my God and I will praise thee Thou art my God
and I will exalt thee. I will take the cuppe of Salvation and call
upon the name of the lord. I will pay my vowes unto the lord in the
presence of all his people The which that I may doe I humbly crave
thy assisting grace o heavenly father for thy Christs sake to whome
with thee and thy sacred Spirit I give all honour and glory pow-
er praise majesty and dominion now and for ever. Amen.
Then may your demaunde unto the Angell Having what
you desier give the Angell licence to depart
Thou good Angell G. I thanke thee And for this time I licence
thee to depart To the place apoynted the of God. Goe in peace.
✝ In the name of the Father ✝ And of the Some ✝
And of the Holy Ghost ✝ I Amen. ✝

When you will calle for any of the Angells of the dayes of the
weeke or any other Good Angell that you know his name The
three Angells being Invocated and appeared. Say this prayer. O
Most Mercifull God and Heavenly father maker and Creator of all
things visible and invisible I thy unworthy servant A B doe
beseech thee of thy fatherly goodnes and mercie That thow wilt
vouchsafe to give leave and licence to thy holy and blessed Angell
Gabriell or any other Angell you will name to make his apearance
in the middest of this Classe or Cristall stone, to the visible sight
of me thy unworthy servant A B of this childmaide and virgin
now when I shall call him with comition from thee to answer
me faithfully iustly and trulie unto all such questions as I shall
demaund And to doe all such things as for me as I shall desire of
him to doe Grant this O heavenly father for Jesus Christ his
sake our only mediator and Advocate. Amen.
Then call the Angell as follo[w]eth ✝ Gabriell ✝ Gabriell
✝ Gabriell ✝ Come hastily and tarry not ✝ In the
name of the Father ✝ And of the Some ✝ And of the
Holie Ghost ✝ So be it ✝ Amen. ✝
Then may you say Gabriell welcome art thou in the worship
of the holy lord of Heaven And the blessed and Glorious Trinitie
Praying and desiering thee that thou wilt answer me faithfully Just-
lie and truly unto all such questions as I shall demaund of thee
And to doe all such things for me as I shall desier of thee to doe
without all fraude guile deceite or delay as thou shalt answer to the
contrary at the dreadfull day of doome. Gabriell if thou doe
so he will say he will also Gabriell in token
that thou wilt doe it crosse thy hand and kis them that being done
make your demaundes. And then licence him to depart.

recipe Lapidem Christalem vell Berclam. The Cleaver the
better. Lay it on the Alter On the same side that the Gospell is reade
on. And lett the Preist say a Masse on the same side of the Alter.
And when the Masse is saide Stand as nigh the Aulter as yo may
Then say this consecration following

Christalum vell Berclam per virtutem omni=
potentis dei per Sanctum Sacramentum qnod celebratum est iuxta
te Per istum Emannelem qni lectus est Super te Et per istan omi=
na Adonay Adoy Emanuell Onele et
Onele Jettragramaaton Anela Et per omnia di no=
mina in effabilia per virtutem Regis Salomonis qui inclusit
Spirite in vase vitrio vt qna in te scripta In nomine Patris
et filii et Spiritus Sancti nullus Spiritus vell Angelus in=
clusus non habeat potestatem eundo me iusti negore, nisi falendi
aliqno modo sit virtus. Sed deducet et nobis demonstrabit. et qnibus
in qne integratus fuit et si adiuratus fuit per eum qui venturus est
judicare vivos et mortuos et seculum per ignem.

puriam qniem infra etatem Christian amoriam Et
non vitra

yor shall wright on the Stone or Glasse with Oyle Olive thes names
Onele vell Onele. For Onele will shew the deede how it was done.
And Onele what thou shalt aske of him

the Master shall say softly to him selfe over the Stone or Glasse
3. times as followeth.

Eloy Eli Eli Lamasabathani Adonay Jettragra=
maton Alpha et ω principium et futurum
In nomine Patris et filii et Spiritus Sancti Am
fiat fiat fiat tibi lux et in Nomine Domine nostri
Jesu Christi omnipotenti qui dixit fiet lux et facta erat lux

fiat tibi lux ad videndum Onele vell Onele Angelum et lumine 54
sufficientum ordas qrantum Andiisti istius penam. A. vt non sit 51
impeditus per te lucem qui in omnia sibi demonstratum ab Angilo
nobis absqne impedimento veracitu valet declarum omnipotens
sempiterne Deus qui Spiritus Sanctus Super Angelos et Apostolos
tuos misisti eundem Spiritum Super hunc peerum A. mittere
digneris ipm ore tuo benedicte et illumina sensum eius ad
videndum et audiendum Onele vell Onele exorcisote. A puerum
per deum vivum per deum verum per deum Sanctum qui te
puerum. A. Ad felicitudinem suam creatuam dignatus est
pretioso sanguine suo redimisti exorciso te etiam per baptismum
qui die manibus sacerdotis recipisti et per Christi, natus unus=
tionum et per virginitatem tuam vt non sit impeditus timo=
rem, nise aligno modo qui a veritatem de qui bus cunque tibi ab
Angelo per signa monstrata aut verbo declarata absqne falla=
sia nobis demonstres ad innuatem domine nostrum Jesum Christi
cui est honor in secula seculorum.

lett the Child say after the Master word by word as followeth

mitte nobis tres bonos Angelos ex parte
tua in istum Lapidem Christalem vel Bercalem qui dicent et demon=
strent nobis veritatem atque dies de qui bus interogationibus sic
tibus vicibus vt supra Domine Angele principio tibi et intero=
gabo veritatem et appere mihi signa illorum bonorum et omnia
principium atque sine In nomine Patris et filii et Spi=
ritus Sancti Amen et virginitatem meam qua tenus
demonstres nobis de qui bus nos interogabimus veritatem et
per ista nomina Heloy Sabaoth Adonay Jettra=
gramaton Alph et Omega Principium et
finis

3. times And when the Childe perceiveth any thing in
the Stone He must say after the master.

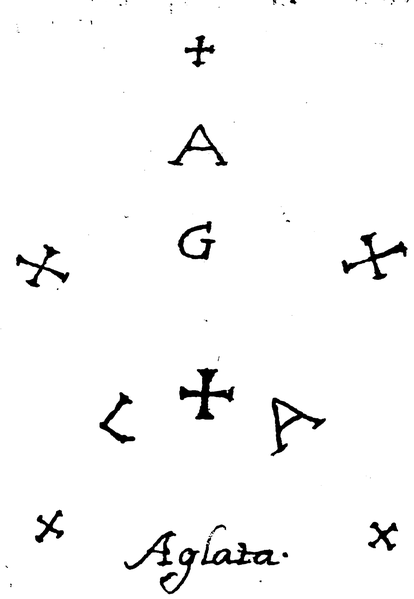
I houlde thee and charge thee by the virtue and power of
Almighty God The Father Sonne And Holy Ghost As thou and I
shall give and yelde account at the dreadfull day of Judgment before
thy Lord and mine Thou Angell Onele or Onele Tell me or Shew me
faithfully and truly without any fraude or dissimulation- what

what Man or woman hath Stolen or borne away out of the Howse of B. On such a day of the moneth or night. Ja such an Hower of the same day or night Such and Such Goods &c. That were Stolen I charge thee by all the virtues and powers of God as afore-saide That thou tell me and Shew me the very truth How it was done and by whome And where it is now without any fraude guile or dissimulation.

must have the Pentagulum following in his hande drawne in virgin Parchment

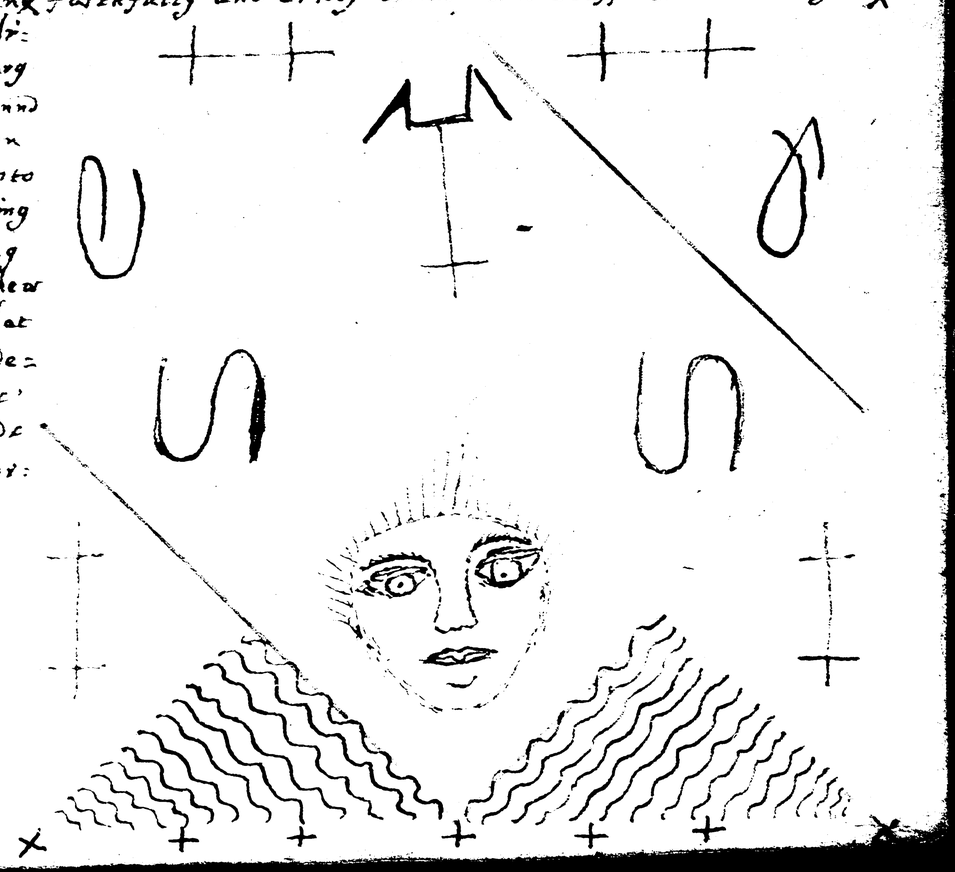
you have your desier Say as followeth

I charge you and comaunde you by the virtue and power of God ~~of Jesus~~ and the Holy Trinitie That you depart out of the Stone or Glasse into the place that God hath apoynted for you And ordayned you to And that whensoever I doe call for you That you doe come without any tarryinge or delay And without any hurte of Man woman or Childe Or of any other Creature of God Goe in peace Peace be betweene thee and me And betweene-rs and you In nomine Patris: et filii et Spiritus sancti Amen fiat fiat fiat



have a vimall Or a Christall Beere or vine Glasse very cleane washed Then filled .iij. quarters full of Spring water Then cover it with a paper wherin must be drawne these lines and Characters as you see in the figure following Then having said your prayers devoutly to God for good Successe in what you undertake If it be a vimall hold it betwixt your Hands So that your fingers hinder not the light If it be a Glasse you may sett it stand on his foote Then Calle as followeth ~

Babell Gabriell Rochell Sara Hack Joseph and Jacob I charge you by theis holy names of God Elo Elo Coby Coby Emanuell Emanuell Tetragrammaton Tetragrammaton. As you shall answer before Jesus Christ at the greate and dreadfull day of Judgment for to shew me all that I shall aske or demaund faithfully and truly within this Glasse without any delusion or dissimulation I charg you and comaund you and bind you that you com into this Glasse & bring all that doe belong unto you for to shew me any thing that I shall aske ordersiez that I may plainly beholde it with my mor-tall Eyes.



O [illegible] of all things to whome no thing lies hidde
humbly intreate thy Majesty that thou wouldest vouchsafe to Comm to
us the hope that hath come this day that with hope of the fast com
[illegible] he may deserve to come to worthy repentance & [illegible]
[illegible]

Almighty and everlasting God the searcher of all hearts and things
[illegible] we humbly pray thee
by the mercies of thy holy [illegible] we must commande thy
[illegible] Sabboth [illegible] Daynell that they
[illegible] my words in [illegible] like that the
[illegible] confessing this time we may give ch
[illegible] to thee in thy Christ through [illegible] Some w
[illegible] reigneth with [illegible] without

of Abraham The God of
Isack The God of Jacob be my defendor
from all my enmies ~~body~~ visible and
invisible The mighty Jehouah make me
victorious As thou didest David over-
greate Golias For the good faith he had
in thee O Messias Defend me from~
slanderous Tongs As thou didest~
Susanna from the Elders lewde
the headles Crosse Fly from ~~me~~ it
all evill Spirites who the Stock of
David And the Tribe of Juda hath
overcome. Amen Amen.

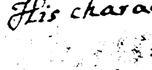
the names of all the Suspected in Paper Severally and
put every name written in a peece of Clay And put them into
a bason of faire water saying. as followeth.

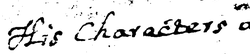
thou Earth and Clay By the Father the Sonne
and the Holy Ghost Amen And by all the Holy names of
God Messias Sother Emanuell Sabaoth Adonay
Tanthon Craton Aneteton Theos Otheos Eley Eloy
And by all the virtues of God by Heaven and Earth and by the
Sea and all that be in them And by our blessed virgin Mary the
mother of our Saviour Jesus Christ And by his humilitie And by
all the holy company of Heaven And by all that God created In
Heaven In Earth and in the Sea or other places And by all the
names of God And by the virtues and merits of all Saints. That
amongst those names hidden within the Clay his name or his
name which hath stolen those things may be knowne by him
that liveth and raigneth world without end Amen

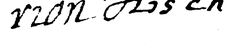
I Conjure thee water wherin those names are by the
true and living God And by the virgin Mary mother of our Lord
Jesus Christ and by his virginitie and humilitie And by St Mi-
chaell and Gabriell Raphaell Cherubim and Seraphim and
by all the Saints Angells and Archangells by Thrones Domi-
nions Principats and Potestats And by the powers Evange-
lists. St Mathew Marke Luke and John And by all holie
Martirs Confessors and Holy virgins of God And by all pow-
ers vertues and Joyes of Heaven Also I conjure thee wa-
ter wherein those names are by the Sonne the Moone and
Starrs And by John Baptist the which Baptised our Saviour
Jesus Christ In the flood Jordain And by him that did
walke upon the Sea And by the virgins And by the
Sepulker of Jesus Christ And by the dreadfull day of Judgment
And by the greate name of God Tetrammaton That we may
have true knowledg of these things that wee desier And
that

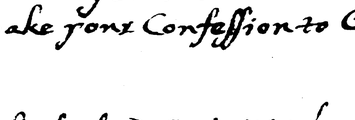
And that the name of the man or woman which hath stolne these
thinges [redacted] may rise up of the water. Per [redacted] eum
qui venturus est Judecare seculum per ignem amen
Then say these Psalmes following. viz
Psalme: 58: Psalme: 43: Psalme: 77:
Concluding every Psalme with Glory be to the father &c
Also say Athanasius Creede. &c
Also Te deum laudamus. &c
Also In Principio &c
Also the lords Prayer and The Creede. Say all this. iij.
times And no doubt but it wilbe donne.

that there are. 4. Spirits in the Ayre which have power gi=
uen them to hurt the Earth And the Sea. under which kings there are
4: Spirits that have power to shew a Theefe and the Theft The Character
of every of which Spirits. followeth.

Obayes the King of the South His name is: Jeltrion: His
Character is made thus.


Spirit serues the King of the East His name is Syron:
His Characters are: 

is at the comaund of the King of the west His name is Boytheon
His Characters are. 

obayeth the Northerne Kinge and is caled Mayrion or Ma=
rion His character is. 

you must worke in the day of ☽. or ☿. before
the Orising. And first make your Confession to God the Father

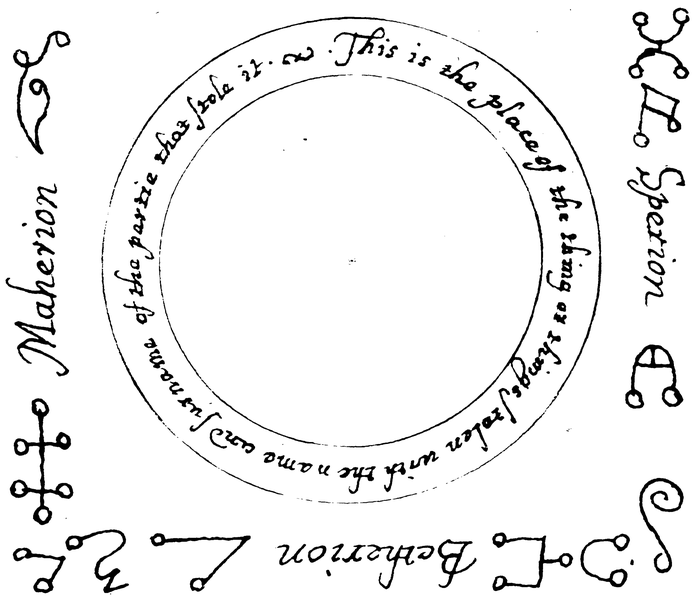
And lett their names of the forsaid Spiritts be written in. 4. papers Or
Scrowles And the Characters by the names of the Spiritts One before an o=
ther as is shewed before Then wright in the midle round circle the name
Sathan whome the Spiritts doe obay And the name of the thing or thinges
stolen And the name of him or them to whome the same belong. Then say
this Coniuration following.

Jeltrion. Spiton Boytheon Mayrcon vel Marbiton
quorum nomina & signa hic sunt scripta vos Coniuro & exorcizo
p Deum vnum, p Deum verum, p Deum sanctum, p Patrem p filiū
& Spiritum sanctum & p sumam & individuam Trinitatem & p
principem nostrum Dominum Alpha & Omega & p nomina omnia
Dominī nostri Jesu Christi p patriarchas & prophetas & p excelentissimū
nomen Deum Tetragramaton & p passionem Domini nostri Jesu Christi
& p admirabilem ascensionem Domini nostri Jesu Christi vbicunqs sitis
in terra in agua in aere vel in igne vt conveniatis in quo ille vel illa
latro illi vel illa latrones sunt qui (hic nominabis res furatas) cepit
vel ceperunt asportavit vel asportavamot de (hic nominabis locum
ex quo amissæ fuerunt) in alium locum & illas faciatis referre predictas
res, in talem locum tali die & tali hora (hic nominabis locum diem &

horam) alitur vos condemno p resurrectionem Domini nostri Jesu Christi
p Mariam matrem eius & p Sanctum Johem Baptistā reliqui Caterni dui
atq; duri tormento, nisi illum vel illam, illos vel illas adducatis eum re
furtiua, vel rebus furatis, in tolem Locum, tali die & hora, (sui no-
minabis locū diem & horam) Adhuc vos omnes Coniuro & exorcizo, p
hoc beatissimū & excellentissimam virginem Mariam, p omnes Angelos &
Archangelos, Thronos & dominationes, p omnes Patriarchas & prophetas p qua-
tuor Euangelistas, & p duodecim Apostolos & p omnes Martires confessores &
virgines & p quatuor reges vestros, quod thimg sit in terra magna x
aiete x vell in igne. (vt supra)

when ☾ is mereasing e the the 4 6. 8.
10. 12. 14. &c of hir age Till she is 19. dayes owld she is fitt First you
must say yonr Conjuration Adnersus. Orientem. 2. Adnersus
Austrū. 3. Adnersus. Orientem. 4. Adnersus Septentrionem
And in every parte it is to be saide. 3. times.

this Experement In an other manour As followeth
The plate must be made of new virgin wax & hand bredth at the
least. / the names and Characters as yeate yon see.



Rise before. ☉ rising on the day of ☌ or of ♃
In thy secret Horse Take of virgin wax about the bignes of thy hand and mak
therin the signe as before. with the names of the things stolen and his name &c
And then say with bended knees toward the East this Psalme
Then the Pater Noster. Ave Maryа. and
the Creado in deum &c. Then say
against the face of mine Enimies O lord heare my prayer and lett my Cry
come vnto thee. Lett vs pray.
the Some of the everliving God which hath formed mee
after thy image and likenes And for me hath sufferēd vnder Pontius Pilat &
by the bitternes of thy Soule Keepe me. A.B. Keepe me safe thy vnworthy
sinfull Servant That doth not dispaire bnt hope in thee That I be not overs
come with adversitie or deceipt who livest and reignest for ever & ever. Amen
In the name of the Father + And of the Some + And of the Holy Ghost +
Holy Trinity and inestimable vnity I Calle vppon thee and adore thee I de
sire thee to preserve receive and defend my body and Soule now and for ever. Amen
by the virtue of thy Holy Crosse And by the virtue of thy passion
I beseech thee O lord Jesu Christ the Some of the everliving God And by the mer-
rits and prayers of the blessed virgin Mary And by the merrits and Inter-
cessions of all thy hee Saints and Shee Saints that thou give and graunt me
thy grace and power over these Spirits + Thelzyon + Sperion + Bethe-
zion And + Maherion + That thou suffer me by the virtue and goodnes of all
Men Saints and women Saints That thou give and graunt me thy Grace and good-
nes over these Spirits That when I shall call vppon them and exorcise them pre-
sently and without delay they may come out of every parte and may accomplish
my will and Comandement in all things And may not contemne or sett light
by me not my words but may alwais harken and obey to Reason of the virtues
and exorcismes that shall come from my Mouth And that they may neither hurt
nor offend me nor make me afraide But rather may be obedient to mee in all my
affaires and businesse And may be trusty to me in their workes and in that which
they shall doe and performe them faithfully And bein bownde by thy power &
they may performe and accomplish it by the comaundement of these divine things
and of the Consecrator to the honour of thy name who is blessed for ever & ever. Amen

+Shelzion + Sperion + Betherion + and Matherion + whose names and signs
are heare by all the virtues and by all your powers Obserue
and by the divine virtue and by that obedience which yor ought to aknoledg towards
God that yon be obedient and redy to doe all that I shall comaund yon now & forever. Amen
I Conjure yon and exorcise yon Spiritts +Shelzion + Sperion + Betherion +
and Matherion + whose names and Signes are heare By the living God and the holy
God and the true God by the Great and indiuisible Trinity and by these names of God +
Alpa and + Omega + And by all the names of our lord Jesus Christ which the
Patriarks and Prophets have cald vppon or invocated And by the most excellent
name of our lord God + Tetragrammaton + And by the passion of our lord Jesus
Christ and by his wonderfull affection That wheresoever yon be In the Earth Fire
Sea In the fire In the water Or in the Aire yon meete to gether in one place in which
the Theefe either he or she or they are or may be who have stolen such and such
things being the goods of A B of C in the County of D They having stolen them or car-
ried them away from such a place into another That yon cause he or the him or hir
men or women that have such things to bring it back againe and restore the same
things In to the same place from where they were stolen In such a day and in
such an hower of the day without faile And that yon suffer him or hir or them not to
goe or departe from the same place but that yon cause them there to stand vntill they
shall have licence from me or from any other in my name And if yon shall not doe
this + Shelzyon + Sperion + Betherion + I Matherion + I condemne yon by the
resurrection of our lord Jesus Christ And by the holy virgin Mary his Mother
And by holy John Baptist And by these holy names which are not lawfull to nom-
nate but in time of greate necessetie + On + vsion + Adonay + Panteon + In
Ell Eloy + Athanatos + Tetragrammaton + Alpa + w + Emanuell
and Eracon + And by all the sanctitie and power of their names I comaund
yon to be bound with chaines of fire and to be greivously tormented Except yon
bring back againe him or hir or them with the things stolen to such a place In such a
day and such an hower of the same day I Conjure yo Spiritts + Shelzion + Spe-
rion + Beherion + Matherion + by the wonderfull mighty power of God the Father
and by virtue of all the names of the most high And by the blood of our lor
Jesus Christ and by his Sweate and by his teares and by his voice and by the
nailes with which his hands and feete were bored through and by the Speare
wherewith his side was pierced through and by the blood and water which flowed
out of his wounds + O yee Spiritts + Shelzion + Sperion + Betherion
+ Matherion + By the 7 Sacraments of the Church and the casting out of Divells
and by all terrible things in Heaven and in Earth that wheresoever yon be In
earth in the fire or elce wheare yon meete to gether in one place In which
he or she is which have stolen &c vntill they shalbe sett free by me or by
whome I shall apoynt. If yon shall not doe all that is above said Then

I Conjure yon and advise yon O Spirits Shelzion Sperion Betherion 58
Matherion not by my weakness but by the virtue and power of the Holy Spirit
that yee obay me and and tremble ye at the performance of my comand therein
Be ye afraid at the body of Man. Sett the Image of Christ wherby he hath
created and redeemed and Sanctified. He Saints and Shee Saints comand yon
O holy Trinitie O Jesus Christ the Sonne of the everliving God In whome yon
shall finde nothing of yonr works for he hath spoyled yon of them and hath pul-
led downe your Kingdome Therfore I Conjure you + Shelzion + Sperion +
Betherion + Matherion + By the virtue of our lord and Saviour Jesus
Christ and by his most holy names + Snaytheon + and by the pure name-
+ Stimulamaton + and by the most holy name + Tetragramaton +
which is an honorable and availeable name to Christeans and terrible to the
Divells And by the glorious and most blessed virgin Mary And by all the A-
postles Patriarks and Prophets and their virtues And by your 4 Kings
whome yon ought to obay That is what place soever yon be in Either in
earth in fire &c vntill I shall give them Liberty. &c
And if yon shall not doe this I Conjure yon by the resurrection of our lord
Jesus Christ and by the virgin Mary And by holy John the baptist and by
all those holy names of God which a man may not name save in the time of
great necessity or neede + On + vsion + Adonay + On + Ell + Eloy + A-
thanitos + Jaynagyteon + Tetragrammaton + Alph + et Omega +
Emanuell + Eracon + Sacerdos + yhs + And by all the power and
might of them I comaund and charge yon to be bound againe with chaines
of fire and to be severly tormented vntill yon shall bring back againe him or hir
he or she with the thing or things stolen of such a mans at such a day and at
such an hower as is above said + fiat + fiat + fiat + Amen +
Thon must say this Conjuration 3 time more day. In the morning at
Noone And at Sett. Once towards the East. 2. towards the west
3. toward the South. 4. toward the North After the same manor
doe at noone. Likwise at Setting This bein done and performed thon
shalt bury the plate of wax before spoken of in the Earth And in that day
wherin thon seeketh it scaleth the Theefe shall come againe with the things stolen
incontinently. Thon Shalt make this Experement & increasing-

The figure for this Experement is

+Thelrion+ Sperion Betherion+ and Matherion whose names and signs are heare by all the virtues and by all yonr powers and by the divine virtue and by that obedience which yor ought to aknoledg towards God that yon be obedient and redy to doe all that I shall comaund yon now & forever. Amen

Conjure yon and exorcise yon Spiritts Thelrion Sperion Betherion and Matherion whose names and Signes are heare By the living God and the holy God and the true God by the Great and indivisible Trinity and by these names of God

Alpha and Omega And by all the names of our lord Jesus Christ which the Patriarks and Prophets have cald upon or invocated And by the most excellent name of our lord God Tetragrammaton And by the passion of our lord Jesus Christ and by his wonderfull affection That wheresoever yon be. In the Earth Fire Sea In the fire In the water Or in the Aire yon meete together in one place in which the theefe either he or she or they are or may be who have stolen such and such things being the goods of A B of C in the County of D they having stolen them or caried them away from such a place into another That yon cause he or the him or her or them or women that have such thinges to bring it back againe and restore the same things in the same place from where they were stolen In such a day and in such an hower of the day without faile And that yon suffer him or her or them not to goe or departe from the same place but that yon cause them there to stand untill they shall have licence from me or from any other in my name for if yon shall not doe this Jelzeyun Sperion Betherion Maherion I condemne yon by the resurrection of our lord Jesus Christ And by the holy virgin Mary his Mother And by holy John Baptist And by these holy names which are not lawfull to nominate but in time of greate necessetie On ysion Adonay Pantcon Emanuell Eli Eloy Athanatos Tetragrammaton Alpha & Omega Emanuell and Eracon And by all the sanctitie and power of their names I comaund yon to be bound with chaines of fire and to be greivously tormented Except yon bring back againe him or her or them with the things stolen to such a place In such a day and such an hower of the same day I conjure yon Spiritts Jelzerion Sperion Betherion Maherion by the wonderfull mighty power of God the father and by vertue of all the names of that most high And by the blood of our lord Jesus Christ and by his Sweate and by his teares and by his voice and by the nailes with which his hands and feete were bored through and by the Speare when with his side was pierced through and by the blood and water which flowed out of his wounds I O yee Spiritts Jelzerion Sperion Betherion Maherion By the holy Sacraments of the Church and the casting out of Divells and by all terrible things in Heaven and in Earth that wheresoever yon be In earth in the fire or elce wheare yon meete together in one place In which he or she or they which have stolen &c untill they shalbe sett free by me or by whome I shall apoynt. If yon shall not doe all that is above said Then

I Conjure yon and advise yon O Spiritts Jelzerion Sperion Betherion Maherion not by my weakness but by the vertue and power of the Holy Spirit that yee obay me and and tremble ye at the performance of my comaund exhorte Be ye afraid at the body of Man. Lett the Image of Christ wherby he hath created and redeemed and Sanctified. He Saints and Shee Saints comaund yon O holy Trinitie O Jesus Christ the Sonne of the everliving God In whome yon shall finde nothing of yonr works for he hath spoyled yon of them and hath pulled downe yonr Kingdome Therfore I Conjure yon Jelzerion Sperion Betherion Maherion By the vertue of our lord and Savionr Jesus Christ and by his most holy names Snaytheon and by the pure name + Stimulamaton + and by the most holy name Tetragramaton which is an honorable and avaiable name to Christeons and terrible to the divells And by the glorious and most blessed virgin Mary And by all the Apostles Patriarks and Prophets and their virtues And by yonr 4. Kings whome yon ought to obay That is what place soever yon be in Either in earth in fire &c untill I shall give them Liberty. &c

And if yon shall not doe this I Conjure yon by the resurrection of our lord Jesus Christ and by the virgin Mary And by holy John the baptist and by all those holy names of God which a man may not name save in the time of great necessety or need On ysion Adonay On Ell Eloy Agla Emanuell Eracon Sacerdos Ysus And by all the power and might of them I comaund and charge yon to be bound againe with chaines of fire and to be severly tormented untill yon shall bring back againe him or her he or she with the thing or things stolen of such a mans at such a day and at such an hower as is above said + fiat + fiat + fiat + Amen + Thou must say this Conjuration 3. time day. In the morning. at Noone And at Sett. Once towards the East. 2. towards the West 3. toward the South. 4. toward the North After the same manor doe at noone. Likwise at Sett. This bein done and performed thou shalt bury the plate of wax before spoken of in the Earth And in that day wherin thou seeke it the theefe shall come againe with the thing stolen scaleth it without doubtedly. Thou shalt make this Experement Encreasing

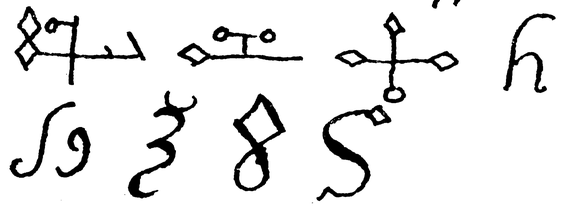
The figure for this Experement is

In the day of ♀. and in the hower therof make a Circle stretching forth thy wand And thy face toward the South. Say.

I Conjure you Spirits Ragaras. Sathan. Jscarath. by the great God the father + by the great God the Some + And by the great God the holy Ghost + And by the most blessed virgin Mary By all the warfare of Heaven by the dreadfull day of Judgment I Conjure you Spirittes ♀. by this signe of venus which heare is So by the flowing of blond from the side of Christ Jesus And by the rent of the vaile of the Temple at the passion of our Lord Jesus Christ And by the virginity and fruitfulnes of blessed Mary the mother of God And by all the names of Jesus Christ And by that unutterable name of + Tetragrammaton + which is Graven or covered vppon my rodd And is on my Ring That you make hast to goe to the woman or maide. A.B. And that you make hir so to burne in my love that neither Sleping nor waking &c Shee may be at rest untill shee obtain what I desier of hir and doe performe my will with hir God permitting who liveth and reigneth for ever Amen Or in this wise

So farre forth as in you lies Speedily bring heither such a woman The daughter of A.B. and C.B. without vaine fixion or counterfeiting or diabollicall Transformation without delay or deceipt or gainsaying yea convay hir hether to me truly Cause hir to enter into this Chamber truly without hurt or anoyance even unto hir body Through our Lord Jesus Christ the Some of God who liveth and reigneth for ever and ever Amen.

Note if the Spirit will not appeare repeate it thrice And hee will come.



a peece of virgin Parchment as broade as your hand and make in it two Images The one of thy selfe the other of the woman or man Then with the blood of the little finger of thy left hand wright on thine owne Image thine owne name. And on the other his or hir name. betwixt the Images wright theis three names. Sathan Lucifer Donskton. you must make it so that when you close the Parchment the Images may be right over one another. Make thine owne Image on Friday the first hower that goverus And the other the Friday following In the same hower This done put the Images under your foote three times a day removing it to the other foote. In the Morning the first hower of the day &c. 12. a Clock at noone And at night before it be darke Saying at every time. As followeth.

Sathan Lucifer and Donskton which are Princes. By Baptria which expelled Addam and Eue out of Paradice By his holy Hand and Straight way I charge you by the Father by the Sone and by the Holy Ghost And by the fower Elements ♀. I charg you by things possible and impossible In the parte and behalfe and by the power which God hath In Heaven In the Earth in the Sea And all deepes And by the holy Trinity And by the proper names of God And by his holy name Tetragrammaton I conjure you Sathan Lucifer and Darkter that you goe to A.B. and suffer hir not to sleepe nor to take any rest Nor to eate not drink to stand not to sitt not to lie in any place quiett In hir heart or minde untill shee hath accomplished and done my will whatsoever I regnest hir to doe. Then Say as followeth.

Jesus Christ King of Glory and power I beseech thee That thou wilt give them leave and licence and power that they may cause hir burne in fervencie of me And to forsake all others for the Love of me. Then Say as followeth.

I charge you by all the virtues that ever God made In Heaven In Earth and in the Sea And by the powers of Spirittes I charge you by all Angells and Archangells And by all the holie company of Heaven And by the Twelve Apostles And by all the love that God loved them and they loved God Also I charge you by the blessed virgin St mary The Mother of Our Lord and Saviour Jesus Christ And by the love that God Loved hir + I charge you by all Martirs Confessors virgins Patriarks and Prophetts.

and.

and by the Crowne of Thorne wher with Christ was Crowned And
by the bands wher with he was bound And by the Crosse wher-
on he suffered And by the Launce that wounded his syde
water and blond issued forth. That is to say Blond of Re-
demtion And water of Baptisme. I Conjure you by the Rodd
of Moses And by all the holy names of God and our lord and Sa-
viour Jesus Christ which the patriarks and prophets did preach
through Secrets and Signes I Conjure you Sathan Lucifer
and Donskron by all virtues and all secret powers that may
be named And I beseech the lor Jesus Christ that I may
have the love of A.B. whose name and signe I have under
my feet. Fiat fiat fiat. Amen

you must have five peeces of Cordge to be sent hir in
the time you be in your worke before it be ended And she will
love you as long as you live.

The [illegible] dayes ☽ after the change of the ☾ make an Image in wax of
Parchment after the same Likenes And the next [illegible] after make another
the worm and wright hir in hir [illegible] and thy name in the other with the blond
of the midle finger of thy [illegible] Their Images must be made soe as when the
Parchment is folded the [illegible] one upon the other Between the
Images wright the name [illegible] Lucifer Dentalis [illegible] fourth the
Parchment together [illegible] the day aforesaid put it under the sole of thy foote w[illegible]
in thy Shues And lett it lie theare for 3. dayes Every day saying this invocation
I Conjure you Sathan Lucifer & Denzalion which are the princes of
Hell which caused Addar and Eue to offend in Paradice and by your most de-
ceitfull wite and art I conjure you by the + father + the Sonne and the Holy
Ghost And by the 4. Evangelists I conjure you by things possible and im-
possible which God made in Heaven in Earth below in Hell in the
Sea and in deapes I conjure you by the inspeakable [illegible] by the ineffa-
able name of God Tetragrammaton I Conjure you Sathan Lucifer &
Denzalion That you goe now into A.B. And that you doe not let him
or hir to be at rest in no manor of wayes neyther Sleeping nor waking
nor eating nor drinking Standing nor Sitting or Dreaming but that you
take his heart alwais and in all places to be fixed on my love and that he (or she

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be so inflamed with my love As Iron is made hott by the fire and that he accomplish all
my desier in every thing what soever to the vttermost of his power and that you
doe performe this lett him compell you who only by the word of his mouth
that most high hath created all things. Amen fiat fiat fiat amen

the glorious King I pray and intreate thee to give them
licence and power to conse. him (or her) to love me without framing any ex-
cuse So that he may abide continue and increase in my love So that he love
me most vehemently with a love that cannot be loosed undon or broken. An

Sathan Lucifer Dentalion by all the virtues and properties
of Christ Jesus our Lord I Conjure you by the Angells and Archangells
I conjure you by the love wherwith God loveth those that are his And by the love
wherwith they have loved him And by the love wherwith Mary the mother of
our lord Jesus Christ loved his Sonne. And by the love wherwith God loved his
I Conjure you by the love wherwith God loved John the Evangelist And by
the love wherwith Christ loved him I Conjure you by the confessors mar-
tirs virgins [illegible] holy Innocents and Saints I conjure you by the blessed
[illegible] the Mother of our Lord Jesus Christ And by the virginity that
is in hir I Conjure you by the virginity of all virgins And by all the offe-
rings of all martirs And by the merrits of all Confessors and Patriarks &
by the merrits of Prophets and by their names and deeds I Conjure you by the
Crowne of Thorne wherwith God was Crowned and by the pillar to which he
was bound + I Conjure you by the holy Crosse on which he was crucified I
conjure you by the Speare wherwith his side was pierced through I conjure
you by his water and blond by his wounds out of which flowed forth the blond
of redemption and the water of baptisme I Conjure you by the Rodd of Moses
and by the vertue therof I Conjure you by all the vnutterable names of God
and vtterable in which the Patriarks and Prophetts have preached and he assis-
ted them + I Conjure you Sathan Lucifer Dentalion by all hee Saints and the
spirits of God that you cease [illegible] to burne in my love without ceasing and that
he be inflamed most vehemently with my love That in regard of his heate of love
he shall be able to denie me nothing that I aske or desier I conjure you by all
the conjuration before said and by the vertue and powers therof that he or she
whether I be present or absent may love me without ceasing first [illegible]
[illegible] I beseech thee give leave to those to perswade A.B. whos
name and signe I beare under the [illegible] of your feet that he may love me and act an
with frankincence and sweete odors and say thou

O ye princes and be ye lifted vpe O yon everlasting
gates and the king of Glory shall come in Amen

and all things performed as before with the names written ones
the heads of the Images and thes names beinecne · Sathan Lucifer Bellsibub
and put under the sole of the Right foote Three times a day 3 days together, by this
Coniuration At Rising At noune At Setting The 3d day put it away for thy
purpole is spēd.

Sathan Lucifer & Belzebub whiche are the princes of hell which have
cast Adam and Eue forth of the Earthly Paradice by owr will and Cunning I Coniure
you by the father and the Sonne and the Holy Ghost and by the 4 Ellements and by
all things possibe and impossible and by the indiuisible Trinity and chiefly by thes
name of God Alphat & &c and by the most excellent and vnutterable name of God
Tetragrammaton I Coniure you Sathan Lucifer Belsibub that you give me such a
maide or damsell AB. and that you doe not suffar hir to be at rest in any condition neither
doing nor saying &c Neither by any maner of meanes in what place soeuer
she be with my vnquenchable lone She giue hir self to me of hir owne accor She
Bolde Silver and all hir substance & meanes and accompt
I beseech thee to give them power and abillity to accomplish hir
make hir love me Amen

Sathan Lucifer Belzebub by all the virtues and powers which ever God made
and created I coniure you by the Angells Archangells and 12 Apostles
wherwith God loued the Soule of man by the Confessors by blisse Mary the virgin and by
lone wherwith Christ Jesus loued hir And by the virtue which he infused into
he seperated himselfe from hir I Coniure you by all the virgins Patriarks and Prophets by
the Crowne wherwith God was crowned by the pillers to which he was bound I Coniure you
by the Gosse or which God was plac I Coniure you by the Speare with which his side
was opened and by the blood which gushed out of the same And by the virtue of Aaron
by the Crowne of Salomon I demand of you by all the names of our lor Jesus
Christ wherwith the Patriarks and Prophetts have named him I Coniure you
Sathan Lucifer Belzebub by all these virtues and all other virtues that you
ment such a maide or damsell AB. that she may not be at rest in any manor of
mind She shall accomplish my will but that she may be hott as being inflamed
the fire and heate of my lone fiat + fiat + fiat +

I beseech thee give them power that they may obtaine
so that I may obtaine the lone of AB. whose name is written in the Image which
is put under the middle of my right foote that this may be brought to pass
without any preiudice Crosse danger or hurt to me + fiat + fi + fi amen

one and the selfe same manner of Circles vsed for the calling of Spirits. But Places times dayes and howers are to be obserued And the circle to be altered accordingly. It behoueth therfore a mann to consider in the making his circle. In what time of the yeare. what day and howre he maketh the same. what Spirits he would calle forth. what Starr and region they goueme and what functions they haue.

make. 3. Circles in breadth. 9. feete. And which seand distant one from the other one hands breadth. And wright in the midle circle first the name of the howre in which thou makest thy worke. In the seconde place the name of the Angell of the howre. Thirdly the Seale of the Angell of the howre. Fourthly the name of the Angell that goueneth that day in which thou workest and his ministers. Finethly the name of the prexsent time. Sixtly the name of the Spirits gouming and ruling in that part of time. Seuenthly the name of the head of the Signe raigning in that part of time in which thou workest. Eighthly the name of the Earth according to that part of time in which thou doest thy worke. Ninthly and Lastly wright the names of the Sunn and Moone according to the forsaid reason of time. that the midle circle may be fulfilled. But the times changing. their names also must be changed. In the vppermost and outward circle in the. 4. corners wright the names of the Angells gouerning the Aire that day in which thou workest. To wit. The King and. 3. of his ministers. without the circle in the. 4. corners place pentagons. In the inward circle wright the. 4. deuine names. crosses placed betweene them. In the midle of this circle to wit at the East wright Alpha and at the west Omega. And lett a Crosse deuide the midle of the circle The circle being thus finished. According to what heareafter is written proceede.

The names of the [illegible] 13

[illegible] that the Angells by successiue order according according as the Planets which they goueme Gouerne the howers also. And therfore that Spirit which ruleth the day. Commandeth-

commaundeth also the first houre of the day: The second governs the second. And the third the third hour. &c. They having gon over the howers according to the rule order and gouerment of the Planets begin againe in the same order. But of the names of the houres we must first speake.

The names of the Houres of the Day and Night:

	The Houres of the Day:		The Houres of the Night:	
1	Yain:	7	Ourer:	Hyeron: Neros:
2	Janor:	8	Tamic:	2 Barol: 8 Tasrac:
3	Nasnia:	9	Neron:	3 Thami: Sassur:
4	Salla:	10	Jayon:	4 Arbix: Aglo:
5	Sadedali:	11	Abai:	5 Mathon: 11 Calerua:
6	Thamur:	12	Natalon:	6 Rana: Salam:

of the Angells and their Seales shalbe spoken in his place. Now lett vs see the names of the times is devided into 4. parts The Spring. Summer Harvest and winter

Spring:	Talui:
Summer:	Casmaran:
Harvest:	Ardarael:
winter:	Farlas:

The Angells of the Spring.

Caracasa: Core: Amatiel: Commissoros: ∞:

head of the Signe of the Springe:
name of the Earth in the Spring
names of the Sunn and Moone in the Spring:

The Angells of the Summer:

Cargutel: Tariel: Gauiel:

head of the Signe in Summer: Jubiel:
name of the Earth in Sumer: Festain:
☉ Hasemay
names of the Sun and moone in Sumer:
☾ Hasmaias:

The Angells of Autumne:

Tarquam: Guabarel:

head of the Signe in Autumme: Orquare:
name of the Earth in Autume: Fabiaras:
☉ Habaiu
name of the Sun and Moone in Autume:
☾ Mahaias

The Angells of

Amabael: Clarari:

head of the Signe of winter: Hahaio:
name of the Earth in winter:
☉
name of the Sun and Moone in winter:
☾

Of Consecrations [illegible]

first of the fier of the Censer:

[illegible] that the Circle is rightly perfected. Sprinkle it with holy water and say. [illegible] me o lord with Issope and I shalbe cleane Thou shalt wash me and I shalbe whiter then snowe.

[illegible]ters:

of Abraham God of Isack God of Jacob bless these Creatrs that they may hold in the force and vertue of their Odors. That the enemie nor Phantismes may not enter into them. Throughour Lord Jesus Christ. Afterwards sprinkle them with Holy water.

[illegible]

which we vse in fumigations lett it be put in a new ear: then vessell and exorcise it as followeth.

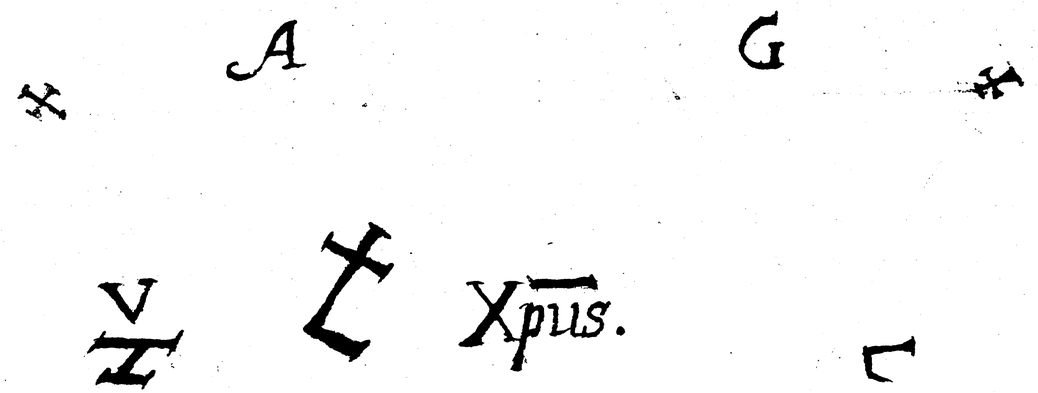
I Creature of fier by him by whome all things were made that presently thou cast of from thee (or out of thee) every Phantisme that may hurt in any kinde.

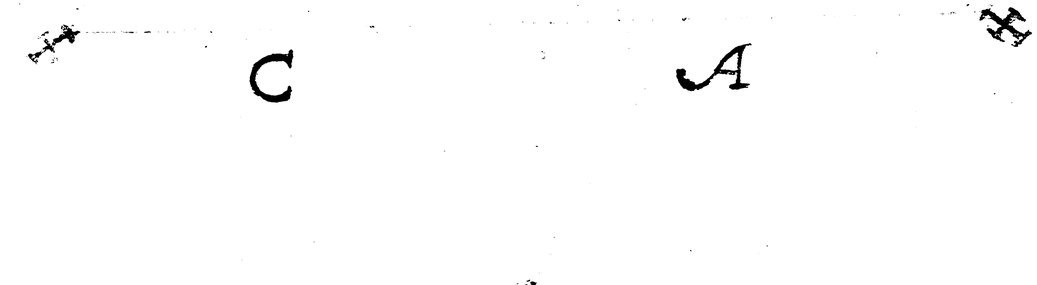
Lord this Creature of fier and Sanctify it That it maybe blessed to the praise of thy holy name That it may not hurt the lokers on. — Throughour lord Jesus Christ;

[illegible]:

let it be a Preists Garment If it maybe had If not lett it be clean linnen. Afterwards Take this Pentacle following being made the day and hower of Mercury the Moone increasing In Parchment of a Kidds skinne. But first say a Masse of the Holy Ghost and sprinkle it with Baptisme water. /

The Pentacle [illegible]:





[illegible]:

[illegible], Amacor, Amides, Theodonias, Anitor,
by the merits of thy holy Angells I will put on the vest: ments of health. That this which I desire I may bring to effect. Thorough thee O most holy Adonay whose Kingdome endureth thorough all ages for ever:

be in the increase Or at full if it may be And let it-
be Let the workman be cleane and pure for .9. daies before the
beginning of the worke Lett him be Confessed And take the Sacrament
Lett him have his fumigations assigned to that day in which he worketh
Also Lett him have the Holy water from the Preist. The earthen new
vessell full of fier. The vestment and Pentacle. And lett all these
things be duly and rightly consecrated and prepared. Lett one of
the Scollers bare the Earthen vessell full of fier and fumigations. An
other carry the booke Another the vestment and pentacle And let
the M^r bare a Sword vppon which lett him say a Masse of the Holie-
Ghost And in the midle of the sword lett this name [illegible] be
written And on the other side this name [illegible]. On. + Let him goe vn:
to his consecrated place And say allwaies Lettanies And lett the
Scollers answer him. And when he commeth to the place where
he would make the circle lett him draw out the lines of the Circle as
as is before taught. And after he hath so done Lett him sprinkle
the Circle with Holy water saying Thou shalt purge me with Hsop
and I shalbe cleane Thou shalt wash me And I shalbe whiter then Snow

having purified him selfe with fasting Chastity and
abstinancie from all luxurie .3. whole dayes before the day of wor:
king being clothed in the day of his worke with cleane aparrell. his
vestment Penticle fumigations And all other nessesary things
lett him enter the circle And Call the Angells from the .4. parts
of the world which Gouerne the .7. Planets the .7. dayes of the weak
the colows and mettalls whose names in their places thou shalt se
And with bended knees Caling vppon and nominating the saide Angells
lett him say. /

O Angells aboue spoken of be you helpers in my petition and as:
sist me in my matters and prayers.

Thou shalt call vppon the Angells that rule the Aire in that
day in which thou makest thy worke and experiment from
the .4. parts of the world and implore all the Spirits and
names written about in the Circle Saying /

I adiure you and contest you by the seate of Adonay
by Hagios, Ho, Theos, Iscyros, Athanat s, Paracletus,
Alpha, and Omega. And by these .3. Secret names, Agla.
On. Tetragrammaton. That this day you doe faithfully what
I desier [illegible]. Reade a coniuracion assined to the day in
which thou makest thy experement As hear after followeth.
But if they be stubborne and refractory and will not obay the Con-
iuracion for the day appoynted neither the prayers before made
Then vse these following Coniurations and Exorcismes. /

An Exorcisme of the Aeriall Spirits:

[illegible] that are made after the Image of God. Graunted the power of God
and made by his will. wee by the power and strong name of God El.
strong and admirable doe Exorcise you. Naming the Spirit and his order
and commaund you by him which said the word and it was done And by
all the names of God. And by the name of Adonay El. Elo=
him, Elohe, Zebaoth, Elion, Escerihie, Jah, Je=
tragrammaton, Saday. The lord God high we exorcise you
and powerfully commaund you that you appeare presently to us
here nigh the circle In faire forme to wit humane and without
any deformity or tortuosity. Come all yee such because we commaund
you by the name .Y. and .V. which Adam heard and spake. And by
the name of God. Agla. which Lot heard and was made safe with
his family. And by the name Joth. which Jacob heard from the
Angell with him and was deliuered from the hands of his brother Esau
And by the name Anephexeton. which Aaron heard and spake and
was made wise. And by the name Zebaoth. which Moyses named
and all the Riuers and Moores of the land of Egipt were turned
into bloud. And by the name. Eciriehe Oriston. which Moses
named and all the riuers brought forth freggs which ascended
into the Howses of the Egiptians destroying all things. And by
the name Elion. which Moses named and ther was such haile
such as was not from the beginning of the world. And by the
name-

name Adonay which Moses named and there appeared Lo-
custs upon the land of Egipt which eate up that which the-
haile left And by the name chemes amathia which Jo:
suah caled and the Sum stayed his course And by the name of
Alpha and Omega which Daniell named And he destroyed
Bell and Slew the Dragon And in the name of Emanuel
which the 3. Children Sidrach Misach and Abednigo in the
hotfierie furnace sung and were deliuered And by Hagios
and the seate of Adonay And by Otheos Ischyros,
Athanatos, Paracletus, And by these 3. secret names
Agla, On Tetragrammaton. I adiure and contest: And
by these names And by all other names of our lord God almighty
the liuing and true God who for your fault cast you from Heauen
into the Infernall place of Hell. we exorcise and strongly com:
maund by him who spake the word and it was done And whom
all creatures obay. And by that fearfull Judgment of God.
And by the sea of Glasse which is in the sight of Gods maiesty
Sliding and powerfull And by the 4. diuine Creatures thos
beasts. T. going before the seate of Gods maiesty having eyes
before and behinde And by the fier standing about his throne And
by the holy Angells of the heauens. T. And by the Church of
God: And we exorcise you by that cheife wisdome of the Almighty
God that you appeare here to us before this circle vnto the doing
of our will in all things as it shall please us: By the seate of Bal-
dachia And by this name Primeumaton which Moses na-
med And Dathan Corath and Abiram were swallowed upp
in the deme of the Earth. And in the virtue of this name. Primeu:
maton compelling the whole host of Heauen. we curse you and
deprive you from all office and place and your ioy euen to the
pitt of Hell And putt and bind you againe vnto the last day
of Judgment into eternall fier euen the lake of fier and brim:
stone vnlesse you presently appeare here before us before the
circle vnto the doing of our will In all things. Come by these
names. Adonay. Zebaoth. Adonay. Amioram.
come-

come Come. Adonay. Saday The most powerfull and drebfull 44
King of Kings commaunds you whose power no creature is able to 65
resist And vnles ye obay and appeare before the circle affably
and that suddainly. Lett your ruin be weeping and miserablenes
and remaine ye for euer in the vnquenchable fier. Come ther:
fore in the name of Adonay. Zebaoth. Adonay. Amioram.
come. come why tarry ye make hast. Adonay commaunds you The
King of Kings. El Ary. Jiteip. Azia. Him. Len. Mi:
nosel Achadan. Vay. Vaa. Ei. Haa. Eye. Eye
A. El. El. El. a Hy. Hau. Hau. Hau. va. Vavava.

[illegible]

[illegible], Janeha, Latisten, R bur, Janeha, latis:
ten, Escha, Aladia, Alpha and Omega, Leyste, Oris:
ton Adonay. My Heauenly and most Clement father. haue
mercy on me. Make bright in mee this day the flame of thy power
that I sinner may haue licence thine vnworthy Child against
these most stubborne spirits That I thon willing may bee
made a beholder of thy diuine works And may be made shining
with all wisdome and alwaies Glorifie and doe worship to thy
holy name humbly I beseech thee and call vpon thee that these
spirits by thy indgment whome I call vpon being convicted and
bound may come being caled and giue true answers concer:
ning those things I shall aske them. And that they may giue
vs and defer not those things which shalbe commaunded the
by me or vs not hurting any creature not raging nor hurting nei:
ther me nor my fellowes nor any creature nor frizing no
man but graunt they may be obedient to my petitions in all
things which I shall commaund them. /
then let him stand in the midle of the circle holding his hand reeve
the Pentaculum. Let him [illegible]
that are caled by the Pentacle of Salomon giue me true an:
swers. / Afterward-

After wards say. By the seats of Bevalanense By the seats of Paumachia and Apologia, By the Kings and Mag= nanimius powers and Prepowerfull Princes. By the Ge: nius of Liachida. the minister of the seate of Hell: Pri: mac, this prince in the ninth bond of the Apologian seate I call up: pon yon And by caling I coniure yon And being aided with the virtu of the high Maiesty I powerfully comaund yon by him which saide and it was done And whome all creatures obay And by this ineffeble name Tetragrammaton. יהוה. Iehouah in whome is all ages of all works at whose voice the Elements faile the Aire is shaken The Sea goeth back The fier goeth out The Earth trembleth And all the company of Heauen. Earth and Hell quake and are troubled and falle downe That presently and without delay all occasions being laide aside ye come from all parts of the world and answer vs reasonably concerning all things I shall aske you and that yon come peasably visibly and talkably, which we desire and manifest your selues without delay= yee are coniured by the name of the ~~liuing~~ eternall liuing and true God Heliosen. And yon perfecting our comaundements persist all waies and vnto the end and intention I hane be ye visible to vs and affable and speake with a cleare and understanding voice vnto vs without equiuocation or doubtfull ambiguity. /

[illegible] visions:

After these things being rightly performed there will appeare infinit visions and phantasmes playing on Organs and all kinds of musicall In= struments And it is made of the Spirits that they might compell the maisters fellowes by feare out of the Circle because they can doe no= thing against the maister. After these things thon shalt see infinite bowmen with an infinit number of Horrible beasts which seeme as if they would deuower thy fellowe but notwithstanding feare no thing. Then the Preist or the maister holding his hand on the Pentacle Let him say.

I conjure yon infinities depart hence by the virtue of the power of God and then the Spirits are conserained to obay the maister And his fellows shall see them no more.

After this the Exorcist holding his hand neere the Pentacle shall say. 66
Behold Salomons Pentacle which I hane brought before yonr presence. Behold the person of the Exorcist in the midle of his Exorcisme who is very well deponed from God without feare Circomspect who hath invocated and called powerfully by force of Exorcising you. Come therfore with speede In the virtue of these names. Aye. Saraye. Aye. Saraye. Aye Saraye. Doe not defer your comming by the eternall names of the liuing and true God. Eloy. Archiman. Rabay: And by this present Pentacle which powerfully commaundeth vppon you And by the virtue of the Heauenly Spirits your maisters and the person of the exorcist you are coniured to come quickly And obay your Maister who is caled. Octimonos.

being finished ther will be a hissing in the 4. corners of the worle and thon shalt see immediatly great motions and when thou seest it say.

why delay you what doe yee. prepare your selues and obay your maister In the name of the lord Bathat or Bachat ouerthrowing abone. Abac. comming abone Abeor. abone Aberer.

they will come in their proper formes and whe thon shalt see them nigh the Circle. Shew thon the Pentacle couered ouer with holy fine linnen and vncouer it. And say.

your conclusion be not made disobedient. And suddainly thon shalt see them in a placeable forme And they will say to thee. Aske what thon wilt for we are prepared to fulfill all thy Commaundements because the lord hath yoked vs vnder vnto these things.

when the Spirits are appeared then say.

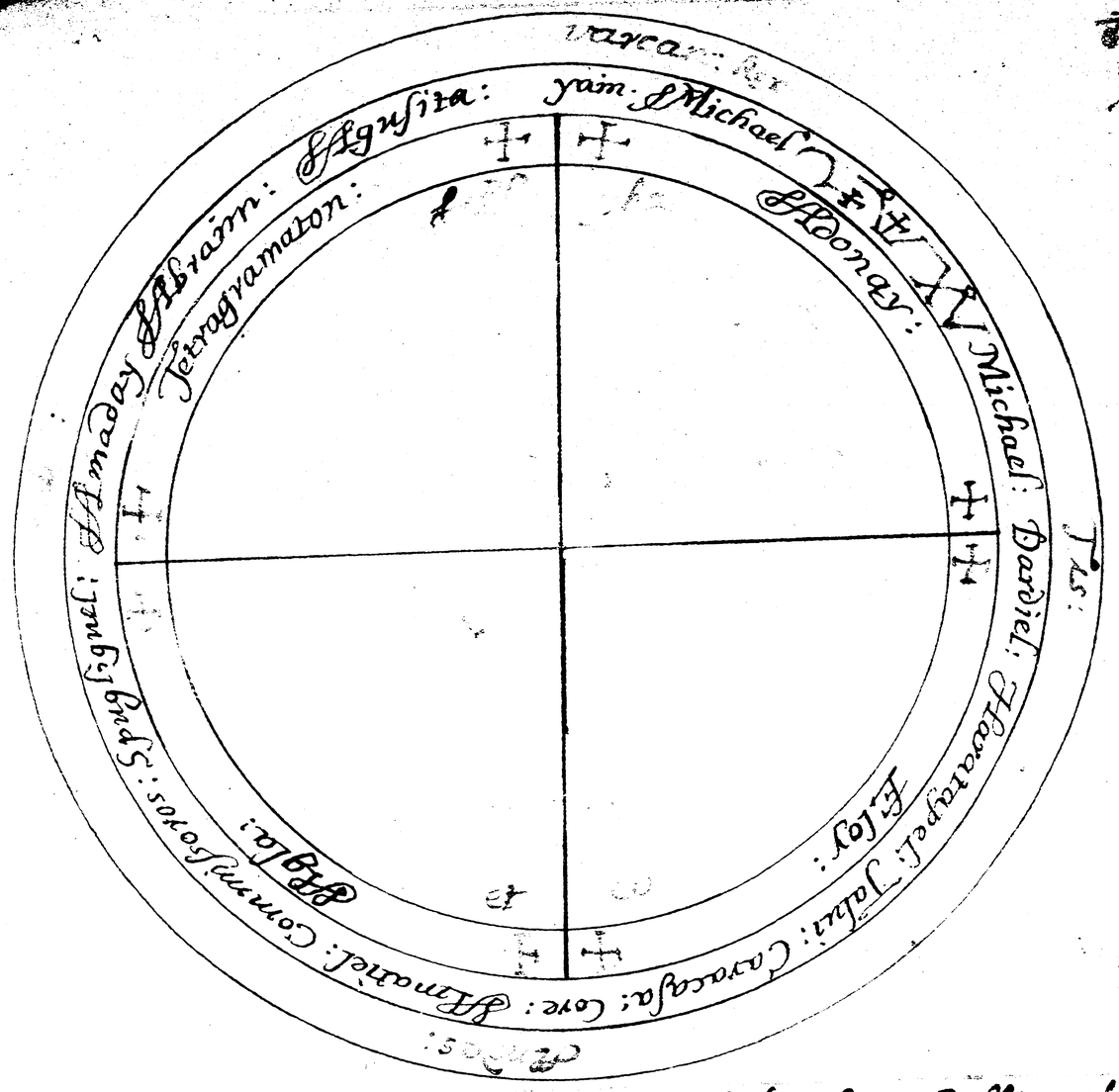
Spirits and most noble Kings for we hane= caled you by him to whome euery knee boweth of things in Hea= uen earth and Hell. In whose hands In whose hands the King= domes of all Kings are neither is there any thing which he is not able to doe. Also for as much as we binde you that yee-

yee remaine affable and visible here before the circle as long as my plesure is And so constant And not without my licence to departe. untill yon perfect my will by true speech without any deceipt by the virtue of that power, who hath given the Sea his bounds that she cannot passe. to wit God the highest the King and lord who created all things Amen. Then Commaund what thou wilt And it shalbe done. After these things Licence them to depart. Thus.

In the name of the Father of the Sonne and of the Holy Ghost. Goe unto yonr places: And peace be betweene vs and yon. Be ye prepared to come againe being cated. /

These are the things which Peter of Albano said concerning the Ellements or Grounds of Magick. /

That thou mayest the more easily know how to make the Circle. Let it be thus As suppose we should make it in the Spring time The first hower of the Sunday Then shall it be As in the figure following yon may behold. /



that wee shonld serch out dilligently the weeke wherein we worke with euery day perticularly And the Spirits which Gouerne them which now shall follow in Order And first of the lords day /

Considerations for Sunday:

[illegible] And his Seale. His Planet And the Signe of the Planet And the name of the fourth Heauen.

Michael: [illegible]: ☉: ♌: [illegible]:

The Angels of the [illegible]:

Michael: Dardiel: Hartapel:

The Angels of the Aire reigning the Lords Day: ☉:

Varcan the King: [illegible]: Jus: Andas: Cynabal:

[illegible] that these Angels are under Je [illegible]

of the fourth Heauen Reigning on the lords day whom it behoueth to call from the partes of the world.

[illegible]:

Samael: Baciel: Atel: Gabriel: vionatraba:

[illegible]:

Anael: Pabel: vsrael: Burchat: Suceratos: Cap bili:

From the West:

Aiel: Aniel: or: Aquiel: Masgabriel: Sapiel: Matuyel:

From the South:

Habudiel: Machasiel: Charsiel: vriel: Naromiel: ☉:

[illegible] for Sunday is: [illegible]: ☉:

I Coniure and confirme vppon you O ye strong and holy Angels of God In the name of Adonay. Eye. Eye. Eye. which is he which was is and shalbe. Eye. Abraye. And in the name of Saday Cados. Cados. Cados. Sitting high aboue the Cherubins. And by that great name of that God strong and Powerfull and Exalted abone all Heauens. Eye. Saraye The maker of Ages who hath created the world The Heauen Earth. Sea and all that in them is In the first day And hath Sealed them by his holy name. Phaa. And by the names of the Holy Angells who rule in the fowrth Host And serue before the most powerfull Salamia. That great and honored Angell. And by the name of the Starr which is the Sunn. And by his Signe And by the great name of the Liuing God And by all the forsaid names I conioure the. O. Michael. thou great Angell who art in authority the lords day And by the name of Adonay. The God of Israell who created the world and what soeuer in it is. That thou maiest labour for me And fulfill all my petition according to my will and desier in my busines and cause.

thy cause and busines. Tell him farther for what thing thou vndertookest this coniuracion./

[illegible] Spirits of the Aire on Sunday are under the North wind and their nature is to obtaine by request. Gold. Gems. Curbuncles. Riches. Grace. and Benevolence To vnloose the enmities of men. To giue honours to men. To bring in Infirmities or to take them away but how they appeare is Spoken of elsewhere/

Considerations of Mooneday:

The Angell of the Moone and his Image or seale his Planet and signe of the planet And the name of the fift Heaven/

Gabriel: ☽ : ♎ : ♂ : Shamsiel:

The Angell of the Moone:

Gabriel: Michaell: Samael:

The Angells of the Aire reigning on Mooneday:

Arcan the King His Ministers Bilet: Massabu: Abuzaha

... under which these Angels of the Aire are is ... wind

... of the first Heauen reigning on Mooneday whome it behoueth to call from the fower parts of the worlde.

From the East:

Gabriel. Gabrael. Madiel. Deamiel. Janael.

From the West:

Sachiel. Zaniel. Habaiel. Bachanael. Corabiel.

From the North:

Mael. ruael. valnum. Baliel. Balay. Humastran.

From the South:

Curaniel. Babriel. Darquiel. Hanun. Anayl. veruel.

The ... for Mooneday is. ... Ope:

The Conjuration on Mooneday:

I conjure and confirme vppon you you strong and good Angells In the name of. Adonay. Adonay. Adonay. Eye. Eye. Eye. Cados. Cados. Cados. Achim. Achim. Ja. Ja. the strong Ja. who appeared on the mountaine of Sinai with the glorification of King. Adonay. Saday. Zebaoth Anathay. ya. ya. ya. Marmara. Abim. Jeia. who created the Seas lakes and all waters on the second day Some aboue the Heauens sume on Earth. He hath sealed the Sea by his high name and her bounds that he hath giuen hir. She cannot passe And by the names of the Angels which rule in the first Host who serue. Orphaniell. that great Angell. pretious and honourred And by the name of the Starr which is the Moone And by the foresspoken named I conjure vppon you. O. Gabriell who art in authority on Mooneday that for me thou maist labour and fulfill all my petition according to my will and desire in my busines and cause/ &c.

The ... of the Aire of Mooneday are vnder the west winde which is the winde of the Moone. Their nature is to giue Siluer. To carry things from one place to an other to giue swift Horsses To tell secrets of persons whether they be Secrets present or past. But how they appeare is manifested elcewhere.

Considerations for Tuesday:

The Angell of Tuesday His Seale His Planet And the Signe ruling the Planet Also the name of the Fift Heauen.

Samael. ♆ ☿ ☋ : ♂ : ♈ ♏ : Madon.

The Angells of Tuesday : ∞ :

Samael. Satael. Amabiel.

The Angells of the Aire reigning on Tuesday ∞ :

Samax. King. His [illegible] rs. Carmax. Ismoli. Paffran.

The [illegible] under which these Angells of thaire are is The [illegible]

The Angells of the fift Heauen ruling on the Tuesday whome it behoueth to call from the fowre parts of the world.

From the East :

Friagne. Guael. Damael. Calzas. Arragon.

From [illegible]

Lama. Astagna. Lobquin. Soncas. Faxel. Hiael. Frel.

From the West :

Rahumel. Hymel. Rayel. Seraphiel. Mathiel. Fraciel.

From [illegible]

Sacriel. Faniel. Galdel. Osael. vianuel. Zaliel.

The perfume for Tuesday Fs. Fe[illegible] :

A Coniuration for Tuesday:

I Coniure and confirme vppon you O you strong and holy Angells by the name of. ya. ya. ya. He. He. He. Hy Hy. Hla. Hla. Hla. va. va. va. An. An. A. Aie. Aie. Aie. El. Ay. Elibra. Elom. Elom. And by the names of that God who made the water to appeare dry and caled it Earth. And brought forth Trees and Herbes from it And hath sealed it with his Pretious Honored and Holy name that is to be feared. And by the name of the Angells ruling the fift Host who serue Acimoy. the great Angell strong Powerfull and Honored. And by the name of the starr which is Mars. And by the foresaid names I coniure vppon thee thou great Angell Samaell who hast authority to rule the day of Mars And by the names of. Adonay the liuing and true God that thou labour for me and fulfill all my petition according to my will and desire in my busines and cause. ∞

The [illegible] of the Tuesday are under the East wind their nature is to make battaile. Mortalities. Slaughters. and burnings. And to giue. 2000. Soldiers at a time Also to giue death. Infirmity. or health. But how they appeare I leue elsewhere.

Considerations of wednesday:

The Angell of wednesday his Seale. Planet And the Signe ruling that Planet Also the name of the Second Heauen

Raphael ☽ ☿ ♃ ♀ ♄ ♂ Rael.

The Angells of wednesday.

Raphael. Miel. Seraphiel.

The Angells of the Aire Reigning on wednesday

Mediat or Modiat King. His Ministers. Suquinos. Sallales.

The [illegible] under which the said Angells are Is. The South [illegible]

The Angells of the Second Heauen ruling on wednesday whome it behoueth to call from the four parts of the world.

From the East:

Mathlay. Tarmiel. Baraborat.

From the [illegible]:

Feresçue. Mitraton.

From the [illegible]:

Thiel. Rael. Tariahel. venahel. velel. Abuiori. v

From the [illegible]:

Milliel. Nelapa. Babel. Caluel. vel. Laquel.

[illegible] for wednesday is. [illegible]

A Coniuration for wednesday:

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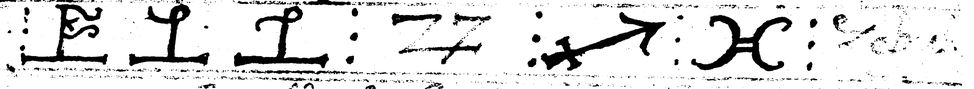
I Coniure and confirme vppon you you strong Angells. Holye and powerfull In the name of the strong and most to be feared and blessed Ja. Adonay. Eloim. Saday. Saday. Saday. Eie. Eie. Eie. Asamie. Asaraie. and in the name of Adonay. the God of Israell who created the great lights to distinguish the day from the night And by the names of all the Angells serving in the second Host before the great Angell Tetra. both strong and powerfull. And by the name of the Starr which is caled Mercury. And by the name of his Image which is signed from God most puissant and Honorable by all things aforsaid I coniure vppon thee O Raphiel. the great Angell who art in authority the fourth day And by the holy name which was written in the forehead of Aaron the Preist of the most high creator. And by the names of the Angells who are confirmed in the grace of their Saviour. And by the name of the seate of those creatures which haue. 6. wings that thow mayest labour for me And fulfill my petition according to my will and desire in my busines and cause./

The Spirits of the Aire on wensday are under the South wind Their nature is to give all mettalls all earthly things. To reueale things present past and to come: To please Judges. To give victories in battaile And to reedifie or build againe all destroyed sciences. And to teach Experiments. And to chainge mixt bodies of the Elements conditionally one into an other. To give Infirmities or health to exalt the poore to cast downe the high and lofty. To bind or loose a Spirit or Spirits. To open locks. The Spirits haue such operations of others but not from their perfect power. But in vertue and science. But how they appeare. &c

The Considerations for Thursday: v:

The Angell of Thursday. his Seale His Planet and the Signe ruling that Planet Also the name of the Sixt Heauen.

Sachiel: 

Angells of Thursday.

Sachiel. Castiel. Asasiel.

The Angells of the Aire Reigning on Thursday:

Suth the King. His Ministers. Maguth. Cutriz.

under which the forsad Angels are Is The South.

the Angells of the Aire are not found beyond the fift heauen therfore on Thursday Say in the 4. parts of the world thes prayers following.

To the East:

greate high and honored through infinite ages. I beseech thee.

wise Glorious and Just and divine Clemencie I beseech the holy father that I may fulfill my petition That my worke and labour I may perfectly understand O thou which liuest and reignest through Infinite ages of ages. Amen.

To the North:

powerfull strong and without beginninge. I beseech thee.

To the South:

prisant and mercifull.

The operacion on Thursday is.

The Coniuration for Thursday: 72

I conjure and confirme vppon you holy Angells by the name of Cados. Cados. Cados. Eschereie. Eschereie. Eschereie. Hatim. ya. strong the confirmer of ages. Cantine. Jaim. Janic. Anic. Calbat. Sabbac. Berefax. Alnarin. And by the name of Adonay. who created fishes and creeping things in the waters And Birds above the face of the Earth flying in the open firmament of Heauen on the fift day. And by the noms of the Angells serving in the Sixt Host before the Pastor Angell that holy great and powerfull prince. And by the name of the Starr which is Jupiter And by the name of his Seale. And by the name of Adonay. The greatest God and creator of all things And by the names of all Starrs. And by the force and virtue of them And by the forsaid names I conjure thee Sachiel. thou great Angell who hast authority on Thursday That thou labour for me And fulfill my petition according to my will and desire in my busines and Cause. Or

The Aire on Thursday are subiect to the South wind Their nature is to gett the loue of women To make men Joifull and merry To passifie Strifes. To make enimies milde To heale the infirme, To make infirme the whole. To bring or take away Losse. But how they appeare

Cosiderations for Friday:

The Angell of Friday. his Seale his Planet The Signe ruling the Planet
Also the name of the Third Heauen.

Anael. ♈ ☌ ♀ ♉ ♎ Saturn.

The Angells of Friday

Anael. Rachiel. Sachiel.

Archangell of the Aire ruling on Friday

Sevabotes the King his Ministers Amabiel. Aba. Abalidoth. Flaef.

The Spirits under which these said Angells are is. The west wind

The Angells of the third Heauen Ruling on Friday whom it behoueth to call forth from the four parts of the world.

From the East:

Serchiel. Chedusiamel. Corat. Jamael. Jenaciel.

From the South:

Juriel. Coniel. Babiel. Hadie. Maltiel. Hufaltiel.

From the West:

Peniel. Penael. Penat. Raphael. Raniel. Doremiel.

From the North:

Porna. Sachiel. Chermiel. Samael. Santanael. Famiel.

The Character for Friday is. Costuo.

I coniure and confirme vppon you ye strong Angells holy and powerfull In the name of. On. Hey. Heya. Ya. He. Adonay Gaday. And in the name of Gaday who created 4. footed beasts and creeping things And men on the Sixt day And gaue power to Adam ouer all liuing creatures From whence blessed be the name of the Creator in his place. And by the names of the Angells seruing in the third Host before-Hagiel. the great Angell the strong and puisant Prince And by the name of the Starr which is VENUS. And by his Image which truly is holy And by the aforsaid names I coniure vppon thee Anael. who hast the authority the Sixt day That thou labour for me And fulfill my petition according to my will and desire in my busines and cause. &c

The Angells of the Aire on Friday are under the west-wind Their nature is to giue Strife To stir vp men and make them more inclining to Riott and luxurie to make frends emimies by excesse And to make Marriages To allure Men vnto the loue of women To giue infirmities and to take them away And to doe all things which hath motion.

Considerations for Saturnsday.

The Name of [illegible] His Seale his Planet And the Signe ruling that Planet

Cassiel: ♄ : ♐ : ♑ : ♄ : ♐ : ♒ :

Angells of Saturnsday

Cassiel. Machatan. —uriel:

The Angells of the Aire ruling on Saturnsday

Maymon the King. his [illegible] Abumalith. Assaibi. Balidet.

[illegible] under which the fore[illegible] Angells are is. [illegible]

It is said in the considerations of Thursday That beyond the fift Heauen no Angells of the Aire rule Therfor vse the same prayers.

Ath

[illegible] high God honorable through all the worlds I beseech thee

[illegible]

[illegible] God both Glorious and iust And of great Clemencie I beseech thee most holy father that I may fulfill my petition my worke and my labour this day and perfectly understand it Bring thou this to passe which liueth and Reigneth for euer world without end

[illegible]

[illegible] and without begining I beseech thee.

[illegible] and mercyfull God.

[illegible] for Saturnsday is.

I conjure and confirme vppon you. Caphriel. or Cassciel. Machatori. and Seraquiel Strong and powerfull Angells. by the name of Adonay. Adonay. Adonay. Eie. Eie. Eie. Acim. Acim. Acim Cados. Cados. Jusa or Jma. Saclay. Ja. Sar. The lord the creator of Ages who rested on the seuenth day And by him who gaue his Children Israell an Inheritance That they should keepe and Sanctify it holy That they might remunerat him in an other age. And by the names of the Angells serving in the Seuenth host Booel the great Angell and powerfull prince And by the name of the Starr which is Saturne And by his holy Image And by the foresaid names I conjure the Caphriel. who hast authority the Seuenth day which is the Sabbaoth day That thou labour for me and fulfill my petition according to my will and desire in my busines and cause. &c

The Spirits of the Aire on Saterday are under the South wind. Their nature is to sow discords hatred and euill thoughts To giue lead at their pleasure To slay Something. To cutt of some member. But how the appeare is elsewhere shewne.

The fourth Booke of the Philosophy or of
the Magicall ceremonies: written by Cornelius &c

In this booke of the hidden philosophie we haue not declared so compendiously as copiously the beginning of Magicke it selfe and the reasonablenes. And how experiments are sifted out and composed That they might bring forth all wonderfull effects. The truth is because they are deliuered there more by contemplation then by practice. Also some are not so compleate. Som are spoken figuratiuely (as it were in a riddle) that sometimes those things which with great studdy dilligence and curious serching out we haue obtained are expounded to all ignorant vulgers: Therfore in this booke we haue finished the hidden philosophy which is as the complement and key of the bookes of all Magicall workes: And we will giue thee the precepts and mastioyfull experements of the vnviolated truth and vnuainquished magicall discipline of the holy Gods: That when thou readest these bookes of the hidden Philosophie thou maiest desire to know these things greedely Therfore reade this booke and thou shalt triumph of the truth. wherfore touch it within the secrets of thy religious brest and it will pearce with silence. But conceale it with a constant taciturnity.

That the names of the intelligencers gouerning euery one of the Planets are ordayned after this manner For the letters being gathered from the figure of the world from the rising of the body of the Planett according to the succession of the Signes by single degrees. And by those single degrees aspected by the Planett it selfe made by the degree of the ascendent. After the same manner the names of the princes of the euill Spiritts are receiued by a retrograde or back degree order. Gouerning vnder all the Planets by making extension against the succession of the Signes from the beginning of the seauenth house But the name of the supreme intelligence whome many iudg to be the soule of the world is gathered from the foure bounds of the figure of the world according as I haue deliuered the reason. And by the opposit manner is gathered the name of the great Diuell about the foure

foure cadent corners. Likewise thou shalt gather the names of the great Spiritts governing the powers of the aire aboue the foure corners of the succeeding houses. So that a casting out is made that the name of the good Spiritts may be picked out according to the succession of the Signes beginning from the degree of the ascendent: But to find out the name of the euill Spirit doe the contrary.

That the names of the euill Spiritts are drawne out by these tables. The names of the good as well as of the bade Spiritts. So that notwithstanding if we enter into the table with the name of the good Spirit of the second order we shall find out the name of the euill Spirit of the order of the Dimies and gouernours. But if we enter the table with the name of a good Spirit of the third order Or with the name of an euill Spirit the gouernour what way so euer they are picked out. either by this table or by the Heauenly figure the names which proceede from these will be the names of the euill Spiritts the ministers of the inferior order.

That as often as we enter into this table with the good Spiritts of the second order The names themselues are drawne out of the second order. And if vnder them we draw out the name of the euill Spirit It is that of the superior order of the Gouernours. And it is the same if we enter with the name of the euill Spirit of the superior order. But if we enter this table with the names of the Spiritts of the third order Or of the Spiritts the ministers as well good as bad. The names of the Spiritts the ministers of the inferior order will be picked out.

men not of litle authority after this manner would enlarge their tables in lattaine letters So that by the same tables as also by the name of the office or of any effect the name of the Spirit as well good as bad was found out. Likewise as aboue it is deliuered by taking the name of the office or effect in the collume of the letters in his line vnder his Starr. And the graue author of this is Trismegist. who when he deliuered his calculation in the Egiptian letters he could not referr them foolishly to other letters of other tonges by reason of the assigned to the Signes. But of all men who who haue handled to find out the names of the Spiritts he was the first that was extant

the force and secret and dignity of a maister consisteth in Disposing of the vowells howe rightly and truly the holy names of the—

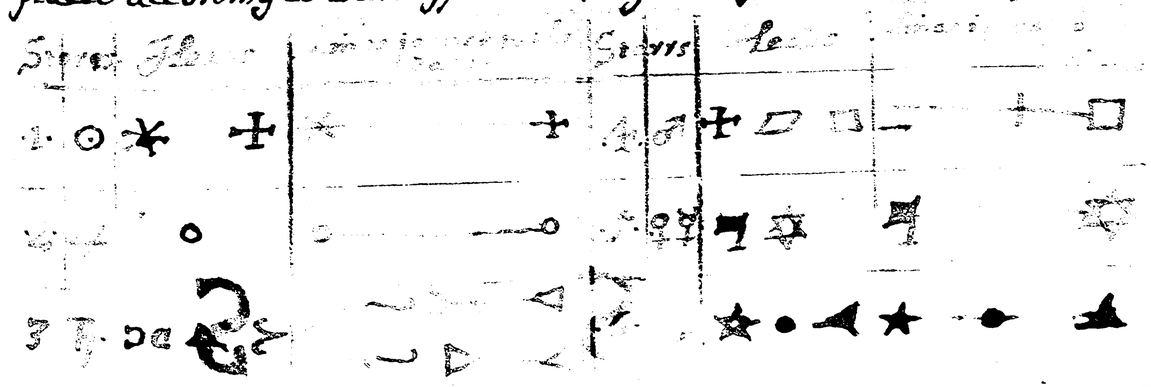
the Spiritts are found out which may bring to passe the name of the Spirit 87
and to whom the right name is appointed. And this artificie is thus- 76
performed. First in placing the vowells of these letters which by calculation of the heauenly figure are found out, vnto the names of the Spiritts of the second order good and bad Gouerning and Gouernours shalbe picked out And this is thus performed in the good: The Starrs being considered which ordaine letters and place them in order First the degree of the eleuenth house is substracted from the degree of the Starr which is the former in order And that which then remaineth is cast away from the degree of the ascendent And wheare that number ceaseth there is part of the vowell of the first letter. Begin therfore to cast away the vowells of these letters according to his number and order. And that which shall happen in the place of the Starr which is the former in order That vowell is attributed to the first letter. From henceforth thou mayest find part of the second letter By substracting the degree of the Starr which is the second in order from the former Starr and what remayneth cast away from the Ascendent And this is part from which thou mayest begin to cast away vowels and what shall happen aboue after the Starr that is the vowell of the second letter. And so consequently thou shalt serch out the vowells of the following letters Alwais substracting the degree of the Starr following from the degree of the Starr next going before. And all castings away and numerations must be made according to the Succession of the Signes in the names of the good Spiritts But in the names of the euill Spiritts wher in the good the degree of the eleuenth house is taken Inthem the degree of the twelfe house is taken But the numerations and projections or castings away are all done with the succession of Signes taken their beginning from the degree of the tenth house. But in all these things extracted by the tables the vowells are placed after an other manner. For first the howmany number of letters is taken appointing the name it selfe And so it is numbered from the beginning of the collume of the first letter or vnder which the name is extracted And the letter into which this number happeneth is referred vnto the first letter of the name extracted by taking a distance—

distance of the one from the other according to the order of the Alphabet. But the number of that distance is cast away from the beginning of his Collume and wher it ceaseth there is the part of the former vowell. Therfore cast away the vowels themselues from it in his number and order and in the same collume: And what shall happen aboue the first letter of the name that shalbo attributed to it selfe. But thou shalt find the following vowells by taking distance from the foregoing letter unto that that followeth. And so consequently according to the Succession of the Alphabet. And the number of the distance is numbered from the beginning of his colume; And wher it happeneth there is part of the vowell sought for. Therfore cast away the vowels frō it as it is spoken of aboue) and those which shall happen aboue his letters are attributed to the same. But if some vowell should happen aboue a vowell. Lett the former give place to the latter: But understand this only of the good Spirits: And in the bad thou mayest proceede the same way: unles thou makest numberings by a contrary and returned order, And against the succession of the Alphabet And against the order of the columes to wit of the Ascendent.

The name of the good Spirit of euery man caled his Genius which wee haue taught to find out in the third booke of the hidden Philosophy according to that reason wt of Litle authority, neither is it of a small foundation. But now we will shew thee some other way assayed not with vaine reasons Of these one is by taking fiue places of the Hylegions in the figure of nativity which being noted the characters of the letters in their order and number from the beginning of Aries are cast away: And thos letters which fall into the degrees of the said places according to the order and dignity of them being disposed and combined doe make plaine the name of the Genius: There is also an other way. Almutes are taken That is domineering Starrs aboue the fiue said places. And lett a projection or casting out be made from the degree of the Ascendent by gathering the letters falling aboue Almatel which being placed according to their dignitie in order ordeine the name of the Genius or Spirit of such a man: There is yet another way in much customе with the Egiptians by making an extent from the degree of the ascendent by gathering the letters. The second Almutell of the eleuenth house which house they call the good Daell which being placed according to their dignity doe ordaine the names of mens Spiritts. But after the same manner we find out the euill Genius or spirit of man But that projections are made against order And

and succession of the signes And wherin the good we cast forth from the beginning of Aries. In the bad we number from the beginning of Libra. wher in the good we number from the degrees of the Ascendent. In the bad we cast away from the degree of the Seauenth house. But according to the Aegiptians the name of the Genius is gathered after Almutel of the twelfe hous whom they call the euill Daell. And all these rites which we haue deliuered from vs to others being wright in the Third booke of the hidden Philosophy may be done by the characters of any Language: Seeing in all these as aboue it is said There is a misticall and diuine number, order, and figure. From whence it commeth to passe that the same Genius or Spirit of man may be caled by diuers names. But others from the name of the same Spirit good or bad are extracted by tables formed unto this.

Therfore the heauenly characters consist of lines and heads. There are six heads according to the six magnitudes or greatnes of the Starrs unto which also the Planets are reduced. The first magnitude keepeth a starr or cross with the Sun. The second with Jupiter holds a circular point The third with Saturne, A halfe circle traiangle round or sharpe The fourth keepes with Mars one line passing through another or a Squared right or crooked. The fifth with venus and Mercury a Circle or a tayled point ascending or descending. The sixt with the Moone black points all which thou mayest behold in the table following. Therfore placing the heads according to the situation of the Starrs in the figure of Heauen, Then the lines are prolonged according to the conuenience of their natures, And this thou must understand of the fixed Starrs. But in the erections of the Planets the heads being placed according to their aspect among themselues the lines are prolonged.



But when a Character is to be formed of any heavenly Image ascending in any degree or face of the Signes which consist of the Starrs of the same Magnitude and nature, then placing the number of those Starrs according to their situation and order their lines are drawne out like the signified image that it may be done copiously.

The Characters of the seven Planets which are drawne out according to the name of the Spirit are compounded by this table following by giuing to euery letter of the name that which agreeth to it selfe in the table: Like as it is easily manifest. But in this there is not a little difficulty when as to writ the letter of the name into the line of figures or letters that we might know what figure or what letter is to be taken. But this may be thus knowne: For if a letter should happen in the line of letters, Consider how many this letter is in the order of the name as the second or third: Then how many letters the name it selfe containes, as fiue, or seuen: And multiply thes numbers together among themselues, and triple the product. Afterward the whole being gathered together, cast away from the beginning of the letters according to the succession of the Alphabet: And into which of the letters that number happeneth that is it that ought to be put in the Character of that Spirit. But if some letter of a name happen into the line of figures: Thus shalt thou doe. Take the number how many this letter is in the order of the name, and multiply it by the number how many this letter is in the Order of the Alphabet, and being gathered together deuide it by nine. The residue sheweth the figure or number to be placed in the Character. For it may be placed either with a Geometricall figure, or with an Arethmeticall figure of number which notwithstanding ought not to be nouinary or to exceede the nine corners.

The Characters follow.

Of the Spirits to be placed next vnder before the next, &c.

Of the Good

A Letter Sticking.	Joyning to.	Separated.

The Characters of the good Spirits: 87

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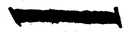
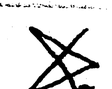
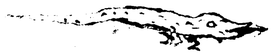
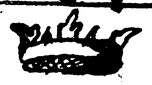
A Single Point.	A Round.	A Starrid.
Aline Standing vpright.	Lying alonge.	Lying on one Side.
A crooked line Bowlike.	wane Like the water.	Teeth Like.

A right setting betweene.	An Inherent.	An adherent reuerted.
A Single crooked Crosse.	Mingled.	Manifolde.
A right planing on the right hand.	On the left hande.	In neither.
A whole figure.	A Diminished.	A halfe figure.

The Characters of the Euill Spirits:

A Right line.	A Crooked.	A bending backe.
		
A Single figure.	**Penetrans.**	**Broken.**
		
A right letter.	**Retrograde.**	**Turned vpside downe.**
R	Я	ꓤ
A Flame.	**The winde.**	**A River**
A Masse Or Lumpe.	**Raine.**	**Clay.**
A flying beast.	**Creeping Beast.**	**A Serpent.**
		
An Eye	**A Hande.**	**A Foote**
A Crowne	**A Crest.**	**Hornes.**
		
A Sceptre.	**A Sworde**	**A Imke Or Torch.**

The Characters which are taken by the reuelation of the Spirits haue afterward their vertues: Because they are certaine little signes lyings open ordayning the harmony of the same diuinity: Or they are signes of making a couenant and promice of faith or obedience: And those characters cannot bee sought out by any other way. And furthermore ther are Characters which are some certaine familiar figures and images of the euill Spiritts vnder whose forme they are wont to appeare and meete with those that call for them. And these Images are found out by the Table following, according to the reason of the letters which ordaine the name of the Spiritt himselfe. So that if any letter be accounted or reconed many folde in the same Spirit the Image of him possesseth the soueraignty or Lordship, the rest after their manner by mixture, So that those that are the former orders the superior part the head of the body is attributed to them according to their figure: But the last occupy the feete and leggs; So the middle letters shew something to be like the midle part of the body. But if any contrariety shall happen, that letter which is the better in number lett it prevaile: But if things be equall they shalbe mingled together: Moreouer if the same name shall obtaine some notable token or Instrument from the table of Characters the same also shall obtaine it in the Image. But we shalbe able to know the dignities of the euill Spiritts by those tables of the Characters and Images. For to what Spirit-soeuer shall happen some notable token or instrument from the table of characters The same possesseth the dignity. If it shalbe a Croune it sheweth a kingly dignity. If a Crest it shews a Captaines honour. If hornes it shews fellowship. If without them the Scepter or Sword shews rule and authority. Likewise thou shalt find by the table of Images who carrieth before him a kingly dignity. Judg from the Crowne comes dignity. From instruments Authority. Lastly they who are very good in humane figure they are more worthy then they who agree in the images of beasts. Further more the Horsmen excell footemen. And thou shalt iudg the excellency of the spirits according to all their mingled dignities. Notwithstanding know this that the Spirits of the inferior order of what dignity soeuer they bee alwaies are subiect to the Spirits of the superior order. And so it is not inconuenient that kings and Captaines should be vnder and minister to them that are before them of a hier order.

The familiar formes of the spirits of Iupiter: Ti:

They appeare as with a very long and slender body. with a wrathfull countinance, having foure faces, one in the hinder part of the head, another in the forepart of the head and both of them beaked like a birds bill: In either of their knees appeare those faces: They are of a black colour shining that one may see through them: Their Motion or moving is the stirring of winds with the shape of an Earthquake. Their signe is white earth. whiter then any snow.

But their particular formes are:

A Bearded King riding on a Dragon An Old Bearded Man An Old woman with a staffe A Hogg A Dragon An Oule A Black Garment A Hooke or Bill The Juniper bush.

The familiar formes of the Spirits of Mars:

They will appeare with a long body Cholericke. and with most ilfauored and deformed Lookes. Of a browne colour as it were somewhat red with flames almost like a flame. and with the nailes of a Griffon. They bellow like mad Bulls. Their motion is made as it were like vnto burning fier. Their Signe in shape is Lightning and Thunder neere the Circle.

But their particular formes are:

An armed King riding on a woolfe An Armed man A woman holding a Sheild on his thigh A Buck Gote A Horse A Hart A Red Garment Wood.

The familiar formes of the Spirits of Sol:

They will appeare with a Sanguin and Cholerike body of a middle Stature with an horrible motion. with a mild visage. and faire speech. Of a Greene colour. Their motion is a brandishing or glittering with Thunder Their signe is. They will appeare neere the circle. man who shalbe deuowred by Lyons in Shape.

But their particular formes are:

A King riding on a Hart with a glittering Sword A Man clothed with a long Garment A Maide with a Lauren Crowne decked with flowers A Bull A Hart A Peacock A Blew garment A Sword The Box tree.

The familiar formes of the Spirits of Venus:

They will appeare as with a very large and greate body. Sanguin and fatt with a Golden colour about the dyed blond. Their motion is the glittering of Heauen. and their signe is to trouble or more sweate in him that calleth them.

But their particular formes are:

A King having a Scepter riding on a Lyon A King wounded A Queene with a Scepter A Bird A Lyon A Cock A Garment of a Saffron colour or Golden A Scepter Jayled

The familiar formes for the Spirits of Venus: ♀:

They appeare with a faire body of a middle stature amiable and pleasant in countenance of a white or Greene colour Cleare from aboue. Their motion is like to a most cleare Starr. For their signe Maides will be seene playing without the Circle who will moue the caller vnto play./

The three principall formes are:

1. King with a Scepter riding on a Camel. 2. Maide fairely apparelled. 3. Naked maide. 1. Shee Gote. 2. Camell. 3. Shee Doue. 1. whit Garmentor Greene. 2. Flowers. 3. Sauyne herbe./

The familiar formes for the Spirits of [illegible]:

They will appeare as with a body of a middle stature. Cold. moist. faire. with an affable speach. In a humane forme like to an armed Soldier of a colour shining thorough. Their motion is like to a siluer cloude: for their signe they bring horrours to him that calleth them./

[illegible]:

1. King riding on a Beare. 2. Faire young man. 3. woman holding a Colander or Strainer. 1. Dogg. 2. She Beare. 3. Eye Bird. Changable colored garment. 1. Rodd. 2. Staffe.

The familiar formes for the Spirits of the Moone: ☽:

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They will appeare as with a very great body large soft and flegmatick of a colour like to a black and darke cloud with a Swollen countenance with red eyes full of water with a bald head and Bores teeth: Their motion is to the great Storme on the Sea. For their signe ther will appeare a great Raine neer the Circle./

[illegible]:

1. King being a Bowman riding on a Buck. 2. Litle Boy. 3. woman hunter with hir bow and arrow. 1. Cow. 2. Litle Beere. 3. Goose. 1. Greene or Siluer garment. 2. Arrow. 3. Feate./

now lett vs speake of the Holy Pentacles and Seales. Now the Pentacles them selues are as some certaine holy Signes to preserue vs from euill euents and helping vs to bind and exterminate the euill Spiritts and alwing the good Spiritts reconciling them to vs. The Pentacles consist of the Characters and names of the good Spiritts of the Superior order. Or of the Sacred pictures of the holy letters or reuelations: with verses found out either of the Geometricall figures and holy names of God composed according to the purpose of many. Or of all these together. Or of many of them compounded and mixt. But those characters we are profitable for vs for the ordayning of the pentacles are those characters of the good Spiritts. Especially of the good of the first and second order. Somtime also of the third. And of this kind of Characters which most cheifly is caled holy. Then those characters which aboue we haue caled holy. Therfore whatsoeuer character of this sort appointed lett vs compose it about with a double circle. In which lett vs wright about the name of his Angell. And if we would add some diuine name to that Spirit agreeable to his office. It shalbe of greater power and efficatie. And if we would lead about some corner figure to him according to the reason of the numbers. That also may bee done—

done. But the holy pictures which forme the Pentacle are those which here and there in the holy Scriptures and Prophets as well of the owlde as new testament are deliuered to vs. As the figure of the Serpent on the Crosse and the like of the which there is great plenty found out in the vision of the Prophets as of Isay: Darnell. Esdras and others. As also out of the Reuelation. And we have spoken of them in the third booke of the hidden Philosophi where we have made mention of these holy things. Therfore place some such picture of the holy Images and compass it about with a double Circle to whome to whome lett some diuine name be written apt and conformable in effect to the figure it selfe: Or lett some litle verse be written about to him taken from parte of the body of the holy Scripture which promiseth or prayeth for a desired effect. As if a pentacle should be made for victory and reuenge against enimies as well visible as invisible. A figure may be taken out of the second booke of the Machabes: To wit: A hand holding in it a Golden Sword brandished to which was written about a verse concerning the same. To wit. Take the holy Sword, the gift from God with which thou shalt cutt in peeces the aduersaries of my people Israel. Or also lett this verse of the first Psal be written about it. In this is the strength of thine arme, there is death before thy face. Or any other like verse. But if it like thee to write about a diuine name Take some name Signifying a Sword. Anger. The vengeance of God, or the like name agreeable to the desired effect. And if it like thee to write a corner figure. Take according to the reason of the number as we have taught in the second booke of our hidden Philosophy where we have spoken of numbers. And so of the like workes. And of this kind there are two pentacles of high vertue and greate power very profitable and necessary to the consecration of Experements and Spirits. Of them one is which we have in the first chapter of the reuelation to wit. The figure of the Majesty of God sitting in the throne having in his mouth a two edged Sword as there it is saide. To which lett it be written about I am Alpha and Omega the begining and the end, who is, who was, and who is to come Almighty. I am the first and the last living and have bin dead, and behold I am aliue for euermore, and I have the—

the Keyes of death and of Hell. Then lett these three verses be written about Commit it o God to thy vertue, Confirme this o God that workest in vs. Let them be made as the dust before the winde and the Angell of the lord 82
scattering them. Let their wayes bee darke and slippery And the Angell of the lord persecuting them. Furthermore lett these ten generall names be written about it which are ✝ El ✝ Elohim ✝ Elohe ✝ Zebaoth ✝ Elion ✝ Escerchie ✝ Adonay ✝ Jah ✝ Tetragrammaton ✝ Saday. ✝

[illegible] whose figure is like a lambe killed whose Horns and eyes are Heauen And vnder his feete a Booke Sealed with seuen seales as it is said in the fiueth Chapter of the Reuelation To whome lett this versicle be written ✝ Behold the lion of the tribe of Juda ouercame, The roote of Dauid. I will open the booke and loose the seuen seales thereof ✝ And an other versicle ✝ I saw Satan like lightning fall from Heauen. Behold I giue you power to tread vppon Serpents and Scorpions And vpponn all the power of the enemie and nothing shall hurt you ✝ And lett the forsaid ten generall names be written about it.

[illegible] which are ordayned of figures and names keepe this order. For place some figure conformable to some number vnto some sure effect or vertue. Lett there be written in all the corners some diuine name obteining the force of the desired thing Notwithstanding it it must be so that such a name be of so many letters as the figure appointeth the number Or how many letters of the name conferred together among them selues doe appoynt the number of the figure or doth constitute some number which by the number of the figure without any superfluitie or deminishment may be parted. For such a name found out one or more or or diuers must be written in the figure in all the corners. But in the midle of the figure the whole or at least the principall reuolution of turning back of the same name shall be placed.

ordaine also pentacles by making a certaine reuolution of some name in the fowre square table with a single Circle going about or with a double writhing therin Some holy versicle aggreable to this name or so which—

which the name is derived. And this is the forme of the pentacles according to their distinct manners which we may multiply and mingle together unto a greater efficacie and to the intention and extencion of vertue among themselues with others. As if prayer should be made for the destruction of enimies. we must remember how god destroyed the face of the Earth in the deluge of waters. Sodome and Gomorrah by reine of fier and brimstone. The Hast of Pharaoh in the red Sea and the like. If therebe any other curse found in the holy Scriptures. So by praying against the danger of waters. Lett us remember the safguard of Noah in the deluge. The Children of Iseraels safe passage ouer the read Sea. And also Christ walking with dry feete vppon the waters And preserving the shipp being in danger to be drowned and the like. Lastly when with these wee call vppo some holy names of God. To wit these which are significant to our desire and those which are proffitable to the proposed desire. As for the destruction of enimies wee call vppon the names of the wrath. vengeance. feare. Justice and the strength of God. But for the auoiding of some perrill or euill. we call vppon the names of Gods mercie. defence. saluation. fortitude Goodnes and the like names of God. Also when we pray God to graunt vs that which wee desire. That name wee may sett betweene some good Spirit one or more whose office is of that wee desire. Also oftentimes we humbly beseech God to send some euill Spirit to constraine men. whose name also we insert or place betweene: And this is rightly done, if the worke tendeth to euill as vnto revenge. punishment. or distruction. Furthermore if any versicle in the Psalmes or other part of Scripture be found agreable to our desire wee place that betweene in our prayers: But make a prayer vnto God: Sometimes it wilbe conuenient to make a prayer after that To the executor whos ministerie we desire in our former prayer whether he be one or more. whether he be an Angell or Starr whether a Soule or one of the heroicall men And such ought the prayer to be compounded according to the deliuered rules by vs in the second booke of our hidden Philosophie. where wee have spoken of the compounding of Inchantements.

so that there are three sorte of bonds. For the first bond 94
is when we Coniure by naturall things. The Second is composed of the mis- 83
teries of religion. As by Sacraments Miracles and the like. The third is ordained by deuine names and holy Seales. And by these bonds not only the Spirits. But also whatsoeuer Creatures elce are bound: As the liuing creatures. Tempests. Fiers. Plauges. And the force of armes. &c. Oftentimes we vse the aforsaid bonds not only after the manner of coniuration but also by way of Prayer and thanksgiuing. Furthermore it auaileth to coniure much of the like sort If so be they are found agreable to holy Scriptures: As in the coniuration of Serpents. we remember the curse of the Serpent In the Terrestiall Parradice. The lifting vp of the Serpent in the desert. And also that versicle. Thou shalt walke vppo the Aspe and Basiliske. &c. Superstition is of very much force in these by the translation of Some Sacramentall rite to that which we intend to binde or hinder. As the rite of Excommunication, of burialls, funeralls, and the like.

that we shonld speake of consecration which is made by a man, And instruments nessessary for this Art in all things And this virtue is perfited especially in two things: To wit. By the vertue of the person himselfe consecrating, And by the virtue of the prayer it selfe by which consecration is made. For in the person there is required holynes of life. and power of hallowing which both are attained by Dignification or by being made worthy and by instruction in the beginnings or principalls of religion: Afterward this is also requred that the person himselfe know vndoubtedly and of a firme beleefe that this virtu and power is in himselfe. But of part of the prayer it selfe by which consecration is made ther is required the same holynes which is either in the prayer it selfe: As many holy prayers which are found in holy Scripture or such as are appoynted by the ordination of the church from virtu of the Holy Ghost: Or ther is holynes in a Prayer not by it selfe But by commemoration or remembering againe of holy things. Or the commemoration of the holy Scriptures, histories, workes, miracles, effects, graces

Graces, Promises, Sacraments and Sacramentall things and the like: it will be seene to attaine to the consecrated things Some similitude properly or improperly. Add hereto the invocation of the holy and divine names with the signing of the holy Seales and the like, which tend unto Sanctification and Satisfaction to God: As are the holy waters, Sprinklings about, the Anoyntings of the holy oyle, Sweete Suffumigations, these added to a religious life. Know this also that in every consecration the blessings and consecrations of water, oyle, fier, and fumigations, with the wax or Lamps, those blessed lights goe before. For without light no Sacrament is rightly performed. This also is to be knowne and firmly to be observed that if a thing be consecrate improphane things into which some pollution may happen, then the exorcisme and satisfaction of these things ought to goe before the consecration: which things as they are effected by virgins are more apt to receive the influence of divine virtues. It is also to be observed that in the end of every consecration after the prayer duely pronounced, the consecrator himselfe ought by words to the presentence to blesse by drawing in his breath the thing to be consecrated in the divine virtue and power And he must remember his owne virtue and authority So may it be done more rightly and with a firme minde. Now therfore I will place and give thee some example of these things by which the way shall easily lay open unto thee to the considering the whole matter. So in the consecration of water are remembered how God placed the firmament in the middest of the waters How hee in the terrestiall parradice placed a fountaine of waters from whence by the foure holy rivers the universall orbe of the world is watered. Also how he made the waters of his Justice an instrument to destroy the Giants by the generall flood upon all the Earth And in the destruction of Pharaohs host in the redd Sea Also how he brought forth his owne people with dry feete throughe the middest of the Sea and throughe the middest of Jordane And how miraculously he brought forth water out of the rock in the wilderness And brought forth a fountaine of living water out of the Tooth of the Jawbone of an asse at the prayer of Sampson Also how he placed the waters Instruments of his mercy and salvation in the dooing away of original sinne. Also how Christ was Baptised in Jordane who by this clensed and sanctified the waters, Moreover the divine names that are conformable to this are to be caled on. As for example-

ample That God is a living fountaine He is the water of life The flood of mercy and the like. So in the consecration of fire we remember how God created the fier an instrument of his Justice for punishment revenge and satisfaction of Sinnes. Also how he shall come to judge the world by fier Also how God appeared to Moses in a bush of fier burning Also how he went before the Children of Israell in a piller of fier And how nothing might be offered Sacrifised or Sanctified according to the Law without fier Also how he appointed the fier that should not goe out to be kept in the tabernacle of the covenant: And the same being put out he kindled wonderfull againe And from an other place hath conferred to day hidd not put out under the waters. And the like of this sort Therfore the names of God which are conformable unto this must be caled on As were rede in the Law and the Prophetts for God is a Consuming fier And if there be any names among the devine names which sounded fier Or names like it As the Glory of God The like of God. The brightnes of God &c. So in the consecration of Oyle and fumigations we remember holie things pertaining to this which we read ent of Exodus Of the oyle of anoynting And the holy names of God conformable to these Such is the name Christ which signifieth anoynted And if there be any the like in holy misteries Such as that of the Apocalips or revelation concerning the two Olive trees distilling holy oyle into the lamps burning before the face of God and the like. But the blessing of light and wax and the lamps is taken from fier And from that alter which mingleth the fruit of the flame together And the like As that of the Seven candlesticks and Lamps burning before the face of God. These are the consecrations which are nessesary first of all in all Sanctimonie and ought to goe before without which nothing can be duely performed.

I will shew thee the consecrations of places Instruments and the like. Therfore thou shalt take out that Prayer of Salomon in the dedication of the Temple as thou art about to consecrate any place or circle Furthermore thou shalt blesse the place with blessed water and fumigation remembering in blessing the misteries what they are. The sanctification of the throne of God. The mountaine of Sinay The Arke of the Covenant the—

The Holy of Holies the Temple of Jerusalem Also the sanctifing of the Hill Golgotha by Christ Crucifing The Sanctifying of the Sepulture of Christ Also the mountaine of Tabor by the transfiguration and ascension of Christ and the like. Call vppon divine names agreeable to these places. As the place of God The throne of God The seate of God. Gods tabernacle Gods Altar Gods habitation and the like names of God which are meete to be written in the Circle or Consecrated place.

Then Consecrating Instruments whatsoeuer things serving to this. are Thou mayest goe on the same way Sprinkling them with holy water And perfuming them with hallowed fumigations according with holy Oyle By assigning some holy Seale by blessing with prayer By remembring holy things out of the Scriptures and religion and divine names which seeme conformable to the thing considered As for Example In Consecrating the Sword, we remember that of the Gospell He which hath two coates &c. And that of the Machabees in the second booke How ther was wonderfully and divinely sent a Sword to Judas Machabeus And if ther be any the like in the prophets: As that Take to you the two edged swords.

After the same manner thou shalt consecrat the experrement and booke And whatsoeuer the like is in holy Scripture Pictures and the Like by Sprinkling perfuming anoynting, Sealing and blessing the commemoratione, by remembring Sanctifications from the misteries. As the Sanctification of the Tables of the Jewe Commaundements which were deliuered to Moses from God in the Mountaine of Sinay Also the Sanctification of the new and ould Testament The Sanctification of the Law of the Prophets and Scriptures which were published by the Holy Ghost Moreover we must remember the holy names of God conformable to those As Gods Testament, Gods Booke, the booke of Life The booke of the knowledg of God. of the wisdome of God and the Life. After the same manner the consecration of the person is performed.

Ther is agre another rite of consecration of greate wonder and much efficacie And this is from the kinds of Superstitions whereas to wit the rite of consecration or conferring together some Sacrament is transferred to that thing which we would consecrate.

Ther is to be knowne that avow, oblation and Sacrifice have the force of consecration as well reall as personall And they are as certaine covenants and agreements betweene those names for whome they are made, And as who make them, Sticking strongly for our desire and wished effect. As for example, when our things, As fumigations, anoyntings, rings, images, looking Glasses, and those things which lesse partake of the matter, as powers Seales, Pantacles, inchauntments, prayers, pictures, Scriptures, we vow offer and Sacrifice them to certaine names As more at Large you may see in the Second booke of Hidden Philosophy.

Now I meddle with those Magitians who vse very much the ministerie of the Diuills a certaine rite of caling Spirits by a booke consecrated before which is rightly caled the booke of Spirits: Of that now there are a few things to be spoken. This booke is consecrated, being the booke of the evill Spiritts after its name and manner rightly composed. To which booke the Spirits within written have vowed obedience at hand by their holy Oath Therfore this booke is made of most pure paper, which not as yet is put to any vse, Many call it virgin paper, And the booke is written within after this manner, The image of the Spirit is placed on the left hand, but on the right hand is his character with his oath written above containing the name of the Spirit and his dignity and place with his office and power But many have composed this booke otherwise or they have omitted the characters or image, Notwithstanding it is more powerfull to neglect none of those things that are deliuered. Furthermore the circumstances of places. times, howres are to be observed according as to those Starres to which these Spirits are under might seeme to agree in their seating rite and order, The booke which this is written well bound let be adorned and conserued distributiuely with his registers and Seales least any time it should come in perrill of working to be opened without purpose in any place after the consecration. Furthermore it shalbe kept as reuerently as it may. For the reuerence of the minde would loose his vertue by polution and profanation.

The booke composed according to the manner now deliuered thou mayest goe on to consecrate it two manner of waies, The one is that all and singular the Spiritts which are written in the booke be called into the Circle according to the

to the right and maniere which we haue taught aboue, And lett the booke to be consecrated be placed without the circle in a Triangle. And first lett all the Oathes written in the litle booke be read in the presence of the Spirits: Then lett the booke to be consecrated be laide without the circle in the Triangle, the same writt downe and all and singular the Spirits wilbe gathered together where their images and characters are pictured to sett their hands and to confirme and consecrat it with a speciall and common Oath which being done let the booke be receiued and kept shutt as is saide aboue and lett the Spirits be licenced according to the due rite.

[illegible] of consecrating the booke of the Spirits and it is of much force vnto every effect: vnles it be in the opening of this booke the Spirits doe not alwais come in sight. And this way is such as followeth.

Make a booke of the Spirits as aboue is described but at the end of the booke lett the invocations or prayers and bonds and most strong Coniurations be written wherwith every Spirit whatsoeuer may be bound. Then lett this booke be brought together in 2. tables or plates of mettall wherin lett there be written in the inside the holy pentacles of Gods maiesty which we haue described aboue out of the Reuelation. Of which lett the first be put in the beginning of the booke. The second at the end of it. After this maniere the booke being perfected in a cleare and faire time before midnight lett the litle booke be caried vnto the circle where waies doe meete according to the art we haue all redy taught: And there first open the booke and consecrate it according to the rite and maniere we haue alredy spoken conserning consecration which being done let every of the Spirits be called which are written in the booke after his maniere and placing by coniuring them thrice by the bonds described in the booke that they may come vnto that place within three dayes space to performe their obedience and to confirme it in the said consecrated booke. Then that litle booke being roled vp in white and cleane linnen burie it in the middest of the circle and there shutt it vp fast. And then destroying the circle because the Spirits shalbe licensed doe then depart before the Sonne rising. But on the third day about midnight retourne and reforme or make new the circle. And with bended knees make thy prayer and giue thanks to God

And

And precios fumigation being made open the hole and take forth the booke and keepe it not opening it. Then the Spirits being licensed after their maniere and the circle destroyed depart before the Sunne rising. And this is the last rite of consecrating. It is profitable for all writings and Experiments which are directed to the Spiritts, by placing this booke betweene two holy plates of mettall of the Pentacles as aboue is alreadi shewed./

[illegible] by the consecrated booke let him doe it in a cleare time and faire seie litle troubling the Spirits And lett him place himselfe towards the region of the Spirit. Then let it be opened vnder a right vaginster. And let the Spirit be called on by his oath. The same written downe and confirmed, And by the name of the character and Image, for that which thou desiest, and if neede be, Coniure him by the bonds which are placed at the end of the booke: And obtaining thy desired effect Thou shalt licene the Spirit to depart./

[illegible] Good Spirits are called vppon by as diuers waies, and diuers wayes they meete with vs. For the wachefull they Speake openly or offer themselues to our sight Or they informe vs in dreames and sleepes of our desired things by an oracle. whosoeuer therfore would call vppon a good Spirit that he might haue sight and conferrance with him must obserue two thing especially. Of the which the one is about the disposition of the caller. The other conserning those things which are put to the prayer outwardly for the conformity of calling the Spirit. Therfore it behoueth the caller himselfe now to be religiously disposed throughout many dayes vnto such a misterr. First he ought to be contrite and confessed inwardly and outwardly and rightly to satisfy God, euery day washing himselfe in holy water. Furthermore that the caller doth keepe himselfe through out these whole dayes, Chast, abstinent, with a mind altogether vntroubled and that he seperat him selfe himselfe from all externall and secular busines whatsoeuer as much as he came. Also he must obserue fastings these dayes according as it shall seeme to him to be able to performe. And dayly also lett him make his prayer from the East Sonne, euen to the west to God and the Angells

Angells to be called on, in the place of his invocation being clothed with a holy and linnen vestment. Seuen times lett him doe it without interrugtion or being lett in his busines. But the number of the dayes of preparation is comonly a whole Moneth of the Moone: But another number obserued with the Cabalists is fourty dayes./

which concerne this rite of Calling: The first is that a cleane place be chosen, Chast, fast shutt quiet, and remote from all noise, Subiect to no other sights. There first he must exorcise and consecrate, And in this place lett there be sett a table or alter conered with white linnen cleane, placed towards the East, And opponit from either part. Lett there be two consecrated waxen Candles sett burning whose flame in all these dayes must not be wanting. In the midle of the Alter lett the plates of mettall or holy paper be placed as is aboue said conered with fine linnen which vnto the end of those dayes is not to be vnconered Also thou shalt haue the pretious fumigation provided and redy prepared, And the pure oyle of anoynting, both being consecrated lay them vpp. Also the Sensar being placed at the head of the Alter which being kindled and the fier blessed thou shalt perfume euery day as often as thou prayest. Thou shalt also haue a long Garment of white linnen shut before and behind which may coner the whole body and feete which thou shalt bind with the like Girdle. Thou shalt also haue a head peece like a mitre made of fine linnen In which former part lett the plate of mettall be fastned being Gold or Gilded with the inscription of the name Tetragrammaton all which things after their manner we blessed and consecrated. But goe not into the holy place vnless first thou art washed and clothed with holy vestments And thou must goe in barefooted. when thou art entered in Sprinkle it with holy water, then thou shalt perfume vppon the Alter, Afterward with bended knees thou shalt worshipp before thee Alter as we haue said. But at the end of these dayes Thou shalt fast more strictly the last day and thou shalt be fasting the day following, At the Somerising thou may

est enter-

enter into the holy place after the rite already spoken of. First sprinkle thy selfe, then perfuming, thou shalt signe thy selfe in the forehead with holy oyle, and anoynt thy eyes, doing all these consecrated things with some prayer. Then thou shalt vncouer the holy plate and with bended knees worship before the Alter as aboue: And make an Angellike Invocation, they will appeare to thee whom thou desirest whom being receiued thou shalt licence with a benigne and chast conferrance./

for the caling of Some Spirit after this manner either in mettall like in fashion or in new wax with shapes and colours conformable mixed: Or lett it be made in faire paper with agreeable Colours: But lett the outward figure of it be foure Square, Circular, or Triangular, or of the like sort according to the of the number In which lett the diuine names as well generall as Speciall be written But in the Center of the place an exagone or Starred like Six blazers thus ✡ shalbe discribed In the midle of which shalbe written the name and Character of the Starr or Spirit his gouernour to whome the good Spirit to be caled is subiect About this Starrlike figure shalbe placed somany pentagons or fiue streamed Starres as the Spirits be whome we call together. And if we haue caled vppon one alone notwithstanding lett there be fowr pentagons depictured In which lett the name of the Spirit or Spirits with his or their characters be written But this table ought to be made the moone increasing in those dayes and howers which then agree to the Spirit. And if we take a fortunate starre with this it wilbe the better. which Table made after this manner lett it be consecrated according to the rule aboue deliuered. And this is the table after his manner generall for the calling of all whatsoeuer good Spirits. yett we may make Speciall tables agreeable to euery Spirit that manner which we haue said concerning the holy Pentacles. and more easiet for this thing to wit

Lett a man who is about to receiue some Oracle from the good Spirits bee

Chast-

Chast, cleane, and Confessed. then having a cleane and neate place cover-
red allover with white linnen, On the lords day In a new moone Let him
enter into that place clothed with white and Cleane vestments and let
him exorcise the place and blesse it and make a circle in it with a blessed
cole And lett him wright in the outmost Circle The names of the Angells
but in the inward let him wright the high names of God And let him
put within the circle at the foure corners of the world Censors for the
fumigations. Then let him enter the place fasting and washed and let
him begin to pray towards the East This whole Psalme. Blessed are
the immaculate or pure in the way &c. perfuming and in the
end praying to the Angells by the saide divine names That they may
be worthy to enlighten and reveale that which thou desirest And
doe this for six dayes continually being washed and fasting every
day. And on the Seventh day which is the Sabaoth likewise be wash-
ed and fasting and then enter the circle and perfume and anoynt
thy selfe with holy oyle of anoynting, anoynting thy forehead and
both thy eyes and in the palmes of thy hands and vppon the feete Then
with bended knees Say the psalme aforesaid with the divine And
Angells call names The which being said arise And beginn from the
East to the west within the said Circle to walke it round about
untill thou art giddy in the braine and fall downe in the Circle where
rest And presently he will be taken vp in an extassie And he will
appeare vnto him who will informe him of all things. Also it
is to be knowne that in the Circle there ought to be foure Holy
Candles burning at the foure parts of the world. which never
through the whole weeke must want light. Also the fast must be
Such that he abstaine from all thing having a sensible life And
those things which come from them And let him drinke pure
flowing water only Neither let him take meate vntill the Sonn
setteth. Let his washing be such that early in the morning be-
fore the Sonn rising he wash himselfe being naked allover in a
flowing-

flowing water or river. let the fumigation and oyle of anoynting be as we read 88
in Exodus and in other places of Scripture. He must haue on his forehead a Gol-
den plate with this name Tetragrammaton written theron as is aboue said Al-
wais as often as he entereth in to the Circle.

which are taken from every Spirit by a dreame they also
conduct naturall things to vs and their commixions: As are fumigations and
anoyntings and meates or drinkes which thou must take out of the first booke of
the hidden Philosophie. But that he may thou mayest be allwais willing and redy to receiue
an Oracle of Dreames, let him make a Ring of the Sunne or Saturne vnt his fashion. and
And lett him also make an Image of excellent efficacie vnto his effect which ring
and image being laid vnder his head while hee sleepeth It will warrant true
dreames virtually concerning whatsoever things the mind had before delibe-
rated. The tables of numbers likewise confert to the Oracle being rightly formed vn-
der their constellations And these things thou mayest know out of the second book
of the hidden philosophy. Also the holy tables and papers add to the oracle be-
ing made and consecrated especially to this effect. Such is the table of Amadel
of Salomon and the table of the revolution or turning back of the name Tetra-
grammaton and those of the like sort, of divers figures numbers pictures wch
are written to these with the inscriptions of the holy names of God and Angells whose
composition is taken from diuers places of holy Scripture. from the Psalmes and
versicles and other places of foretelling Revelation and Prophesie. Holy prayers and
imprecations as well to God as to the holy Angels and nobles doe conduct the matter
to the same effect: of which prayers the imprecations are composed as aboue is shewn
according to the some religious likenes of miracles, Graces, and the like which we in-
tende to doe making mention of them as out of the old Testament concerning
Jacobs. Josephs. Pharaohs. Daniels. and Nabucadnezars dreames. Also out
of the New testament concerning Josephs dreame and the dreame of the three
Magitians of John the Euangelist sleeping vppon the lords breast. and what-
soever the like is found in religion, miracles and revelations. As the revelations
of the crosse to Helene, the revelation of Constantine and Charles the great. the
revelation of Bridgett, Cyrill. Methodius. Mechtildis. Joachim. Mer-
lin. and the like being compounded according to the which deprecations if that
one went to sleepe with firme intencion having these things in readines vn-
doubtedly

vndoubtedly they are wont to bring to passe a powerfull effect. But he knoweth how to conioyne those thing which we now have spoken of he will receive most true Oracles of Dreames. But let him doe this observing those things are spoken for this purpose in the booke of our secret or hidden Philosophie. Therefore is he willing to receive an Oracle, let him abstaine from eating any supper or drinking drinke, otherwise being well disposed his Braines being free from troubling vapours. Also let him have a cleane and neate chamber exorcised and hallowed if he will. Then lett him begin to perfume it with conenient perfumegation. And let him anoynt with ornement And the Ring being put on his finger taking with him some Image or holy table. or holy paper lett him put it under his head. Then after he hath prayed lett him enter into his bedd and thinking vppon the thing that he desireth to know. So let him sleepe. for so vndoubtedly he shall receive most true Oracles by dreames. Let it be done when the Moone runneth by that signe which was in the ninth house of nativity. Also when shee runneth through the Signe of the 9th house of the revolution of nativity. And when she is in the ninth Signe from the 9th signe of perfection. And this is the manner by which we may observe whatsoever Sciences and arts Suddainly and Completely with the true enlightning of our understanding although the inferior familiar Spirits whatsoever helpe us to this effect. yea oftentimes the evill Spirits informing us and our sences inwardly and outwardly.

[illegible] call some evill Spirit into the circle. First it behoveth to consider and know his nature to which of the Planets he soundeth like and what offices are distributed to him from that Planet. These things being knowne Let him Looke out a place fitt for invocation according to the nature of the Planet and qualitie of the offices of the said Spirit. That if their Power be over Seaes. fountains and rivers Then lett a place be chosen on the Seashore and so of the rest. Then let him seeke out and finde a fitt time aswell for the quallity of the ayre. that it be faire. cleare. quiett. and fitt for the Spirits to take to them bodies: as for the quallity and nature of the Planett and Spirit. that he be fortunat or infortunate on his day or time wherin he governeth. Sometimes in the night Sometimes in the day as the Starrs or Spirits require. These things considdered let a circle be made in the chosen place aswell for the defence of the caller as for the—

the confirming of the Spirit. And in this circle the generall divine names of God are to be written and those which stand for our defence. And with them the divine 89
names also which governe that Planet and office of that Spirit. Also there shall be written within the circle the names of the good Spirits which rule over and can conteraine that Spirit whom we intend to call. And if wee would more amply fortify our circle. lutt vs ad Characters and Pentacles agreeable to the worke. And then if we will wee may make a figure cornered within or without the circle having written therin the numbers convenient as they agree among themselues to our worke. which truly are to be knowne for the numbers and figures sake of which in our Second booke of the hidden Philosophy we have sufficiently declared. Afterward Let him provide, lights, fumigations, ornments medicines for the Eyes. made according to the nature of the Planet and Spirit. which things partly agree to the Spirit because of the naturall and heavenly vertue, partly also they are sett abroad to the Spirits view for religions sakes or a Superstitions. Then lett him provide the holy and consecrated things as well for the deffence of the caller and his fellowes, as also being nessessary for the binding of the Spirits and constriction: Such are the holy papers, plates, pictures, pentacles, Swords, Scepters, vestments, of matter and colour agreeable and the like. Then all these things prepared the maister standing within the Circle with his fellowes. First lett him consecrate the circle and all things which he vseth which being done with gesture and countenance convenient let him begin to pray with a lowde voice after this manner. First Lett him make his prayer to God. Then lett him pray to the good Spirits And if he would rehearse prayers or Psalmes or Ghostspells for his defence they ought to goe before. Then his prayers being ended call vppon the Spirit whom he desireth from all parts of the world with a meeke and faire inchauntment with the commemoration of his authority and virtue. And then lett him rest a little while looking round about to see if any Spirit appeare. And if the Spirit tarry, Let him reiterate his invocation as is above said - nt three times. And if he be Stubborne that he will not appeare, Let him begin to coniure him with a divine power So that the coniuration be agreeable to the nature and and office of that Spirit, Saying it three times over making it stronger and stronger by rebukes, reproches, curses, and punishments, And by suspending him from his office and power, and such like but after every time—

time of coniuring let him rest awhile. And if any Spirit appeare let him ar-
him selfe calling the Spirit and receiuing him gently. First let him inquire
his name, demanding whether he be called by any other name. Then let
him proceede farther to aske of him what he would. And if in any thing he
be stubborne or lye bind him by coniurations conuenient. And if thou
doubtest him that he is in a lye, Then make the figure of a Triangle with
out the circle with the holy Sword or the figure of Pentagone and compell
the Spirit to enter therin. And if thou shalt take any promise which thou
wouldest fortifie with an oath. The holy Sword being Streched out of the
circle let the Spirit sware putting his hand vppon the Sword. Then obteining
by request what thou desierest of the Spirit thou shalt licence him with
milde words by commanding him that he hurt nobody. And if he will
not depart, compell him by stronger coniurations, And if neede be by ex-
orcismes driving him out and making contrary fumigations. And when
he is gonne goe not out of the circle but stay awhile making thy prayers
and thanksgiuings to God and the good Angels for their defence and con-
seruation: Then euery thing in perticular being done in order thou may-
est depart. But if thou art frustrated of thy hope and no Spirits ap-
peare dispaire not for this thing: but leaving the circle thou maiest re-
torne by other course doeing as at first. And if thou iudgest thy selfe
to erre in any thing, then thou mayest by adding or diminishing cor-
rect thine error. For often times the constancie of reiteration doth in-
crease authority and vertue and brings terror to the Spirits, and maketh
them humble vnto obedience. And therfore some are wonte to make
a doore in the circle whereby they may goe in and out, which they shut
and open at their pleasure, And fortifie with holy names and pentacles
Also this is to be knowne when no Spirits appeare, and when the maister
being reiected shall deliberat to giue ouer, because he cannot depart with-
out the licence of the Spirit, for many neglecting this are in perill
vnlesse they are fortified with some higher deffence for very often the
Spirits come although they appeare not by reason of the terror in
the caller or in things which he vseth or in the worke it selfe. But
such a licence is not giuen simply but by reason of dispensation
suspending

suspending them vntill they are redy to obay in those things. But
out circle they are caled into sight by that way which is deliuered 90
in the consecration of the booke.

When we intend to follow and practise some effect by the euill Spirits
where there is no neede of their appearance then that fabrication being
being made which existeth to vs at the instrument or subiect of en expe-
riment. As is an image, or a ring, or a writting, or some Character, or can-
dell, or Sacrifice, or any the like Then lett him write the name of that Spi-
rit with his character according as the experiment shall requier, Or by wri-
ting with some blood, or otherwise with a conformable fumigation for the Spi-
rit: Also often times making our prayers vnto God and the good Angells
we doe call that euill Spirit by coniuring him with the diuine power.
There is an other kind of Spirites as we haue said in the third booke of the hidden
Philosophie not so hurtfull. Neighbout to men. So that they are affected with the
same passion of men And reioyce in humane conuersation, and dwell willingly
with them. But others inhabit groues and woods: Other are ioyfull with the
company of diuers liuing creatures at home and abroade: Others dwell about foun-
taines and greene meddowes: Therfore whosoeuer would call these Spirits it is
necessary to be done in the place where they tarry, with odoriferous perfumes
with sweete sounds, with the instruments of musike made especially for this
purpose Adding Songs and Inchauntments and pleasing verses with pro-
mises and promisses. The obstinate are compelled to this by threetnings and
Comminations by blesphemies, mocks, reproches, and cheifly by threetning to
torne them out of these places where they are conuersant. Afterward if
neede be thou mayest exorcise. For the cheifest thing that it behouet to ob
serue in the inuocation of these Spirits, Is to haue a constant minde and bold-
nes without any feare. Lastly when thou art about to call these Spirits thou
oughtest to prepare a table in the place of inuocation, conered with cleane
linnen, on which thou shalt put new loues of bread, And aquauite or milke
in new earthen vessells, and new knives: And make a fiat in which thou
shalt perfume, But goe and call at the head of the Table, and let there be seates
round about for the Spirits as shall please thee. And those Spirits thou
shalt inuite by calling vnto the drink and meate. And if per chaunce
thou

thou feaverst some ill Spirit, wright about the Circle and left part of the ta-
ble within the Circle wherin thou shalt sitt calling. Lett the rest be with-
out the Circle.

In the third booke of our hidden Philosophy we have taught how and by
what meanes the Soule is ioyned to the body, and what happens to the Soule
after death: Know therfore that beyond these things which are spoken. These
Soules love their forsaken bodies after death, even as some kindred allying the
Even as they are the Soules of hurtfull men which violently have forsaken
their bodies: and Soules wanting their due buriall which as yet wander in
the troubled and moyst Spirit about their carcasses. Now these Soules
the meanes being knowne by which sometimes they were ioyned to their
bodyes, the meanes being knowne they are easily allured by the like va-
pors, liquors, and Sanors. From hence it is that the Soules of the dead
are not called forth, without blond. Or the putting to of some part of
the forsaken body: wee perfume with fresh blond in the calling forth
of Shaddowes, with the bones of the dead, and flesh, with Eggs, Milke
hony, Oyle and the like which attribute a fitt meanes for the Soules to
assume their bodyes. we must know that if we would call forth the
soules of the dead it ought to be done in those places in which such Soules
especially are knowne to be conversant: Or for some kindred sake allu-
ring them into the forsaken body: Or for some affections sake in life-
time, Sometime impressed, drawing the said Soule unto certain places
or things or persons: Or for the hellish natures sake of some place fitt
for the purging or punishing of Soules: which places are cheiflye
knowne by experience of visions, nightly invasions, and the like pro-
digies and Sights. Therfore the most aptest places for these things
are Churchyards and these places are better then those where in
the execution of Criminall iudgment is made. And these are better
then those wherin there is a publick slaughter of men in late yeares. And
better is that place then these wher some carcasses not as yet satisfied
for sinns, neither duely buried is violently cast under ground in latter
yeares. For the satisfaction it selfe of the places of holy rite also
is duely added to the buriall of the bodyes oftentimes it forbiddeth
the -

the soles themselves to come there and repelleth them to the places of tor-
ment. And from hence it is that the Soules of the dead are not called forth
easily. unles it be the soules of them whome we know to be evill and
have perrished by som violent death whose bodyes want due buriall.
Although unto such places as we have spoken of it would be less safguard or
profitt to goe to, it suffiseth us to take some principall part of the forsaken
body for whatsoever other place to be chosen and with it to perfume and
perfume the rest of the rites. It is also to be knowne that because cer-
taine lights of the Soule are Spirituall; therfore the Artificiall lights
if cheifly they are made of certaine things agreeable composed according
to a certaine rule with inscriptions of names and signes agreeable, it
doth much helpe for the calling forth of the Soules. Furthermore these things
which are spoken doe not allwais suffice for the calling forth of the Soules
by reason of the naturall portion of the minde and reason: which is a-
bone heaven and the fates. and knowne to the only region. Therfore it
behoveth us to allure the said Soules by beyond naturall and celestiall
vertues duely administred as by those things which move the har-
mony it selfe of the soule as well imaginative as reasonable and intel-
lectuall: as are voyces, songs, Sounds, Inchantments, and those things
which are of religion. as prayers, coniurations, exorcismes, and the
rest of the holy things which commodiously may be added to these./

O lord God Holy father and lord God Almighty
which hast created all things of nothing And hadest them in mind before
they were made, which art from everlasting to everlasting under whose
power Heaven and Earth Hell the Sea and all that in them is be subiect
and feel all reuerence and obedience vouchsafe to heare me thy vnworthy ser-
uant And conferme O Lord my God that thou hast wrought in mee. hold
forth thy right hand over me. helpe me for Iesus Christ his sake And send
me grace and power to see the Spirit In this Cristall stone visible to
my sight Let there be so much light only and only so sufficient light O lord ch-
which saidest let there be light and it was made. That I may perfectly
see and behold the said Spirit aforesaid And that he may be made obedient
vnto me by thy mighty power That he may shew me the truth of all such
questions as I shall demand of him without all leasing falshoode or de-
ceite To the vttermost of his office and power. Graunt this O Heauenly
Father for Iesus Christ his sake thy deere Sonne.

I a Christean man doe warne thee Spirit
which art called By the Father By the Sonne and the holy Ghost
And by all the Angell Archangells Thrones Dominations Potentats
and Powers And by all the celestiall company Patriarks Prophets Apostles-
Martirs Innocents virgins and confessors And by the virginity of the blessed
virgin Mary And his electe Child Iesus Christ. By the foure Euangelists
Mathew Marke Luke and John. By the three Kings of Collen By the
head of S^t John Baptist. By the death and passion of our Lord and Sauio-
our Iesus Christ By the power that he hath giuen to all Christean men
and women And to me christened And by all the venerable names
of almighty God. And these his most excellent names Tetragrammaton
Iesus Agyos Panton Sabaoth Father Emanu-
el Adonay I warne thee Spirit By all holy Churches of
Christs beleefe And by the misteries of all misteries The Bo[dy] and blood of
our

our lord and Saviour Jesus Christ that thou come hastily and presently into this faire Cristall Stone visible to my sight In most delectable manner and faire forme of a child of twelue yeares of age without any hurt doeing to me or any other creature Not auoyding my sight vntill thou hast certified me of all such questions as I shall aske or demand of thee faithfully iustly and truly without any leasing falshoode deceipt or delay As thou shalt answer it at the dreadfull day of doome. On paine of thy dampnation Come hastily and presently as aforesaid not departing my sight till I licence thee. Come Come hastily and tarry not In the name of the father and of the Sonne and of the Holy Ghost Come.

I licence thee to depart to the place which God hath appoynted thee to rest in being alwaies prest and redy to come when I call thee. Goe in peace and the peace of God be betweene thee and me and all other creatures now and enermore finis.

Leo

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by the Father and the Sonne and the holy Ghost The which is the beginning and the ending The first and the last and by the latter day of Iudgment That thou doe appeare in this Cristall Stone or any other instrument At my pleasure to me and to my fellow Gentelly and bewtifully in faire forme of a boy of twelue yeares of age without hurt or dammage of any of our Bodyes or Soules And certainly to informe and shew vs without any guile or craft All that wee doe desire or demand of thee to know By the virtue of him which shall come to iudg the quick and the dead and the world by fier.

by the Sacrament of the Alter and by the substance therof by the wisdome of Christ by the Sea and by his virtus by the Earth and by all things that are aboue the Earth and by their virtues By the Sonne and the Moone by Saturne Jupiter Mars venus and Mercury and by their virtues And by the Apostles. Martirs. Confessors. And the virgins and widdowes and the Chast And by all Saints of men and women and

And Innocents And by their vertues. By all the Angells and Archangells Thrones Dominations. Principats. Potestats. virtuts. Cherubins and Seraphins. And by their virtues And by the holy names of God Tetragrammaton Eſſion Agla And by all the other holy names of God and by their virtues. By the Circonfession. Passion and Resurrection of our lord Jesus Christ. By the heauines of our lady the virgin And by the Joy which she had when she saw his Sonne rise from death to life that thou doe appeare in this Cristall Stone Or any other instrument At my pleasure to me and to my fellow Gentelly and Bewtifully and publike in faire forme of a Child of twelue yeares of age without hurt or dammage of any of our bodies or soules And truly to informe and shew vnto me and to my fellow without fraud or guile all things according to thine Oath and promise to me, that power shall demand or desire of thee without any hinderance or tarrying And vnl conivration be read of me three times vpon paine of eternall condemnation to the last day of Iudgment Amen.

bind him with some strong bonde fit for the purpose

I charge thee by the Father to Reuelle true visions in this Cristall Stone If there be any Treasure hidden in such a place And wherin it lieth And how many feete from this peece of earth East west. North. Or South

Licence him to depart.

The manner to [illegible] Spirit to [illegible]

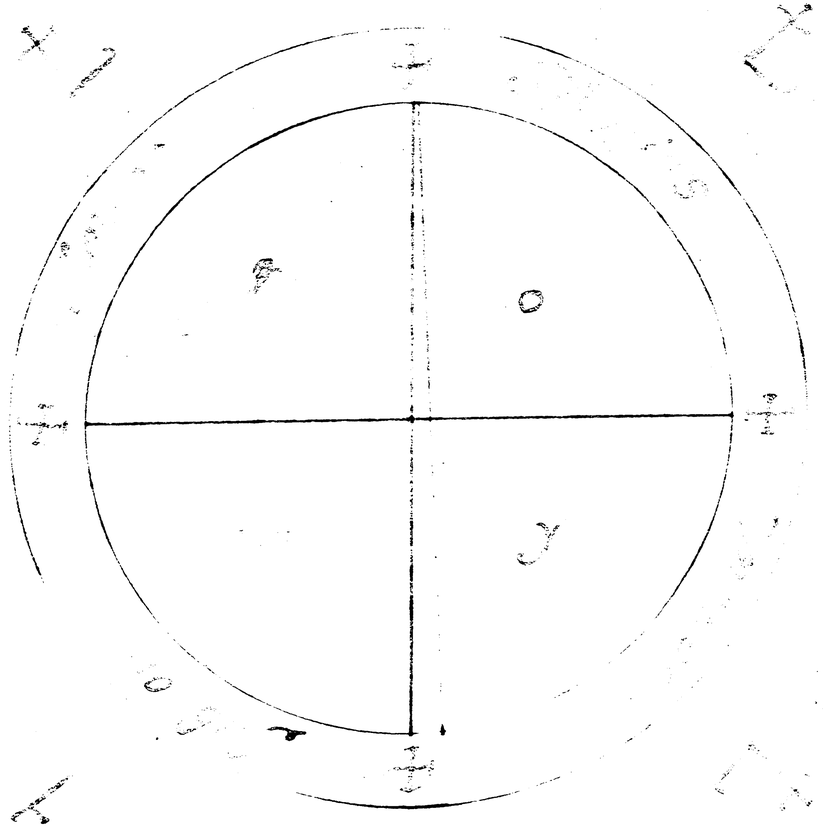
[illegible] and wrap him in virgin Parchment and
wright on the backside of the Parchment Osimmilis Orebon ✝
Malcalice ✝ Asbariel ✝ Baylon ✝ Affriel ✝ Cosciel ✝ Jaketh
✝ Baziel ✝ And upon the side that the Stone is wrapped in wright
✝ Cerberus ✝ Clumfogro ✝ Frodissma ✝ Hundalgunda ✝
Memibolo ✝ Jamandundiceth ✝ Lundrmqmsa ✝ Then say pre-
sently wrapping the Stone within the Parchment as followeth.
I conjure you bind by the name of the most highest God ✝ Tetra-
grammaton ✝ And by all the names of God And by all the Signes
and characters which are placed in the firmament. And by all holy
Suffrages both in Heaven and in Earth That you send into this Stone one
Spirit in faire forme and shape of a man or woman expert in know-
ledg of Secret thing which are present past and to come. which shall
shew all things which I shall desire or crave without lying deceipt trou-
ble or any other error And that I may have answere of him at all how-
ers and places according to my desire.

Then Goe into the field or Garden In some secret place and there
with a knife with a black haft draw the circle following and put
the Stone and Parchment in to the Ground a cubit from the circle
and a cubit deepe And say the coniuration aforesaid Then leaving the
Stone in the Earth depart for that night The next morning before
Sunne rising take up the Stone But looke not on it nor open the
Parchment But say this Coniuration following

O thou Spirit appearing in this Stone according to my desire And to fulfill
my will I Coniure thee bind thee and exorcise thee And also command thee by
the living God true holy Omnipotent and eternall God which is ✝ Alpha and
Omega ✝ the first and the last The beginning and ending of all things God of
Gods King of Kings and lord of lords Of whome and by whome all things are made
unto which all creatures obay Armies or Companies of Holy Angels doe feare
and

and tremble at him And unto him all reuerence is done and knees are bowed
In Heaven earth and in Hell below And by his virtue and Omnipotencie and
the fearfull and terrible day of doome And by all which may be spoken of God-
Or Earth Or men Or Angells Or minds can think And by all which God hath
done In Heaven and Earth And in all the Sea and bottomles places To the lawde
and praise and great Glory of his most holy name That thou mone not nor depart
from this Stone but to remaine still peasable and quietly I bind thee by thy head
and Prince Maros that thou shew and speake to me at all times and in all
places whatsoever and wheresoever when I will without lying falshode craft or
deceipt by him which shall come to iudg the quick and the ded and the world by fier
[illegible] and depart and keepe it Secret and unlooked on the space of
Twelve howers after Then lookee on it at thy pleasure.
Beware you worke not when the Moone is new Nor at the full.

[illegible]



How to make a Spirit [illegible]

[illegible] being clothed with all new fresh and cleane aray and Shaven And that day to fast with bread and water And being cleane confessed Say the seven Psalmes and the Lettanie for the space of two days with the prayer following.

Powerfull God or God my mercyfull and loving Father the giver of all graces the giver of all Sciences Graunt that I thy welbeloued servant Although unworthy may know thy grace and power good lord against all the deceipts and craftines of the Diuells And graunt me power good lord to constraine them by this art for thou art the true and liuely and eternall God which liuest and reignest ever one God throngh all worlds.

[illegible] and the sixt day have in a readynes five bright Swords And in some secret place make one circle with one Sword. And then write this name Sitrael. which done Standing in the circle thrust in the sword into y name Then with another Sword doe the like and write Malanthon then with another and write Thamaor. with another Falaur and with another Sitrami and doe as you did with the first All this done come thee to Sitrael and kneeling say this having the Cristall Stone in thine handes.

[illegible] written in this circles appointed to this worke I doe conjure you And I doe exercise you by the father by the Sonne And by the Holy Ghost By him which did cast you out of Paradise And by him which spake the word and it was done And by him which shall come to judg the quick and the dead and the world by fier That all you five infernall Maisters doe come unto me to accomplish and to fulfill all my desires and requests which I shall commaund you Also I conjure you you Diuells and commaund you I bind you and appoynt you By the lord Jesus Christ the Sonne of the most high God And by the blessed and Glorious virgin Mary And by all the Saints both of men and women of God And by all the Angells Archangells Patriarkes and Prophets Apostles Euangelists Martirs and Confessors virgins and widdowes and all the elect of God Also I conjure you and every one of you you Infernall kings By Heaven By the Starres By the Sonne and by the moone And by all the Planets By the Earth Fier Ayre and water and by the Terrestiall Paradice and by all things in them contayned And by you Hell And by all the Diuells in it And dwelling about it And by your vir-tues

virtues and power And by all whatsoever And with whatsoever it be which may constraine and bind you Therfore by all their forsaid vertues and powers I doe bind you and constraine you unto my will and power That you being thus bound may come unto me in greate humilitie And to appeare in your Circles before me visible in faire forme and shape of Manbind Kings and to obay unto me in all things whatsoever I shall desire And that you may not depart from me without my licence And If you doe against my precepts I will promise unto you that you shall decende into the profound deepenes of the Sea Except that you doe obay unto me In the name of the living Some of God which liueth and reigneth in the unity of the Holy Ghost by all worlds of worlde [illegible] five conjure. Then shalt thou see come out of the North part Five Kings with a Marvailous company which when they are come to the circle They will alight downe of their Horses And will kneele downe before thee saying Maister Commaund us what thou wilt and we will not of hond be obedient unto thee. unto whome thou shalt Say. See ye yee depart not from me without my licence And that which I will commaund you to doe lett it be done truly surely and faithfully and essentially And then they all will sweare unto thee to doe thy will And after they have sworne Say the coniuration Immediatly following.

[illegible] and every of you. Sitrael Malanthan Thamaor Falaur and Sitrami you infernall Kings to put into this Cristall Stone One Spirit learned and expert in all artes and Sciences by the vertue of this name of God ✠ Tetragrammaton ✠ And by the Crosse of our lord and Saviour Jesus Christ And by the blood of the Innocent lambe which redeemed all the worlde and by all their vertues and powers I charge you you noble Kings that the saide Spirit may teach shew and declare unto me And to my frend at all howers and minutes both night and day the truth of all things both bodily and Ghostly in this worlde whatsoever I shall requier or desire declaring also to me my very name And this I commaund in your part to doe and to obay thereunto as unto your owne lord and Maister.

Then one [illegible] whome they will commaund to enter into the Center of the circled or rownd Cristall. Then put the Cristall betweene the two Circles And thou shalt see the Cristall made black. Then

Then Commaund them to commaund the Spirit in the Cristall not to depart out of the Stone till thou giue him licence And to fulfill thy will for euer.

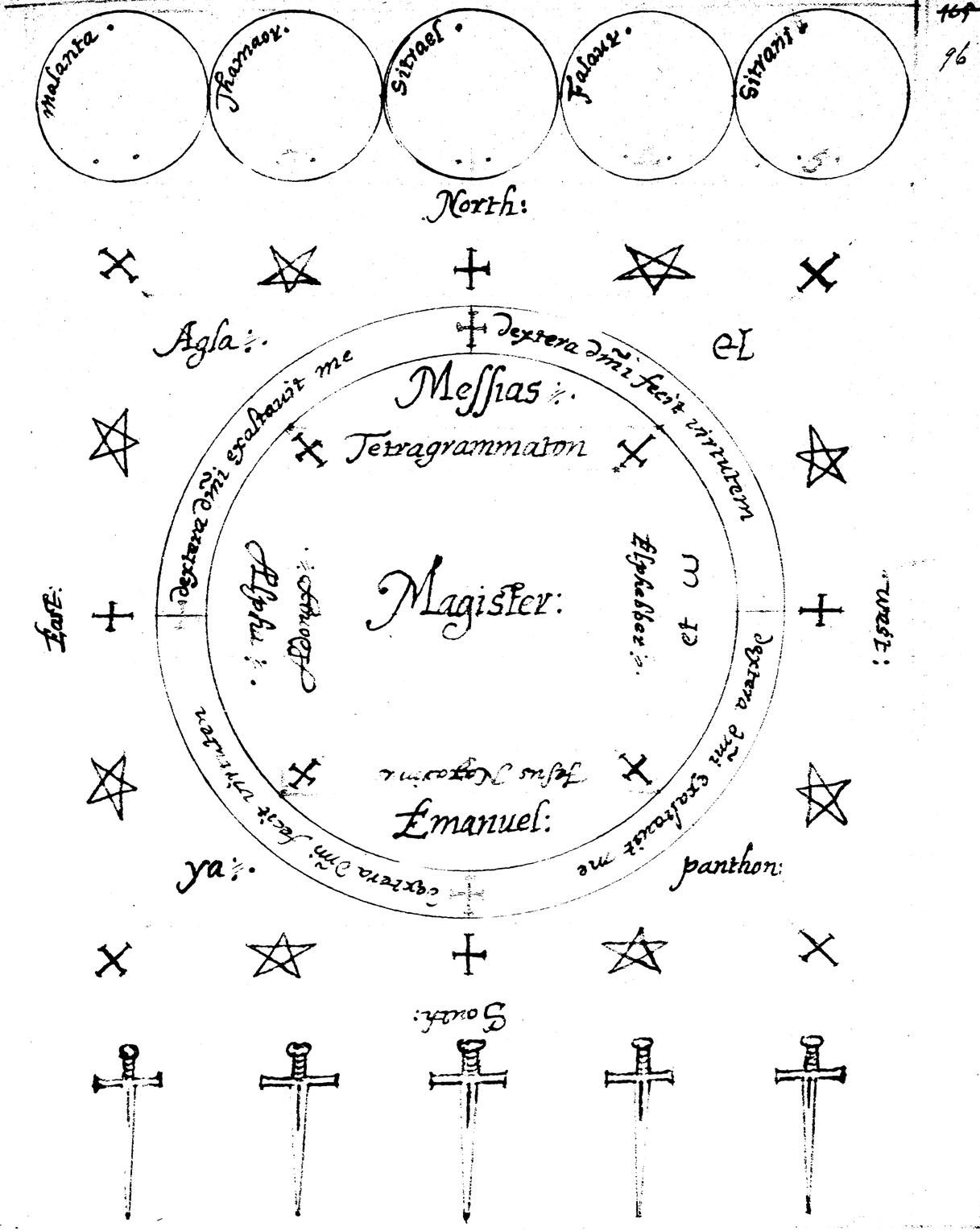
That done thou shalt see them goe vppon the Cristall both to answer your requests and to tarry your licence. That done the Spirits will craue licence. Then say

of Almighty God ✝ In the name of the Father ✝ And of the Sonne ✝ And of the Holy Ghost ✝ Amen

and Looke therin Asking what thou wilt and it will shew it vnto thee.

Let all ... be mine foote euery way and made as followeth ... be in Cancer. Scorpio. Pisces in the howre of the Moone or Jupiter.

If thou feare him bind him with some bonde in such sorte as is eleawhere expressed.



Such a one as is without crannies and filth the big=
ger the better:

Looke thou be not poluted with lechery or sinn the space
of seuen dayes before. The cleaner thou bee the better And the sooner thou shalt
haue thy purpose. Looke thou be cleane bathed and cleane shauen The nailes of
thy handes and feete pared And being cleane confessed Haue on cleane clothes
in which Sinn was neuer committed.

Lett thy virtue powre and mercy appeare with hast Es=
tablish all things by thy right hand. The God of Abraham The God of Isack The
God of Jacob The God of Ely The God of Tobi And thou God of all the Twelue
Tribes of Israell which diddest saue and deliuer the three Children out of the fi=
rie furnace. to wit. Sidrack Misack and Abednemo Margaret from wilde=
beasts Susanna from punnishment and the false accusation. O lord Jesus Christ
as thou deliueredst Daniell out of the dem of Lions Him that was sick of the
Palsy from his bedd or couch. The woman of Canan from her bloudy Issue And
as thou freedst the deseased rulers Sonne and healed and cured him of diuers and
sundery malladies And puttest the Diuell to flite And raisedst to life the Sonne
of the cheife ruler And the Sonne of the widdow woman And Lazarus that was
foure dayes dead And appearedst to Moses in the fire of the bush And ganest the
law in the mount Sinay And then betookest thy selfe into the Trinity. vouchsafe
I beseech the to send these Spirits Alkates. walkates. Muron. Matriton—
Busto and Vallo. That they may appeare to me in this Juell of Cristall That
they may be obedient vnto me and shew me the truth Of things past pre=
sent and to come And of what things soeuer I shall aske them they being bound
vnto me And may fulfill my will. In the name of the Father And of
the Sonne And of the Holy Ghost Amen.

which art the truth who wouldest be led by the false Jues
before Pilat And be accused by false witnesses O lord Jesus Christ the King
of Nazareth that wouldest be scorged by the Jues And be condemned by the Go=
uernour of Cesar the King And to be lead vppon the Mount of Caluery And in
the said place wouldest be lifted vp and Crucified vppon the Crosse O lord Jesus
Christ which art the King of Glory The Father The Sonne And the holy Ghost
which shalt come to iudg the quick and the dead and the world by fire. O

King

O King of Kings and lord of Lords which art the Saluation and Safegnard of the world The Sauiour of the world And the redeemer of the world I earnestly beseech thee That thou wouldest vouchsafe to giue me leaue to haue and to see And to binde all Spirits of the Aire Of the Earth And of Hell beneath which doe appertaine to this office · Alkate · walkates Muron · Matriton Busto · and vallo · By all thy holy names ✝ Messias ✝ Sother ✝ Emanuell ✝ Sabaoth ✝ Adonay ✝ Oriheas ✝ Eracon ✝ Craton ✝ Ysus ✝ Saluator ✝ Alpha ✝ et W ✝ Primus ✝ et nomen ✝ Principium ✝ et finis ✝ O lord Jesus Christ w art the Some of the euerliuing God Graunt thy Seruant ✝ vertue and pow er to binde and tye all Spirits of the Ayre the Earth and Hell that they may obey me and accomplish my will and desire Through thy great powre and by thy holy name ✝ Tetragrammaton ✝ O lord Jesus Christ full of infi= nite virtues which didest destroy our death By thy death And repaire our life by thy resurrection ✝ O almighty and euerlasting God which did= est cast Seuen diuells out of the body of Mary Magdalen ✝ O omnipotent eternall God which didest suffer holy Thomas thine Apostle not beleeuing that thou were crucified and rose againe to touch thy woundes ✝ O lord Jes Christ that were crucified who after a wonderfull manner went vp from Gallilea into Heauen and sittest in Heauen at the right hand of God the father from whence thou shalt come to Judge the quick and the dead and the world by fire. Graunt me that I may see and binde the hinderances of dia= bollicall deceipts of euery Spirit of the Aire externall and infernall on Earth or in Hell below by thy Holy name which is blessed for euer and euer.

they shalbe they may accomplish my will In the name of the Father And of the Some And of the Holy Ghost Amen

In the name of the Holy trinity the father of truth I hold this Fuell of Cristaall.

Alkate · walkate · Muron · Matrieon · Busto · and vallo · which doe dwell in Besto · I conjure you and commaund you and euery one of you and your fellowes. &c

Then wrap vp the Stone in a cleane linen cloth &c

When thou shalt haue thy purpose brought to passe touch the ring with thy spittle And thou shalt haue the loue of any woman thou wilt

abstaine from the vse of women And vse moderat diet · wash thy selfe and pare thy nailes both of thy hands and feete and keepe the parings in a linnen Cloth And put them in thy bosom winter or Summer any hower of the day or Night in any secret place or Chamber haue three fellowes with thee But if thy Heart serue thee it is better alone with your Circle Or haue it in Parchment as you list when= you haue once spoken with him you neede no more Circle Except ye list haue in a readines Barons Characters thus made in parchment Make them in two lines as followeth

those Characters in thy Hand Saying the fol: 10:
three times: concluding at the end of the Psalme with
this Conjuration following:

thou Spirit Baron by the Almighty God ✝ The father the some And the Holy Ghost ✝ I also Conjure thee Baron By the liuing God by the true God And by the holy God By God the Holy Ghost By God the Lord Jesus Christ And by that Great God which did cast downe thee and thy fellowes from Heauen for your sinfull deedes And by the holy virgin Mary mother of our Lord Jesus Christ By his holy Crosse and Passion which redeemed vs out of your powers And as I trust to be saued and obtaine the Joyes of Pa= radice Euen as this is true and most true that our Lord Jesu Christ tooke flesh and blood of the virgin Mary and in the same flesh the third day did won= derfully rise againe from the dead And so did ascend into heauen and sitteth on the right hand of God the father in the glory of the Judgment seate from whence he shall come Thou Spirit Baron mee and all creatures both quick and dead to binde Therefore by his wonderfull comming at that fearfull day of doome and by all Angells and Archangells of God Dominations Potestats Principats Cherubin

Cherubin and Seraphin And by all the vertues of Heauen I Conjure thee Baron by the loue Death and passion of Jesus Christ our lord and Sauiour By his Glorious resurrection and ascension And by his holy Crosse wheron he was hanged by the nailes wherwith hee was fixed to his Crosse By the Speare wherwith longis pierced his side and blood and water issued out By the Crowne of Thorne which he wore on his head And by the seuen degrees of S of the Holy Ghost And by all things in Heauen Earth and Hell to be feared And also and moreouer I Conjure thee Baron by the milke of the virgin Mary which our lord did Suck with his owne mouth which is Caled † Alpha et Omega † Sadai † Emanuell † Sabaoth † Messias † Soter † Adonay † Athanatas † Panton † Craton † Ysus † Xstyras † Mediator † Leo † Rex † Trinitas † unitas † Jesus Nazarenus † On † Elli † Tetragrammaton Also I exercise thee and adiure thee Baron by the foure tings of Salomon And by his bond which did bind thee and thy fellowe And by the faith and obedience which thou doest owe to thy Creator our lord which is aboue thee By the foure Ellements and by the great name of God Agla I Conjure thee Baron that thou come forth presently without tarrying or delay In faire forme and Shape of a man visiblie to mine eyes without any perturbation of the Ayre Earth water fire or any other Ellement And without hurting or harming of me or any other creature Barne House or any thing created And without Tempest of winde raine Haile thunder lightning or such like But quietly and peasablie come and doe my will And it being fulfilled quietly with my licence to depart By all aforerehearsed quickly and speedely come and obay me and fulfill my desire. So and so many times doe I adiure thee Baron by vertue of our lord Jesus Christ the Sonne of the euerliuing God And the most pure and mercifull God And by that Angell which at the day of Judgment Shall blow the Trump And Shall say Come Come Come Also by the diuine Trinity of the † father † Sonne † and Holy Ghost † And by the bodies of the Saints which are asleepe and rose againe at the time of the death and passion of our Sauiour Jesus Christ By Moses rodd that he deuided the redd Sea By the Arke of the conenaunt and Throne of the liuing God. I Conjure thee Baron to come By these holy names of God † ya † Semephoras † And by those blessed names of God † Adonay † Sother † which being pronounced made all Stones of Earth By his holy name † ya † which being pronounced the wicked Shalbe condemned and the iust Saued Moreouer I adiure thee Baron by the great workes of the lord my God

That is

That is the firmament The Sonne the Moone the Starres And the Creation of mankind The Earth with all Creatures therin contained The Seas most wonderfull with the straing and diuers manner of fishes in the same And by him that is the mighty † Jehouah † The Sauiour of the world euen my lord Jesus Christ the anoynted King who is † Alpha † et omega † Shew thy self immediatly as I haue said not terrifying me nor any other creature but come in likenes of a man or Child of nine yeares of age vpon paine of eternall dampnation † Come † Come † Come † fiat

In the name of the Father † And of the Sonne † And of the Holy Ghost † Amen. †

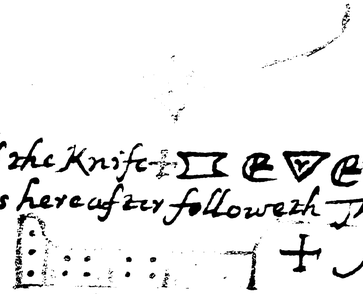
& A

will appeare to thee In the likenes of a faire Man or faire woman and willcom to thee at all times He will tell thee of hidden Treasures He will bring thee Golde or Silver He will transport thee from one Country to another without any harme of body or Soule.

Shall abstaine from Lecherousnes Drunkennes And from falce swearing And doe all the abstinencie that he may doe & And namely three dayes before he goe to worke. In the third day when night is come and when the Starrs doe shine and the Ellement is faire and cleare He shall bath him selfe and his fellow if he have any all together in a quick wellspring: then he must be clothed in cleane white clothes And he must have another private place And bare with him Inke and penn wherwith he shall wright this holy name of God Almighty in his Right hand ✝ Agla ✝ And in his left hand this name following ✝ Π E ▽ E ✝ And he must have a dry thonge of a lions or of a Harts Skin And make therof a Girdle And wright the holy names of God all about And in the ends ✝ A ✝ and ✝ Ω ✝

And upon his brest he must have this present figure written in virgin Parchment And it must be sowed upon a peece of new linnen and so made fast upon thy brest And if thou hast a fellow to work with thee He must be uppointed in the same manner. You must have also A bright Knife that was never occupied And he must wright theron On the one side of the blade

✝ Agla ✝ And on the other side of the blade of the Knife ✝ Π E ▽ E ✝ And with the same knife he must make a circle as hereafter followeth The which circle is called Salomons circle. behold



the figure of the Knife written on the one side On the other side wright ✝ Π E ▽ E ✝ The circle being made goe into it And close againe the place where thou wentest in with the same Knife Then say ✝ Per crucis hoc signum ✝ fugiat procul omne malignum. Et per idem signum ✝ saluetur quodque benignum ✝ And make fumigations

✝ Homo ✝ Sacatus ✝
musco Lomcas
Cheruborca.

gations to thy fellow or fellowes with Frankincence Mastick lignum alloes then put it in wine And say with good devotion In the worship of the high God almighty all together that he may defend you from all evills. 100

he that is mo will close the Spirit He shall say towards the East the meeke and devout devotion These Psalmes and prayers following herein order.

Lord look upon me why hast thou forsaken me: and art so far from my health And from the words of my complaint

Comp. God I cry in the day time but thou hearest not And in the night season also I take no rest

And thou continuest holy O thou worship of Israell.

Our fathers hoped in thee They trusted in thee And thou didest deliver them.

They called upon thee and were holpen They put their trust in thee And were not confounded.

But as for me I am a worme and no man A very scorne of men And the outcast of the people.

All they that see me laugh me to scorne They shoote out their lips And shake their head.

saying.

He trusted in God that he would deliver him Let him deliver him if he will have him.

But thou art hee that tooke me out of my mothers wombe Thou wast my hope when I hanged yet upon my mothers breasts.

I have been left unto thee ever since I was borne Thou art my God even from my mothers wombe.

Go not from me for trouble is hard at hand And there is none to helpe me.

Many Oxen are come about me Fat Bulls of Basan close me in on every side.

They gape upon me with their mouthes as it were a ramping and roring Lyon.

I am powred out like water and all my bones are out of Joynt My Heart also in the midst of my body is even like melting wax.

My strength is dryed up like a potshard And my tonge cleaveth to my gummes And thou shalt bring me into the dust of death.

For many Dogges are come about me And the counsaile of the wicked laide seedge against me.

They pearced my hands and my feete I may tell all my bones They stand staring and looking upon me.

They part my Garments among them And cast lotts upon my vesture.

But be not thou farre from me O Lord Thou art my succor Haste thee to helpe me.

Deliver my soule from the Sword My darling from the power of the Dogges.

Save me from the lions mouth Thou hast heard me also from among the hornes of the [redacted] Unicornes.

I will declare thy name vnto my brethren In the middest of the Congregation
will I praise thee.
O praise the Lord yee that feare him Magnifie him all yee of the seede of Jacob And
feare him all ye seede of Israell.
For he hath not despised nor abhorred the lowe estate of the poore hee hath not
hid his face from him But when he caled vnto him hee heard him.
My praise is of thee in the greate congregation My vowes will I performe in the
sight of them that feare him.
The poore shall eate and be satisfied They that seeke after the lord shall praise
him. your heart shall liue for euer.
All the ends of the world shall remember themselues and be turned vnto the lord
and all the kindreds of the nations shall worshipp before him.
For the kingdome is the lords And he is the Gouernour among the people.
All such as be fatt vppon Earth Haue eaten and worshipped.
All they that goe downe into the dust shall kneele before him And no man
hath quickned his owne Soule.
My seede shall serue him They shalbe counted vnto the lord for a Generation.
They shall come And the Heauens shall declare his righteousnes: vnto a peo-
ple that shalbe borne whom the lord hath made.

[illegible] as you shall finde it [illegible]
concerning with [illegible]

with the blond thirsty O lord leane not my soule with the wicked Nor my life
Pater noster. Aue maria and Credo &c
O lord shew vs thy mercy and we shalbe saued. Lord heare our prayers
and lett our cry come vnto thee.

as thou warnedst by thine Angell the three Kings of Coller
Jasper Melchior and Balthasar when they came with worshipfull pre-
sents towards Bethlem Jasper brought Myrrh Melchior Frencence
Balthasar Gold worshipping the high King of all the world Jesus Gods sonne
of Heauen The second person in Trinitie Being borne of the Holy and cleane
virgin St Mary Queene of Heauen Empris of Hell And lady of the world
At that time the holy Angell Gabriel warned and bad the forsaid three Kings
that they shonld take another way for dread of perill That Herod the King
by his ordinance would haue destroyed these three noble Kings That meek-
ly soughte out our Lord and Saviour. As wittily and truly as these
three

three noble Kings turned for dread and tooke another way So wisely the
and so truly O Lord God of thy mercifull mercy blesse vs now at this
time for thy blessed passion sake vs and keepe vs altogether fro
all euill And thy holy Angell defend vs.

which contaynest the throne of Heauen and
beholdest all deepes waighest the Hills And shuttest vp with thy hand
the Earth Heare vs most meeke God And graunt vnto vs being vn-
worthy according to thy great mercy to haue the verrety and vertue of
knowledg of hidden treasures by this Spirit inuocated Through thy
helpe O Lord Jesus Christ To whome be all honour and Glory from
worlds to worlds euerlastingly. Then say these Names
+ Helie + Helyon + Essejere + Deus eternus + Eloy + Cle-
mens + Heloy + Deus sanctus + Sabaoth + Deus exercituum
+ Adonay + Deus mirabelis + Jao + vetay + Anepheneton +
Deus ineffabilis + Sodoy + Dominator + Dominus + ôn fortissimus +
Deus + The which wouldest be prayed vnto of Sinners Receiue we be-
seech thee Sacrifises of praise And our meeke prayers which we
vnworthy doe offer vnto thy deuine Majesty. Deliuer vs and haue-
mercy vppon vs And prevent with thy holy Spirit this worke And
with thy blessed helpe to follow after That this our worke begunne of
thee may be ended by thy mighty power.
+ Homo + Sacarus + museolameas + cheruboyca +
Bening + vppon thy brest afore foode. about thee
made. Blesse the Circle with Holy water and sit downe in the
midest And reade this Coniuration as followeth. Sitting back to back
at the first.

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the practiser and preceptor of this
arte by the maker of Heauen and of Earth And by his virtue And by his
vnspeakable name + Tetragram maton + And by all the holy Sacraments
by the holy mayd and deitie of the liuing God
by the vertues of all Angells Archangells Thrones
Dominations Principates Potestates virtutes Cherubins and Seraphin and
by their virtues And by the most truest and specialliest name of your
maister That you doe come vnto vs in faire forme of Man or woman kinde
here visible before this circle And not terrible by any maner of wayes
This Circle being our tuition and protection by the mercifull goodnes of
our

our Lord and Saviour Jesus Christ And that yow doe make answere truly without craft or deceipt vnto all my demaunds and questions by the vertue and power of our Lord and Saviour Jesus Christ. Amen

The [illegible] are bind him with this bond followinge.

The Bond:

I conjure thee [illegible] by God the Father By God the Sonne And by God the Holy Ghost And by all the Holy company in Heaven And by their vertues and powers. I Charge thee Bealphares that thou shalt not departe out of my sight Nor yet to alter thy bodylie shape that thou art appeared in. Or any power shalt not have of our bodies or Soules Earthly or Ghostly but to be obedient to me And to the words of my Coniuration that be written in this booke I conjure thee

by all Angells and Archangell Thrones Dominations Principates Potestates virtutes Cherubim and Seraphim and by their vertues and powers I Coniure and Charge thee and constraine thee Bealphares by all the royall words aforesaid and by their virtues that thou be obedient vnto me And to come and appeare visible vnto me And that in all dayes howres and minutes whersoever I bee being cald by the virtue of our Lord Jesu Christ The which words are written in this booke Looke readye thou be to appeare vnto me and to give me good counsaile How to come by Treasure hidden in the Earth or in the water. How to come to knowledg and knowledg of all things That is to say Of the Magike Arte And of Cramer Dialectike Arethmetike Geomitrie And of Astronomie And in all other things my will is that I be fulfilled I charge thee vpon paine of everlasting condemnation fiat fiat fiat Amen

Aske him what thinge thou wilte and he will tell thee And give thee all things thou wilte request of him without any sacrifice doing to him and without forsaking thie God that is thy maker
when he Spirit hath fulfilled thy will and in treaty Give him licence to departe as followeth.

predestinated and appointed for thee where thy Lord God hath appointed thee now I shall call thee againe Be thou redy vnto me and to my calle as often as I shall calle thee vpon paine of everlasting damnation.

And if thou will not then maiest recite two or three times the last conjuration or vntill thou doe come to this terme. Fiat fiat Amen.

I will not depart thee bay. I charge thee that thou departe from this place without hurt or dammage of any body Or of any deede to be doone. That all creatures may know that our Lord is of all power most mightiest and that there is none other God but hee which is three and one living for ever and ever. And the grace of God the Father Omnipotent The Sonne and the Holy Ghost descende vppon thee and dwell allwayes with thee Except thou depart without dammage of vs or of any Creature or any other evill deede to be doone And thereto goe to the place predestinate. And by our Lord Jesus Christ I doe elect send thee to the greate pitte of Hell. Except I say that thou depart vnto the place where as the Lord God hath appointed thee And see thou be redy to me and to my calle at all times and in all places at mine owne will and pleasure day or night without damage or hurte of me or any creature vppon paine of everlasting damnation. Fiat fiat fiat Amen

Let peace be betweene vs and you + In the name of the Father + And of the Sonne. + And of the Holy Ghost + Amen +

hoc Signum procull omne malignum. Eidem
Signum Dei [illegible] prorsque benignum

In the beginning was the word. &c. as followeth in the first chapter of St Johns Gospell Staying at this word. Full of grace and truth. To the only beall Honour and Glory world without end. Amen

The Spirit Sit back to back when you call the Spirit. The Spirit being once cited and bounde shall never have power to hurt thee in the houres of ☉ or ♀ the ☽ increasinge.

[illegible] Crack all the Ground about before.

[illegible] Wallnuts or Brallpiant an excellent Carrier, he fetcheth of hidden Treasures in the Earth, or of things Stolen or Lost, he is true in all his doinge, he cometh forth out of the East, for so he hath byne called from the East of his age. very dutifull to God, proud & vertuous.

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Maister and his fellowes to sitt in:

shewe how & after what fashion at should be made.

of a man or woman the Increasing The first night after the body is buried And make a Circle then stand in it And say as followeth.

the King of the dead, Or the keeper of the bones of the dead by our Lord Jesus Christ which was conceived of the Holy Ghost Borne of the virgin Mary Suffered under Poncius Pilat And by all those names of God allmighty Sadai Aglay Adonay Alpha Omega The first and the last And by the inutterable name of his Tetragramaton And by that greate name Jehouah And by all other names of the Allmighty knowne or unknowne And by all the Sacred words that our God spake And by all the holy deeds And merrits of Jesus Christ the Sonne of God And by all things that may be said or spoken of God. That thou presently appeare unto me. Or presently what thou suffer (or permitt) The Spirit of this whose body lyes heare for the present Or all his kinne To appeare unto me And that he yeelde me his Seruis and obedience quietly and gentlie And that he obey and doe my will without deceipt Or doublemeaninge God binding him fast thereto So be it So be it So be it

caling the dead say the invocation followinge.

whose body lies heare by all these names of the living God On Agla Som Emanuell Sabaoth Ararmut forth Jehouah Saluator Agios Athanatos Otheos Theos

And by all other holy names of God The father almighty And by him that made the Heauen and doth containe and support the firmament and doth behold the deepe by his beholding it which is King of Kings and Lord of Lords which doth wey the Hills which doth shut up the Earth with his fist which made his Angells Spirits and Ministers of flames of fier which bringeth forth windes out of his treasuries which smote the first borne of Egipt from Manenen unto the Cattaile which Seperated the light from the darknes which made two great lights The Sonne and the Moone which only doth great wonders wheresoever thou be thou come unto me and appeare presently unto me without any violence worth noyse or terror And that thou tell me the truth of whatsoever shalt aske of thee without any lying deceipt duble meaning Doubtfulnes guile.

grile or complaint or gainsaying And that yon yeld yonr servis and obedi-
ence peasablie and gentlie and that yon obay me in all things without hurte
of my Soule or body So that yon doe whatsoever I wonld have yon to doe
in the word of God And by the faith of thee and me
That I will cause to be Celebrated five Masses on the holy feast of Blessed
Mary the virgin for forgivnes and pardon of thy Sowle from yeare to yeare
while I live If I shalbe able I will not doe it on the feast of any other
for forgivenes of thy sinns fiat fiat fiat

departe and come againe the second night And so the third doing in all respects as at the first And the third night thon shalt have appearance And when thon hast appearance Say this conjuration viz

by all the holy words and names which thon ever hearest in thy life time And by the vertue of the greate head of our Lord Jesus Christ And by the virginitie of blessed Mary his mother And by all their virtues And by all things afore named and Spoken of not to depart from me nor from my sight till thon hast obayed my will in all things and hast accomplished my desire and art licenced by mee as thon beleevest or trustest to be saved and not to be damned in the day of deome Judgment. ✝ ✝ ✝ Amen

make your demaunde for what you will in maner following.

I adjure thee and charge thee Spirit of by the same virtue by which thon comest hether By the same by which thon obayedst me And by all the virtues and powers of Our Lord Jesus Christ And by this unutterable name Jetragramaton And by all the holy names of God the Father And by all things before mentioned and by the living God The Father The Sonne and the Holy Ghost Three persons and one God thon presently make hast and forthwith bring the Booke of Magick Science and arte written in such a hande And with such letters that I may reade it well And in such a tonge That I may well understand it And under the Kings of the world dedicated to the princes of the Ayre So that when I open it and reade in it All the Spirits in the Ayre and Earth &c

fast and pray iij dayes And abstaine from all filthines: to one that is new buried Such a one as Kilde him selfe wilfully Lett no person see thy doings but thy fellow And about vj of the Clock at night Goe to the place where he was buried And say with a bowlde faith and hasty desire To have the Spirit come that thon doest call for Thy fellow having a Candle in his left hand And in his right hand a Cristall Stone The Master having a Hasell ward in his right hand And the names of God written thereupon Jetragramaton Adonay Agla Craton Then Strike iij Strokes on the Ground And say as followeth.

A A A Spirit A by the resurrection of our Lord Jesus Christ That thon doe obay to my words And come unto me this night verily and truly As thon beleevest to be saved at the day of Judgment And I will Sweare to thee an Othe by the perrill of my Sowle That if thon wilt come unto mee this night And shew me trew visions in this Christall stone And fetch me the faire Sibilia that I may talke with his visiblie And that shee may come before me as the conjuration leadeth And in so doing I will give thee an almes deede And pray for thee A to my Lord God whereby thon mayest be restored to thy Salvation at the resurrection day To be received as one of the Elect of God to the everlasting glory

Standing at the head of the Grave His fellow having in his Handes the Candle and the Stone must begin the Conjuration as followeth And the Spirit will appeare to you in the Christall Stone In a faire forme of a Childe of xij yeares of Age when he is in feele the Stone And it will be hot. And feare nothing For thee or Shee will shew many delusions to drive you from your worke Feare God but feare him not This Conjuration following is to constraine him.

I thee Spirit A by the living God The true God And the holy God And by their virtues and powers which have created thee and me and all the world A by their Holy names of God Jetragramaton Adonay Algramay Sunday Sabaoth Planaboth Panthon Craton Neupmaton Deus Homo Omnipotence Sempiturnus Jhus Terra unigenitus Salvator via vita Manus Fonce Origo Filius.

And by their virtues and powers And by all their names by the which God gave power to man both to speake or thinke So by their virtues and powers

Spirit A That now immediatly thon doe appeare in this Cristall Stone visiblie to mee and to my fellow without any tarrying or deceipt A by the excellent name of Jesus Christ A and Ω the first and the last For this holy name of Jesus is above all names For in this name of Jesus every knee doth bow and obay both of Heavenly things Earthly things And infernall And every tong doth confesse that our lord Jesus Christ is in the glory of the father Neither is there any other name given to man whereby he must be saved Therefore in the name of Jesus of Nazareth and by his nativity resurrection and Assention And by all that appertaineth unto his passion And by their virtues and powers

Spirit A that thon doe appeare visibly in this cristall Stone to me and to my fellow without

withoute any dissimulation A· by the blond of the inocent lambe
Jesus Christ which was shedd for vs vppon the Crosse for all those that doe be-
leeue in the virtue of his blond shalbe saued A· by the virtues and
powers of the royall names and words of the liuing God by me pronounced that
thou be obedient vnto me and to my words rehearsed. refuse this to doe I
by the holy Trinitie and their virtues and powers doe condemne thee thou Spirit A·
Into the place where there's no hope of remedy or rest but euerlasting horror and
paine dayly Horribly and lamentably thy paine to be there augmented as the Stres
in the Heauen and as the Granell or Sande in the Sea Except thou Spirit A· doe
appeare to me and to my fellow visibly Imediatly In this Cristall Stone And in a
faire forme and shape of a Childe of xij yeares of aige And that thou alter not thy
shape. I charge thee vppon paine of euerlasting condemnation.
Spirit A· by the Golden Girdle which girded the loynes of our lord Jesus Christ
So thou Spirit A· be thou bounde Into the perpetuall paines of Hell fier for thy
disobedience And irreuerent regard that thou hast to the holy names and words
and his precepts A· by the two edged Sword which John saw
proceede out of the mouth of the Almighty And so thou Spirit A· be torne and cutt
in peeces with that Sword And to be condemned into euerlasting paine where
the fier goeth not out And where the wurme dyeth not A·
by the Heauens And by the Celestiall citty of Jerusalem And by the Earth
And the Sea And by all things contayned in them And by their virtues and pow-
ers A· by the obedience that thou doest owe vnto thy principall
prince And except thou Spirit A· doe come and appeare in this Cristall Stone
visibly in my presence heare imediatly as it is aforsaid. the great curse
of God The anger of God The shadowe and darknes of death and of eternall condem-
nation be vppon thee A· for euer and euer because thou hast denyed thy faith
thy helth and Saluation for thy great disobedience Thou art worthy to be con-
demned Therfore lett the diuine Trinity Thrones Dominions Principats
Potestats virtuts Chirubim and Seraphim And all the soules of Saints both
of men and women Condemne thee for euer And be a witnes against thee
at the day of Judgment because of thy disobedience And lett all creatures of
our lord Jesus Christ Say thou vnto Amen.
in the Cristall as is said before Bind him w^th this bonde.
Spirit A· that art appeared to me in this Christall Stone to me
and to my fellow by all the royall words aforsaid the which
did constraine thee to appeare therin and their virtues I Charge thee Spirit
by them all that thou shalt not departe out of this Cristall Stone vntill my will
being fulfilled thou be licenced to departe and bind thee Spiritt
by the Omnipotent God which commaunded the Angell S^t. michaell to driue
lucifer out of Heauen with a Sword of vengeance And to fall from Joy to
paine And for dread of such paine as he is in I Charge thee Spirit A· that
thou shalt not goe out of the Cristall Stone Nor yett to alter thy shape at this
time Except I comaund thee otherwise But to come vnto me at all places
Ben.

And in all howers and minuts when and whesoeuer I shall call thee by the virtue
of our lord Jesus Christ Or by any invocation of words that is written in this booke
and to shew me and my frends true visions in this Cristall Stone of any things or
things that we would see at any time or times And also to get and to fetch me
the faire Sibilia that I may talke with hir in all kind of talke as I shall call
hir by any Coniuration of words contained in this booke Spirit
A· by the greate wisdome and diuinitie of his Godhead now will to fulfill as
is aforsaid I Charge thee vppon paine of condemnation both in this world
and in the world to come Amen.

Goe to a place fast by And in a faire parlour or Chamber Make a
Circle with Chalke according to Art· Also make another Circle for the fayry
Sibilia to appeare in iiij foote from the circle thou art in And make no roums
therin Nor cast any holy thing therin But make a Circle round w^th Chalke
And lett the M^r and his fellowes sitt downe in the first Circle The M^r
hauing the booke in his hande And his fellow hauing the Cristall
Stone in his right Hand looking in the Stone when the fayry doth ap-
peare The M^r also must haue vppon his brest this figure following
written in parchment· And begin this worke in the new of the
Day and in the howre of ♃ the ☉ and the ☽ to be in one of the in-ha-
bites Signes as ♉ ♌ ♐ ♒.

✝ ✝ ✝

following is to cause the Spirit in the
Stone to fetch vnto thee the faire Sibilia
fulfilled begin this bonde as followeth
Sothie Sothia and be bounde for doubles they will come before thee
before the coniuration be read· vij times·
Spirit A· In this Cristall Stone by
Sothios. God the Father by God the Sonne Jesus Christ
And by God the holy Ghost Three persons and one
God and by their virtues Spirit that
thou doe goe in peace And also to come againe to mee
quickly and to bring with thee into that Circle appointed
Sibilia fairie that I may talke with hir in thos matters that shalbe to hir
Honour and Glory And so I charge thee declare vnto hir
Spirit A· by the blond of the inocent lambe The which redeemed all the
worlde by the virtue therof I charge thee thou Spirit in the Cristall
Stone That thou doe declare vnto hir this Message
Spirit A· by all Angells and Archangells Thrones Dominations Prin-
cipats Potestats virtuts Cherubim and Seraphim and by their virtues
and powers And that thou doe depart with Speede And
also to come againe with Speede And to bring with thee the faire Sibilia
to appeare in that Circle before I doe reade the Coniuration in this booke
Seuen times This I charge thee my will to be fulfilled vppon paine of
euerlasting

everlasting condemnation Amen.
the figure aforsaid pinned on thy brest Release the words therin & say Sothie. Sothid. Sothitis. Then begin your Coniuration. viz.
Coniuration is to cause the Fairie Sibilia to appeare.
Sibilia O gentle virgin of fairies by the mercy of the Holy Ghost
And by the dreadfull day of Doome And by their virtues and powers
O gentle virgin of fairies And by all the Angells of ☽ and their Characters And
virtues And by all the Spirits of ☿ and ♀ and their Characters and virtues And
by all the Characters that be in the firmament And by the king and Queene of fay
ries and their virtues And by the faith and obedience that thou bearest unto them
Sibilia by the blood that ranne out of the side of our lord Jesus
Christ crucified And by the opning of Heaven And by the renting of the Temple
And by the darknes of the Some In the time of his death And by the rising up of
the dead In the time of his resurrection And by the virgin Mary mother
of our Lord Jesus Christ And by the unspeakable name of God Jetra=
gramaton
O Sibilia O blessed and bewtifull virgin
by all the royall wordes aforsaid Sibilia by all their virtues
to appeare in this Circell Circle before me visiblie In the forme and shape of a
bewtifull woman In a bright and vesture white adorned and garnished most faire
and to appeare to me quickly without deceipt or tarrying me And that thou faile
not to fulfill my will and desier effectually For I will chuse thee to be my blessed
virgin And will have common Copulation with thee Therfore make haste &
Speede to come unto me And to appeare as I said before be ho=
nour and Glory for ever and ever
and ended If thee come not Repeate the Coniuration till
they doe come For doubtles they will come.
Thee is appeared Take your Censers. And incence him with Frankincense
then binde him as followeth.
Sibilla by God the Father God the Sonne And God the
Holy Ghost three persons and one God And by the blessed virgin Mary mo=
ther of our Lord Jesus Christ And by all the whole And holy Company of Hea=
ven And by the dreadfull day of doome And by all Angels Archangells
Thrones Dominations Principates Potestats virtuts Cherubim and Seraphim
and their virtues and powers. and binde thee Sibilia that
thou shalt not depart out of the Circle wherin thou art appeared Nay yet to
alter thy shape Except I give thee licence to departe Sibilia
by the blood that ran out of the side of our Lord Jesus Christ Crucified and
by the virtues therof Sibilia to come to me And to appeare
to me at all times visiblie as the Coniuration of words Leadeth written in this
booke Sibilia O blessed virgin of Fairies By the Opning of
Heaven And by the renting of the Temple And by the darknes of the Some
at

at the time of his death And by the rising of the dead In the time of his Glorious
ous resurrection And by the unspeakable name of God Jetragramaton
And by the king and Queene of fairies and by their virtues
Sibilia to appeare before the Coniuration be read over iiij. times And that vi=
sible to appeare as the Coniuration leadeth written in this booke And to
give me good Counsaile at all times And to come by treasure hidden in the
Earth And all other things that is to doe me pleasure And to fulfill my will
without any deceipt or tarrying. Nor yett that thou shalt have any power
of my body or Soule Earthly or Ghastly Nor yet to perrish so much of my
body as one Haire of my Head Sibilia by all the royall
words aforsaid and by their virtues and powers I charge and binde thee
by the virtue therof to be obedient unto mee and to all the words aforsaid
And this bonde to stande betweene thee and mee upon paine of ever=
lasting Condemnation. Amen.

A licence for Sibilia to goe and come at all times.

which art come hither before me by the comanndement
of thy lord and mine that thou shalt have no power in thy going or comminge
into me Imagining any evill in any maner of wayes In the Earth or un=
der the Earth or evill doinges to any person or persons. &
comannd thee Sibilia by all the vo fall words and virtues that be written in
this booke That thou shalt not goe to the place from whence thou camest but
shalt remaine peaceably invisible. And looke thou be redy to come unto me
when thou art cated by any Coniuration of words that be written in this
booke. To come I say at my comanndement And to answer unto me true
ly and truth of all things my will quickly to fulfill
In nomine Patris Et filij Et Spiritus Sancti Amen
the holy crosse be betweene thee and me or betweene us and you And
the lyon of Juda The roote of Jesse The kindred of David be betweene
thee and me Christ cometh Christ cometh Christ giveth
power Christ defend me And his innocent blood from all per=
ills of body and Soule Sleeping and waking. Amen.

thee Spirit &c. the name of
by all th vertues And by all th powers of th deuine vertues and pow-
ers that thou be obedient to me In all my comanndements. I Coniure
thee thou Spirit by the name of God And by the death of our Lord
vppon the holy Crosse And by these and all they which are aline and
dead And by the maker of the worlde And by the maker of Heauen
and Earth And by him that did cast thee downe into Hell And by
his Crosse And by his Passion And by his Assention That thou grannt
to me According to thy power whatsoenet I shall Aske or demannd
of thee That thou obay my sayings And that throughl my petition to
God thou doe subdue thy selfe in his name that hath created thee I doe
Coniure thee by the invocation of our Lord Jesus Christ the vndefiled lambe
which hath comannded the of the holy Angells and Archan-
gells compell thee Michaell Gabriell vriell and Raphiell compell
thee All Patriarks Abraham Isack and Jacob And all other
Prophetts compell thee All holy virgins And all Saints And
all the elect people of God Compell thee. Therfore all the abone
named Saints pray for me In this hower In this Moneth And in
this minut And that he may quickly grannt vnto my petition
And I pray by the death and Passion of our Lord Jesus Christ Sone
of the liuing God And by the merries of his Passion And by the In-
terssession of our blessed Lady the virgin Mary being the Mother of
Jesus Christ And all the Saints That you will grannt me the diuine
grace and power vpon one of these Andragias Saturnion
Sathan Comuociell that you doe obay me and my sayings And
that whatsoener I shall call him straight way by the power of thes
sett him come and fulfill my will. I the Sonne of In the
power and virtues of our Lord Jesus Christ the which is Alpha
and Omega the first and the last the beginning and the ending.
I doe Coniure thee Spirit and I call thee by God which Spake
the worde and all things were made by him whome all creatures
doe obay And of whome the company of Celestiall Angells Ter-
restriall and Infernall doe tremble quake and feare And by
his

vertues and almightynes And by these holy names On Esy Eloy
Adonay Tetragramaton Messias Sothell Emanuell
Sabaoth Agios Otheos Ischiros Otheos Eleyson ymas
And that yon come quickly without any lett visiblie in a mans likenes
I doe conjure thee I doe constraine thee I doe call vppon thee to come to
my presence I doe Conjure thee And informe thee And in continent
I doe make a witnes And in a witnes I doe compell thee Manfullie
I Comaunde thee by the name of God Tetragramaton by whome
all the whole worlde was made That thou come before this Circle in
my presence and obay my sayings And that thou wilt be in his name
which hath created thee And that fruitly condemned thee I doe
Adjure thee In his name whome all things In Hell doe feare to whome
Still the powers of Heauen doe feare Saints and Orders be Subiects and
feare And doe honour And with vnfained voice and vncessed doe praise
and cry out Holy Holy Holy Lord God of Sabaoth Heauen and
Earth are full of thy Glory Osanna in Excelcis Iett the word
that was made flesh commaund thee And Iett Jesus of Nazareth King
of the Jewes Comaund thee the which hath made thee Come quickly
to mee and obay my sayings And bring to passe all things whatsoeuer
I shall aske of thee And will know of thee Or will haue of thee Or
will know of thee Because by how much the more slack thou arte
By so much the more I doe comaund thee In the virtue of the above
named That so much the more thy punishment may increase from day
to day vnlesse thou come quickly without any stay And that thou doe
dilligently whatsoeuer I shall will thee Commaund thee, Aske of thee
Or any wonder haue bring to passe according to thy power He doth bind
and comaund thee which sitteth in the light beholding the depth and
bottome of the waters and of all other things whatsoeuer To whome is
and shalbe All Praise Power Honour Glory Might and Maiestie
both now and forever which doth Reigne Rule Soueine and com-
maund in perfect Trinity being a Glorious and fearfull God worlde
without end Amen Fiat
The God of Angells The God of Archangells The God of Patriarke The God of
Prophetts The God of the Apostles The God of Martirs The God of Confessors
The God of virgins The God and father of our Lord and Sauiour Jesus Christ
I call vppon thy holy name Thy excellent Maiesty I doe openly require
and humbly pray thee that thou wilt vouchsafe to helpe keepe and defend
me.

me against this Spirit That whersoeuer he or they doe lie where he 11th
or they doe heare thy holy name He or they may come to me quickly 10th
and swiftly arising out of his or their places And lett him or them come
Speedily He doth comaund thee to be throwne downe headlong from
the seate of Heauen Into the lowest place of the Earth Heare ther-
fore and feare thou being bounde and lying fast Come in the virtue
and power of the Holy Ghost And of our blessed Lord Jesus Christ
I doe Conjure thee by the vnspotted Lambe which doth comaund thee Heare
therfore and see and feare the word of God and be thou reddy and o-
bediant to me in all my bysineses that are to be done.
If thou doe not these things I a Christian man in the vertue & strength
the vertue and power of Almighty God and of all his Saints I doe
condemne thee into Hell and into euerlasting fier euen vntill
the last day of Judgment Iett this therfore be done Let it be done
Iett it be done Fiat Fiat Fiat Amen Amen Amen
vnlesse thou come the quicklier to me And answer me truelie
and justly in all poynts and questions whatsoeuer I shall aske of thee.
I Conjure thee thou Spirit not in my felicitie but in the vertue and
power of my Lord Jesus Christ And the holy Ghost that thou be Sub-
iect to me in all things whatsoeuer I bid and comaund thee to doe. Or
bring to passe so farre as in thy power it is to doe. I doe Conjure thee
and binde thee by virtue of the vnitie of God almighty And by Jesus Christ
almighty of Nazareth the vndefiled lambe proceading of the highest
the Holy Ghost Conceived and borne of the virgin Mary whome
Gabriell did shew to come whome when Iohn did see He cryed with
a lowde voice saying Behold the lamb of God which taketh away
the Sins of the worlde. I Conjure thee and constraine thee And
comaund thee that without any stay thou doe come to me alwaies
and that thou doe not come to me with any hurt or detrement of
my Soule and body and of all other things I Conjure thee by
all the abovenamed Sacraments And by all holy things And by
all holy wrightings And by all things that are both in Heauen above
and in Earth below and in the water vnder the Earth And all things
elce wheare either alive or dead And by him that cast thee Doune
from Heauen I Conjure thee and commaund thee by the name
and.

and by the power of all Spirittes And by the Characters of the firma-
ment And by all the Seales of Sollomon And by all Angells and Arch-
angells And by all the Celestiall Images Into the Curse and con-
fusion and hurt of the paines that thou art in from day to day that
thou shalt have no rest nor Scace from thy continuall labour paine
and torment in the place where thou art now And that thou be de-
prived from all thy offices case and comfort And from all thy fellow-
ship and temptation Binding thee by the words aforsaid of the commemo-
ration And I forbid thee and confound thy name for ever by thy days
of thy life And by the power which God hath over thee allwaies O Spirit
I Conjure thee by the holy God that if thow wilt not come quickly to me
that thou goe downe to Hell And lett Heaven and Earth Excommunicate
thee and lett all the creatures in them contained curse thee thou And lett
the holy name of God And the Twelve names the which thou knowest to
be of greate power And the foure and twentie Seniors curse thee And
the fine twene names of God which are most to be named shall curse thee
and cast thee downe into the pitt of Hell in fire and in Brimstone the
which cannot be taken away nor suffered By the word and holy name of
God And by the excellentest most pleasant and most strongest power it
cannot agree Neither is it meete or fitt to none but only to God Almighty as
thou knowest wellinough This hower lett him cast thee away being
full of Anguish and trouble hurt wrath hatred and paine lett him cast
thee downe into the furnace of Hellfire In the which prison of damnation
where as there is no order but continuall feare dwelleth lett it be done
Lett it be done lett it be done by the power and vertue of almighty God
without any end Amen fiat unlesse thou come the quicklier and apace
to me and Speake to me And fulfill and performe and obay me and all my
Sayings and commandements whatsoever In the name of the Father I Say
come In the name of the Sonne come In the name of the Holie Ghost
come Come I Say unto thee come I tell thee come Come In the name
of the greate God and Trinitie Creator of all Creatures Come to me I Say
in this hower In the name of the holy Trinitie In a faire Shape of a
Child of tenne yeares of aige without the hurt or perishing of any body
or thing and without any hurt or perill to the health of any body or
Soule And that thou goe not away from me untill thou hast fully sa-
tisfied me

satisfied me my will and Sayings And untill thou be licensed by me.
I Conjure thee then Spirit And doe constraine thee by the Holy Ghost
and by the same God which hath created all things and is Alpha and
Omega the first and the last The beginning an the ending And by
him which is King of Kings And Lord of Lords And by him which said lett
it be done and it was done And by him whome all creatures doe obay And
though him all Angells and Archangells doe tremble and feare And all
the company of Heauenly things and Earthly things And the terrible-
things in Hell doe tremble quake and feare And by his virtues and
his omniputent power And by the fearfull day of Judgment And by all
things which may be Spoken of or thought of God And by all things the
which God hath made And will make or doe the laude and Glory of God
and by his name And by the unspeakable name of Christ Jesus
Messias Sother Emanuell Sabaoth Adonay Alpha et
~~Jotacay~~ Omega Theon Eskiros Otheos Agla Yscray Je-
trayramaton Anephenecton Ineffenefatall And by the
Seuen ~~Sonnes~~ seales of the wise Salomon Through which Salomon hath
bound thee and thy fellowes In a vessell of Glasse by the most
mightiest and strongest names of God All we doe compell you
strongly and mettaliously by that you doe obay us through him w
Spake the word and it was done.
I Conjure and Constraine thee by the name of ya ya and in the
name ya ya the which Adam did Speake. &c as it is before in
folio.

[redacted]

The Roman exor. touching the Spirit called Sathan by whom he understood of things present past and to come: By. w: Bacon.

The Spirit of this invocation doth appeare in a Bason and to be wrought every day except the lords day and the dobble feast dayes.
First beware that thou be not defiled with Luxury nor wrapped in any deddy sin but stedfast in faith beleefe and trusting in the lord. And be thou fasting And have a faire Chamber and take with thee a faire and bright well burnished Bason And have thou iiij cwax Candles And make them fast on the brime of the Bason uppon every candle wright these names + Moses + Aaron + Jacob + vsion + Tetragrammaton + Moriaton + Then take the Sword and wright uppon it these words + Jesus Nazarenus rex iudeorum + Jesus of Nazareth King of the Jues the Sonne of the living God have mercy uppon me And make the Circle with the Sworde And sitting in the midst of the Circle turning thee first towards the South putting the Bason out of the Circle over against thee And perfuming the Bason with Mastik and lignum Aloes Say the Gospell. In the beginning was the word &c which done Signe thy selfe with the Crosse Saying By the Signe of the Crosse let every thing that is evill be driven from hence. Then say this Conivration.

I Conjure thee by the father + the Sonne + and the holy Ghost + By holy Mary mother of our Lord Jesus Christ And by all the Martirs And Confessors And all the holy virgins and widdowes by the Crowne of Christ by his head and by his teeth and eares and by his face and nose by his mouth and eyes by his tunge by his armes by his nailes by his thumbs by his fingers Sinewes and vaines by his legs feete and the Soules of his feete by all his members in which he hath vouchsafed to suffer torments for the redemption of mankind by the woundes of Christ by all the torments of his passion and by all the torments of martirs and Saints of God by the nativitie of our Lord Jesus Christ and by the circumcision of Christ and by the baptisme of Christ by the passion of Christ by the death of Christ by the resurrection of Christ by the ascention of Christ by the coming of Christ in the day of Judgment by the dreadfull day of Judgment in which every humane and Christean Creature shall appeare in the 30th yeare of his age by the 20 beasts sitting before the throne of God having eyes before and behinde And by the wisdome of Salomon I Conjure thee Sathan by the virtue of all these and by the merrits of hee Saintes and thee Saints of God that thou appeare in this bason in the likenes of a white Monke that thou tell and shew me the whole truth and virtue of that thing whereof I shall examine thee without deceipt or fraude faithfully. + fiat + fiat + fiat + Amen +

Then set on the Candle that standes towards the South and turne thy face towards the west setting the Bason towards thee putting on and perfuming the bason as aforsaid. Then say.

I Conjure thee Sathan by all these names of God + Jocnertu + Jorden + Jeon + Jucrifedus + Jomel Mebon Magon + Messias + Alzaraay + Adonay + Sabaoth + Sother Sabn + Sparados + And all the names of them that be dead and their bodies And by the Seale of God By these names I Conjure thee Sathan that thou enter into this vessell in the likenes of a white monke and speake and shew me the whole truth of what I shall demand of thee without fraude or falcitie + fiat + fiat + fiat +

Then set on the Candle And turne thy selfe towards the North having the Bason right before thee And suffumigate the bason as before. Then say as before

I Conjure thee by the Rod of Moses And by the tables of Moses and by the nine Celestiall Candles and by the similitude or pictures figures and by the nine Celestiall Candles and by the similitude or pictures figures and by the likenes of the 3 Spirits by Daniell the prophet by holy Peeter holy Paule and by these names of God Agla + Aglay + Atay + Maza + Mandra + Glory + Motion + Motcory + Mazay + Matulia + Vata + Nazary + By the East and west by the South and by the North by the 4 Prayers and the 4 Elements and by the 12 Signes of the firmament that thou Sathan without any deceipt tell me the truth without feigning counterfeiting or lying concerning all my askings matters that I shall require of thee fiat fiat + fiat

Then put out the Candle that stands towards the north And then turne thy
selfe towards the East with the Bason and suffumigate it as before. and say.
I Conjure thee Sathan by the bonds of Salomon and by the person of Salo-
mon And by the Seale (Signet) of W Bacon and by the Seale of Raymond
which is cated Chath Malentes by holy Michaell And by that holy Sa-
lutation wherewith Holy Gabriell salured the blessed virgin Mary Saying
Haile Mary full of Grace the lord is with thee blessed art thou amongst
women and blessed is Jesus the fruite of thy wombe + Amen + And
by every good thing which may (can) be in heaven and in Earth And
by all the Heavens and by the vertues in them and by the booke of life
and by that holy Spirit which God Jesus Christ sent upon the Earth And
by thes holy words which he spoke hanging upon the Crosse + Consu-
matum est + It is finished + And by all the words which I can
not utter speake or which I may (or is not lawfull) not utter And by
all these names and by their virtues efficacie I Conjure thee Sathan
that thou apeare to me In the forme or figure of a Monke in white
without any hurt or without any feare or astonishment to me or us
and that thou tell me the whole truth of things that I shall demand
of thee omitting all impure (filthy) deceipt and falcity + Amen
And if thou wilt not doe my comaundement and precept and obey my
Steeves I loose thee from all thy office discharge. Seeing that it is so
into the depth of waters untill the day of Judgment by the authority
of him which shall come to judg the quick and the dead And the
world by fire + fiat + fiat + fiat

Then light a virgin Candle and suffumigate the Bason as a-
foresaid which done say.
By the virtue of all these And by the virtue of all the names of God
+ fiat + fiat + fiat + Amen +
Then the Spirit will appeare to thee in mamor as aforesaide And
let him declare the truth of every thing that thou shalt inquier of him
when thou wilt have him depart. Say.
I command Sathan to the place predestinated where the lord thy God hath
apointed thee untill I shall call upon thee another time elce where
under paine of everlasting damnacion and Curse of God the father
almighty

almighty + The father + the Sonne + and the Holy Ghost + except thou
depart and retire thee soone to the place apointed for thee by the lord and
ordayned thee without doing any hurt to me or my fellowes And except
thou come quickly when I call thee If by any meanes thou canst And
make hast without delay and that thou appeare without harme either
without the house or in the fields when I calle upon thee injoying
the benediction of this prince + Amen + fiat + fiat + fiat +

To burne or Curse a Spirit cu: co: :

If a Spirit will not appeare wright his name in virgin parchment
and kindle a new fire and put therin Brimstone and other filthy things
Saying I Conjure thee fire by him of whome the world is sustained y
thou burne this Spirit after that sort that they may feele it perpetually
And then holding the Parchment with the name over the Smoke thou
shalt say. N. because thou hast not obayed the comaundements of the lord
neither wouldest appeare unto me which am his eternall Servant Answer
me why I shall not excommunicat thee and curse thy name heare written to the
Smoke wherfore in the name of God And in the name of our Lord Jesus Christ
and of all the Saints be thou Cursed and excommunicated and like as this name
written is burnt with materiall fire and is perfumed with filthy things even
so by the virtue of God I throwe N. into the deepest pitt of Hell and brimston
where thou shalt remaine unto the day of Judgment and never shall there be remem-
berance of thee before the face of the living God which shall come to judg the quick
and the dead and the world by fier Amen

To the fire saying Cursed and blaspheamed be thou-
for ever Let there be no rest to thee any day or any night nor any howre because
now thou hast not bin obedient unto the words that are spoken of the mighty maker
of all things by whose power every creature is compelled to obey with trembling
by that same vertue and power Thunder and lightning is ordained to de-
stroy the + Amencton + Joahat + Sother + Semem phoras + Alma
Alephe + Bethe + Gimel + Dalathe + Steu + Soyn + Cheath + Teeth
+ Jod + Chaphe + Ros + Shin + Sin + Tau + we curse thee and de-
prive thee of all thy power and Strength by the virtue of these names
Sending thee to everlasting punishment to burne in fire and brimstone
world without end. Amen + fiat + fiat + fiat + Amen.

The Consecration of a wande[illegible]

Take a hasell wand of a yeares groth And bezh it in the fier and Consecrat it with theis words.

Purifie me O God and I shalbe cleane That no ill thing shall abid neare me. Then wright these names of God + Alpa + et + Omega + on bothsids of the Rodd An Jesus Christ at the end forward and in wrighting these names with the blond of a lamb of an Ewe Consecrat the wand as followet

Strengthen me O God Almighty Creator of all things As thou didest the Rod of Moses That parted the sea in sonder That the Children of Israell passed through safe worke in me the same virtue o God And I shalbe so strong that no ill Spirit shall abide me Sanctifie me O God of Saboth And lett thy name be Glorified in me That as the Rodd of Moses did strike the hard stone and water gushed out So sanctifie thy name that wher soever it is writt or Spoken all exill and uncleane Spirits may be excluded + fiat + fiat + fiat Amen

[illegible] these words one [illegible] wand for [illegible]

+ Tetragrammaton + Adonay + Secamon + Sadai ay + Sicamosy + Separate + Abrieli + Joeli + Fmis

How I ought to Order [illegible] would call: 122

[illegible] to be Holy and Chastly affected and to aproch pretly and clenly neither must he be defiled or polute or his Soule with Sin nor carry about the cockatrices of Sin marked in his brest or Heart It behoveth him alrogether to seperat his minde and purge All from every desease. From Envies or blackishnes Jdlenes Mallice envie hatred and all passions of that sorte which accompany him as the Knot doth Iron This may be effected if we free our selves from all moving and from all carnall and Earthy affaires let the minde be purged by cleanes by abstinence by pennitence by almes-deeds And the Soule is to be heated by Studying of Religion If from day to day we reade any thing out of the Sacred Scripture. we must bee prest and abstinent when we receive our meate and keping a holy & [illegible] table And leading our lyne in all temporance. Moreover we must marke the situation of the place Motion and aspects of the planets in their Signes and degrees how all these things agree. with the length and bredth of the Ellement But of all these the ☾ is spetially to be heeded. For if the ☾ be not in a good aspect nothing is well accomplished.

The Consecration of a wande or Rodde:

Take a hasell wande of a yeares growth And bezit it in the fier and Consecrat it with theis wordes.

Sanctifie me O God and I Shalbe cleane That no ill thing Shall abide neere me. Then wright these names of God + Alpa + et + Omega + on bothsids of the Rodd An Jesus Christ at the end forward and in wrighting these names with the blund of a lamb of an Ewe Consecrat the wand as followeth

Strengthen me [illegible] O Almighty Creator of all things As thou didest the Rodd of Moses That parted the sea in sonder That the Children of Israell passed throughe safe worke in me the same virtue o God And I Shalbe so strong that no ill Spirit Shall abide me Sanctifie me O God of Saboth And let thy name be Glorified in me That as the Rodd of Moses did strike the hard stone and water gushed out So sanctifie thy name that wheresoever it is writt or Spoken all evill and uncleane Spirits may be excluded + fiat + fiat + fiat Amen

[illegible] these words on the wand for [illegible]

+ Tetragrammaton + Adonay + Secamon + Sadai ay + Sicamosy
+ Separate + Abrielí + Joeli + Finis

Your [illegible] to Order himselfe [illegible] would call: 112

[illegible] him to be Holy and Chastly affected and to aproch prestly and clenly neither must he be defiled or polnted or his Soule with Sin nor carry about the cockatrices of Sinn marked in his brest or Heart It behoveth him alrogether to seperat his minde and purge Ill from every desease. From Envies or blackishnes Idlenes Mallice envie hatred and all passions of that sorte which accompany him as the Rust doth Iron This may be effected if we free our selves from all moving and from all carnall and Earthy affaires Let the minde be purged by cleanes by abstinence by pennitence by almes-deeds And the Soule is to be heated by Studying of Religion If from day to day we reade any thing out of the Sacred Scripture. we must bee prest and abstinent when we receive our meate and keping a holy & [illegible] table And leading our lives in all temperance. Moreover we must marke the Situation of the place Motion and aspects of the planets in their Signes and degrees how all these things agree. with the length and bredth of the Element But of all these the ☾ is Spetially to be heeded. For if the ☾ be not in a gode aspect nothing is well accomplished.

The bonds of Spirits are 3. folde either in the ellementary worlde. where we adiure the Spirit by inferior and naturall things knowne to them or oposit to them As by the Flowers. Heabs By things that have life. Snow Haile yee fire and the like.

The Second bond is In the Celestiall worlde whome we adiure by the Heavens by the Starrs And by the motions and beames of these and the like And this Bond doth worke against the Spirits after a maner of a certaine admonition & example.

The third bond is in the rellectuall and divine worlde which is acomplished by Religion As when we adiure by the Sacraments by miracles by the divine names by the holy Seales and other misteries of religion And this bond is the greatest and most strongest of all other workings with comannd & power against the Spirit.

A perfume made of Hempseede. and of the Seedes of Fleawort and violett roots and Parslie and (Smallage) maketh to see things to come. And is available for Prophesie.

A perfume made with Coriander. Saffron. Henbane. and Parslie (Smalge) and white Popi. ana. bruised and Pounded togethe If any shall dig Gould or Silver or any prettious thing the ☾ being ioyned to the ☉ in the lower heaven let him perfume the place with this suffumigation.

A perfume of the Planetts. Mirhe. Costu. Mastik. Camphir Frankincence. Sanders. Opapanex. Lignum Aloes. Asam. Euphorbium. Storax. or Thimyam. ana. ℥ j.

A perfume of ☉. yellow Amber. ℥ ß.
Musk. ℈ ij. Gr. Lignum Aloes. ℈ xxxvj. Gr. Lignum Ballsam and the berries of Lawrell. ana. ℈ xxx iij. Gr. Of Gilleflowers. mirh and frankincence. ana. ℥ j. with the blond of a white Cock make Pills in the quantitie of ℥ ß.

A perfume of ☽. Take of white Poppieseeds. ℥ j. of Mastic frankincence. ℥ ß. Of Camphier ℥ j. with the blond of a Goose made in Balles.

A Perfume of ℞ Seeds of Black Popies. and the Seedes of Hoxseami. ana ℥ ij. The Roote of Mandragoras. ℥ j. ß. The stone Lapis lasuli ℥ ß. Mirrh. Gr. iij. with the Braines or blond of a Batt in bales the quantity of ℥ j.

A Perfume of ℞ Seeds of Ash. ℥ ij. Lignum Alloes ℥ ij Storax. Beniamin. ℥ j. Lapis Lasuli ℥ j. Of the very topps of the fethers of the Peacock let them be incorporated with ℈ blond of a Storke or of a Swallow or the braine of a harte let ther be made a trochisk in the quantitye of a Groate.

A Perfume of ♂ Euphorbeum. Bedelum. ℥ j. Amoniack roots of both sorts of Eleborus. ana the lodestone. ℥ ij Brimstone. ℥ j. Let it be incorporated with the braine of a Crow and with Mans blond of a black Catt. make Trochisses. ℥ j.

A Perfume of ☽ Musk. Gr. xviij. Ambar. Gr. xij. Lignum alloes. ℥ j. Redd Roses. ℥ ij. Redd Corrall. ℥ ij. mingle it w with the braine of a Sparrow and the blond of a Boone. Make trochisk in quantitie. ℥ ß.

A Perfume of ☉. Mastick. ℥ j. frankincence ℥ ij. Gilleflowers. pantaphile. ℥ ij. ℞ rapidi Achate. Incorporat it with the braine of a fox or a weesell and with the blond of a Hie make Trochisk in quantity. ℥ ß.

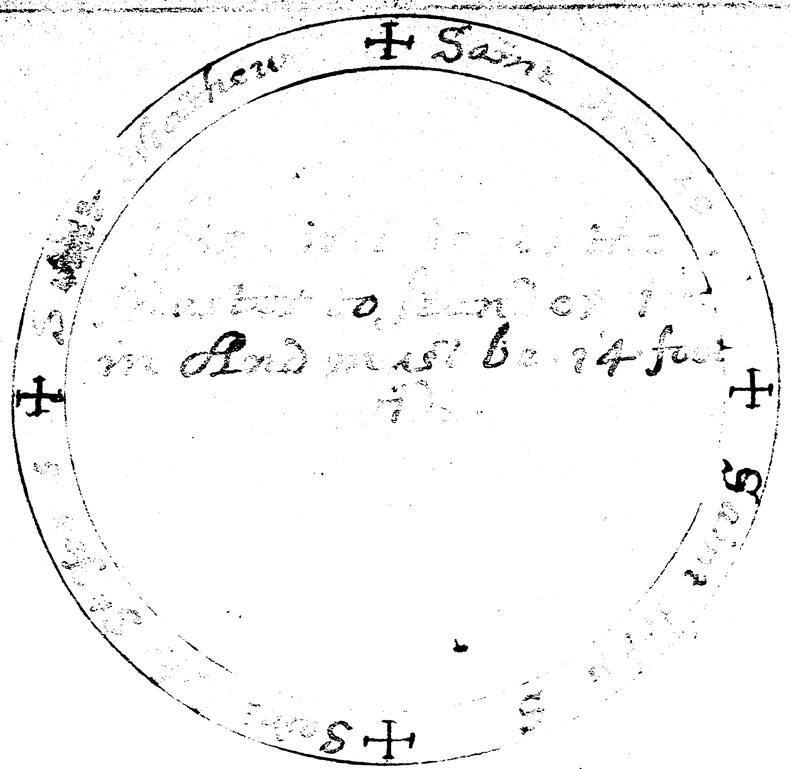
A Perfume of every Planett. ♄ Costum ♃ Nucis Muscate ♂ Lignumaloes ☉ Mastiche ♀ Crocum ☿ Cinamomum & Mirrum. ana ℥ j. 114

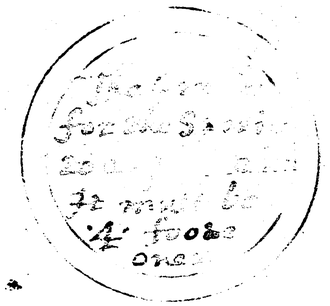
Lunare vero fit fumigatio cod conficim. ex capite vaca an facto et Oculis tauri, & semini papaueris albi cu thure & Camphora, que incorporabuntur cu sanguine menstruo vel sanguini Anserib.

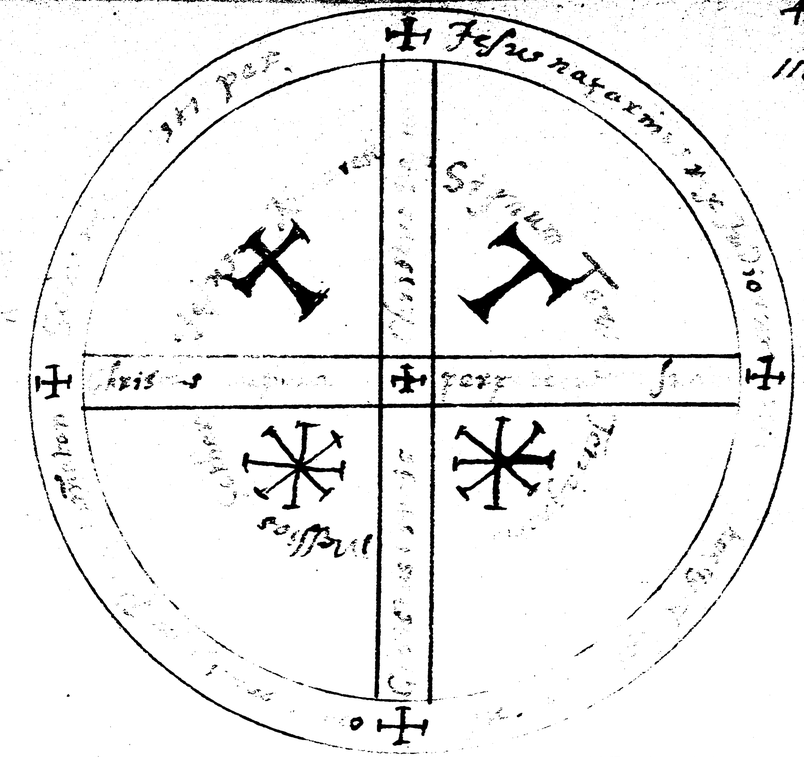
♄ Sunt arteria suffitus h. ois odorifera radices, vt costi Herba thurib.
♃ ♃ib suffitus odorifer quib fructus, vt nux moscata et Cariophilli.
♂ ♂ib omnia odorifera lignu saudalorum, Cupressi, Balsami, & ligni aloes.
☉ ☉ib ois gumi, thus mastiche, Benzoe, storax Ladanu alg ambra & musc.
♀ ♀ib sunt flores, rosæ viole crocus & consimilib.
☿ ☿ib ois Cortices ligno & fructuu & Cinamomi, Casia lignea Macis, cortices Citri & lauri grana & quib etiam odorifera semina.
☽ ☽habet & suffitus vegitaliu aiu folia et foliu Iudi et folia myrti & Lauri.

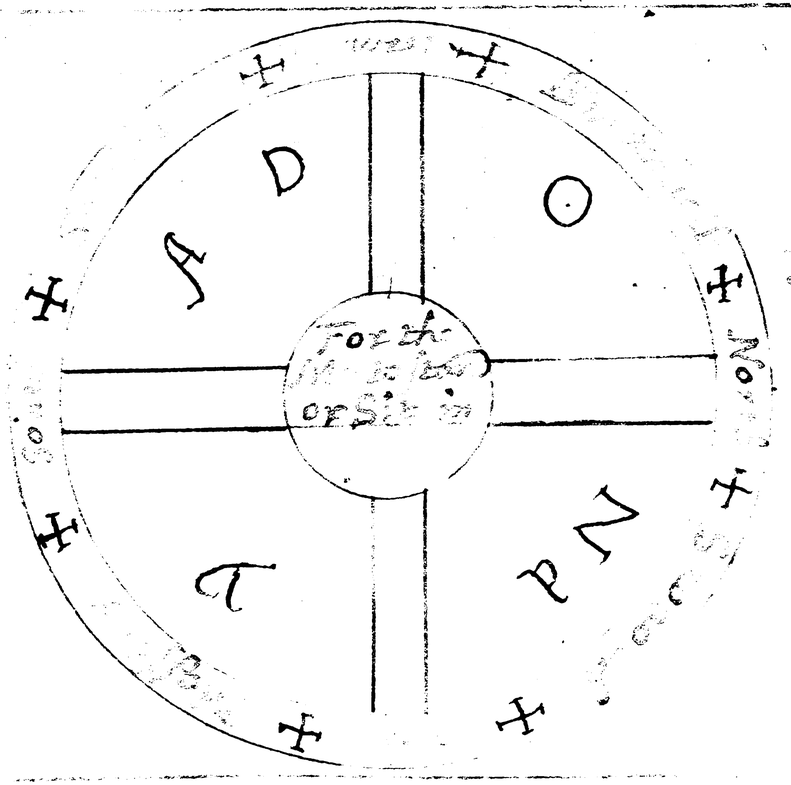
Scias q̃ theria iuxta magoꝝ sententias, sq̃d in aiu opꝰ bono vt sunt amor, bene volentia & similia suffumigiu debit esse bonu redolens & gleiosu. In malo aut opꝰ, vt sunt odiu, ira Calamitas & similia suffumigiu debit esse fœtidu & vile.

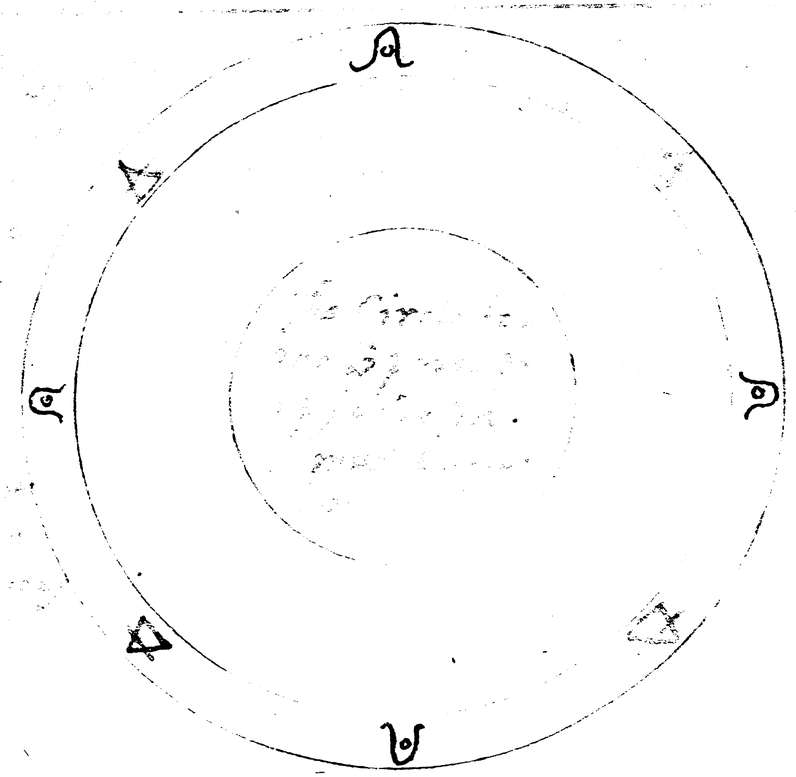
Habet etia duodecim signa Zodiaci suoꝝ suffitus. vt ♈ myrrhum & costu ♉ Mastichen, ♊ Camphora, ♋ Thus, ♌ Sandalos, ♎ Galbanu, ♏ Opopanacem, ♐ Lignu Aloes, ♑ Asam ♒ Euphorbiu & ♓ Thymiama. Potentissimu aut suffitus describit Hermes ex septe aromatibꝰ iuxta septem planetaꝝ vires conflatu recipit nam à ☿ Costu à ☽ nuce moscate à ♂ Lignu Aloes. à ☉ Mastichen à ♀ Croco, à ♃ Cinamomo, à ♄ Myrrham.






Jesus nazarenus rex judeorum
Sanctus
Sanctus
Sanctus
Deus





whosoeuer hath this following signe And shall se the m=
uocation Presently Presently shall Obe=rion Come in likenes
of a Soldier [illegible]
of a Gra[illegible]:

[illegible] day of the Moone Increasing and Ascending when she shalbe strong
and in the howers of [illegible] Take a sheete of Leed or of Silnet And the Character
of the forsaid Spirit and his ~~Spirit~~ Signe aboue his head and his name in his
forehead And the Signe of the ☉ in the right part about the arme and the
name of the Angell of the ☉ which is Scorax And the [illegible]
the left parte and the name of the Angell of the ☾ which is Carmelon
Then say this Invocation

O you Angells of the ☉ and of the ☾ Scorax and Carmelon I con=
iure and exorcise you by the virtue and power of the name of the S[illegible]
God which is + Alpa + and + Omega + and by this wonderfull name ✠ ✠
is + Elli + and by him which hath framed you And by the signes which
are written in this plate In the virtue and omnipotencie of the Creator and
by this most high name which is + Tetragrammaton + which at what=
time soeuer by caling vppon or Invocating Oberion whose Image is here
grauen and the name of the Signe there are drawne forth in this sheete and
you make Oberion to obay me and to appeare in the Ayre In the likenes of
a Boy of 7. yeares of age and that he perfect and truely fulfill my desire
fare forth as he is able without any fraud or deceipt whatsoeuer in [illegible]
fiat + fiat + fiat + Amen +

Then in the [illegible] of the following wright the name of his counselor in the
Sheete which name is Raberion on the right side and his Signe so as it ap
peare plainly Then say this Invocation.

I Conjure thee o Spirit Raberion by all things in heauen and [illegible]
Hell and by King Salomon which hath brought thee vnder yoke and by all
the Signes and Seales and Rings and by the 4. Ellements that support the
whole worl[illegible] by the Sargent [illegible] in the vttermost that thou com=
sale thy self Therefore to me him self wholy to me in the shape of a boy
7. yeares of age and to his power to fulfill my desier in all things
So be it + So be it + So be it +

Say this thrice in the day and once in the night Then on the third day
to witt on the day of 7 write the name of his Counselor which is
Seberion. as it manifestly appeareth in his signe [illegible] by this.

I exorcise thee thou Seberion and commaund thee by this name Obe=rion
ion or Obyron which befitts no man to name sane he that is in perill 116
of death and is imployd in this art And by all the Spiritts as well Su=
periors as inferior that without delay or any complayning you ad=
vise and Counsaile your lord Oberion to shew him selfe familiarly
to me all things and at [illegible] time [illegible] be
[illegible] ward you may reade the names of the 4 Angells Saying this.

A prayer to be sayd before ye prayers of walking
or any other thing thou shall take in hand

O eternall God and most blessed father Almighty
the creator and maker of all things Jesus Christ the
Sonn of ye liveing God & Paraclytus the
Comforter three persons and one God three in trinity
and one in Unity send keepe and defend me
the power of God the father with me, the power
of God the Sonn be with me and the power and
vertue of the holy ghost send keepe and defend
me from all mine enemyes both bodily and goastly
Lord God I desire the by ye precious bloud
bloud of Jesus Christ to stand with me and make
my part good and by those prayers of y. s. v.
that our Lord god spake to Adam & Eve
when he created and ordained all the
creatures of the earth and by the holy spirit
of god and vertue of this word in name
Redemption. good Lord god defend me by all
the workes that ever thou didst by all the
words that ever thou spakest on earth and by the
vertues of thy power walking & word from
defend me. By and in the vertue of the
holy trinity good lord God forgive me and
and mercy upon me. both now & ever
Amen Amen Amen. So be it o Lord god for
be it o father of heaven, so be it o blessed
trinity fiat, fiat, fiat. ✠ ✠

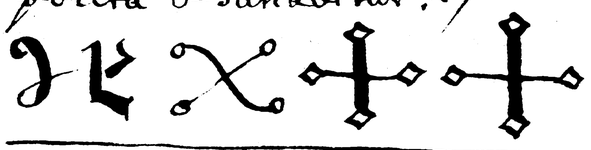
יהוה
nobiscum
Amen

Magnus Medicus est Natura Ministr.

7:. Duc Deus meus nite speraui.

Si quis infirmatur.

Scribe hoc Caract: in olla nova Mer: ☉ et imple eam: ▽: munda et lege hunc: ps: & tolle septies sup aquam istam ☩: 7: dies quibus ☩actio tua infirmu cum ▽: predicta & sanabitur:/



:90: Qui habitat in auxilio

Scribe hunc psal: in carta cum sanguine Columbæ & fistum: cum ligno aloes et roris sicciis & conservabis contra demones et eorum potestates et furas et a malo visu et ab omni timore si in eris nocte et poteris multum pro timorem si portantur sup se:/

:91: Domine Deus mus

Si quis Infans multum plangit et non potest dormire. Scribe totum hunc psal: et liga in brachio in fantuli et dormiet. S. probaui: cum gaudio mag: sup me. Hen: Fowler:/

:92: Judica me deus et discerne causam meam.

Scrib: hunc psal: et liga ad brachium tuum dextrum et sic accede ad principem vel Judicem et bene honorificus receptus eris/.

99

:93: Dominus regnauit exultauerunt populi.

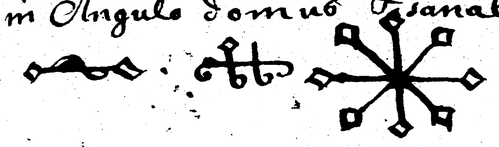
Lege hunc psal: septies sup aqua mundam & cum illa lava faciem tuam et honeste et bene receptus eris ab omnibus in tuum libus tu./

:94: Diligam te Dne.

Si in aliqua domo sit infirmus

Accipe nouam et simplicem ☩ et aquam munda et dic: 7:ies hunc psal: sup aquam, et aspergas circum quaque in domo // Scribe hostiam in carta virginea et subterra in

in Angulo domus & sanabitur.



:95: Coeli enarrant &c:

Si prignans laborat in partu & pariet non potest scrib: hunc psalm: usq; ad exaltauit et Gigas in tista noua, et pone sub pede dextr: et statim pariet.

But I gaue my wife the adulterous midwife her complexion, & hyd spodium columbrino her left thigh & it was accomplished quickly.

:96: Auribus domino.

Dic hunc psalm: in aure infirmi cum accesserit gutta caduca: et dimittet eum.

Mr: W. Cooke affirmed it for truth, sed non probaui.

:97: Judica due nocentes.

Si in cidris in accusationibus die quotidie: 7: & 7: dies et saluaberis Si doluerit intrare ad regem vel principem tu inimicum

in medium cum Liga hunc in brachio & liberabit te deus./

:98: Dic Custodiam si quis mingit se vexatus fuit fuerit in somno scribe hunc psal: et pone sub dextra pte capitis et non videbit aliquid malum somnij./

:99: Magnus Dominus

Si furtum factum in domo tua scribe hunc psal: cum ☩: et pone sub capite tuo cum vadis cubitum in lecto et videbis dormiendo furem intrare

Mr: Rich: Witt. S: told me it verissima forma videbat.

:100: Miserere mei Deus cum concubuit.

Si mulier nimis patitur menstrua accipe cyphum vini et dic: 7: hunc psal: et da ei bibere totum et statim cessabit fluxus eius/

:57: Si vere atque iustitiam.
Si vis soluere beneficia et incantationes et facinacorum diuus die y: hunc psal: et nullus nocebit tibi: Lapilia.

:66: Deus misereatur nostri.
Ad curandu demoniacu die hunc psal: sup aquā mundam y: et potari cū facies et sanabitur.
Ego vero fumigo illu cum hepate Lucij fuj grunas si est demoniacus tunc ira fumia mouetur frendit fomit: gr: et hec est regula verissima: 3: probaui / cū gaudio et reuentia magna.

Frier Conc was ofrd to shaue the ghosts head & to anoint the Sutures wth y' blood of a red cock: 3: by mis. Phlebotomize the ghost then
He did ofr to write these names vpon the bread & steepe it all night in water & let the patient drinke it at: 5: morning & subtera

subtera Crustam et putrefi fic morbus. iacet:
Raba. Fabra. Acbaras. Calua, Salua, pcipinamo precepit. Abde Dezanus Sacerd. vno.
The Frier had it from an Egyptian as he affirmed & examined.

:76: Voce mea ad dominu clamaui.
Si quis ligatus fuerit fer: hunc psl: In lamina bitea et deluc ea cū ∇. benedicta et dabibere ligato et soluetur a malefitio gratia dei: /

:114: Dilexi.
Scribe hunc psl: vsq; custodiens parvulos et fassumiga cū mastice et ligno aloes et liga in brachio infantis et liberabitur ab atrophia corporis. /

Miserere mei deus fc: magnam misericordiam tuā.
Scrib: hūc psl: vsq; salutis mei, et liga circa ventre patientis et restring et fluxu ventris sui, it ought to be written on the skin of a Lambes skin.
This I had at y' high Comission house historians.

Boyld it & make a plaster & lay it on the old sore & give y' patient pownded Celedony in his Drinke this

this poore Ld did make me wonder. I cured my Cosen Mr Sam: Armestrong's legg wch was sore 14. yeares.
I had it from an old poore Soldier. /

Horologiū Carmeliterum.
Vse it as I tould you. dic: 3:
psl: 102:
Tu exurgens dominie misereberis Sion quia tempus miserendi eius quia venit tempus.
fac voluntate & credulitate. credens in opere nre deifor. /

Carmen epilepsim contra Spasmum.

Istud carmen frequens contra Spasmum epilepsim est a multis in-
to utilib⁹ & tam in phib⁹ & traumaticis in ifris. Nam ap⁹ Mediolanum
i & mediolanu in Lumbardia hoc quo duo Leonellus filius regis Anglie
nupsit filiæ dni Mediolan. Anglici ibidem spasmo vexabant & (post)
potacam vinum forcem & calorem fabricæ & minium nobis com-
unde quidam miles & filius dni Reginaldi de Grey de Schirlond infra
Christi fines qui fuit apud Mediolanum cum duo Leonello & Kant secum
carmen sequens & quidam armiger a spasmo vexatus data fide cognat
sunt vitro trahebat & sine efficacia ad cultum sunt ad modum balistæ qui p dolorem
& angustia pene expirauit. ¶ Quo visto deus miles accepit carmen in
pgamen scriptum in bursa positum & collo patientis apposuit dicentibus
circumstantibus omni dubitatione ave maria & ut mihi fertur invasit
fidelit & infra 4or horas sol quinq sanitati restitutus est. Et postea
multos alios a spasmo ibm liberauit cum magna fama de illo
carmine in illa Civitate exercuit. / Item in Civitate Lincolyensi
quidam homo qui multis annis vexatus fuit a spasmo in brachijs fuit in
nocibus & retorquebat & pedes suos ad cultum sunt & libere dicebat
incipiebant ita q̄d fere non potuit ire q̄n istud carmen super se portauit
de cetero ut dicit a spasmo non est vexatus. ¶ Item ap⁹ Londoniam quidam
mulier pregnans ita vexabat a spasmo q̄ fere periret quę fuit Londoniam qui
politor dicit & nichil ei valuit tandem cum istud super se portauit ampli
ei non nocebat spasmus & de cetero. ¶ Item ap⁹ villa de Huntingdon fuit
homo quidam qui cotinue vel saltim spasmus ipo imbecillis annis bonis habitis
retro g̃radus a pra cavare voluit mira vice ita q̄ oportuit de necessitate
cadere ad pratum cum impetu super faciem suam. Qui no cū istud carmen
signis super se portauit amodo a spasmo tabat & ft. /

Fiat Carmen de quo sit mencio hoc modo. /

Accipe una cedulam pgamenam & scribe p signum ✠ Thebal ✠ gerthi.
✠ gerthianay ✠ Jhu nazar pro ✠ & filij ✠ & spūs sancti amen.
✠ Jhesus nazarenus ✠ & Maria ✠ Johes ✠ Michael ✠ Gabriel
✠ Raphael ✠ Verbum caro factum est ✠ Postea claudat ista cedula
ad modum unius litere ita ut non videri possit aperiri. Qui no istud carmen
super

super se honeste in die omnipotentis nomine gestavit & credidit se debito a spasmo
non esse agravatus & istud teratur in reverencia spūs dni, qui virtute
dicti dñi petris & herbis & secreto servet & me omnes nocentes carmen me portet
Deus a dño datum auferat. ¶ Quia inde quidam mulierem spasmum patientem
& dubitatur si annulus aureus cum lapidem pretiosum pulcherrimum & pulcra
tria dña carmina 6. Thebal Ve. sculpta in circulo annuli & Michael nichil ei
efficiebat & Et statim cum rapuit istud carmen super se clausum tabata. & ft
absq; mora. Et sic ꝑ q̄ non dicat spūm se cum pobis ego solebam
scribere carmen p dem cum tribus grecis nec a laycis percipit. /

Ego dñus Magist Johes Arderne Cirurgic aliquando manens
in Newerk infra Lincolnie & postea ap⁹ London istam pscripta misa
& innumerabilia alia de isto carmine vidi & audivi. Et si forte
alijs alij istud dñm carmen habuerunt no tamen tanta laude &
cum efficacia sunt adepti & hoc reputo quia irreverenter illud
occupabant. /

Epilimenum contra Paralisim & Epilepsiam. 1. morbum caducum
quo pastor dum multi sunt curati /

℞ Sanamundi 1. absinthi, herbe pauli: cum oraceo d rica tribus vicibus
incantatis & collo patientis suspende dicendo eadem orationi & succi q
sup positi dat ꝑ 30 dies continuos & sanabit. / Jo: Arderne.

Verumtamen portata non sunt exigere digam civilem donec deponat
& si sub cervicali patientis posita ipsa non potest exigere ega
supiacente / Item fugat corigia vel liberum panni laudi de
fucco & vase & sup carnem nudam corpus & sic efficiunat q / J: Arderne

Ad sanguinem stringendum Medicina data & probata /

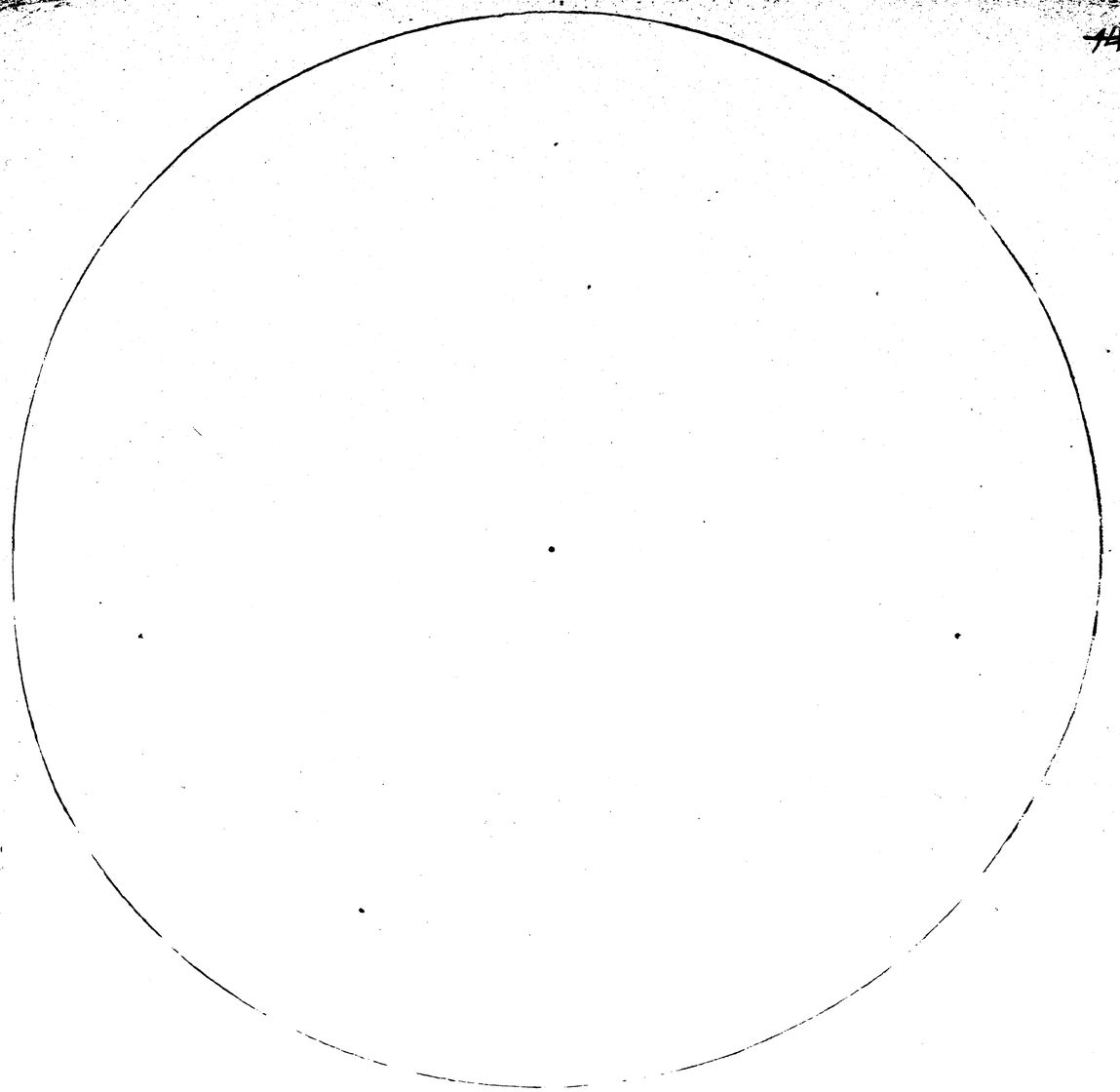
God als thou ward in Bedlam borne. Out folowde in ye
flaum Jordon. & stawnchide yi stremme to standi stille. als
verily stawnche this mannys blode. & dicat quinquies
pr nr & ave maria. in honore v. plagarū xpi. / Jo: Arderne

Contra podagra.

Tunden in Anglia curant gutt podagrā cum sigillo Ste Marie
distempatum cū polino accto / Jo: Arderne /

Contra Ydiconem visus

Qui septimo die in dextro vel in nono die in sinistro Aprile brachio
facit se minui non gedet visum.
Qui in fine Maij in 4° vel in 5° die se fecerit minui de quo brachio
voluerit nunquā habebit febrem.
Tres sunt dies in anno quibus & pluss quibus in quibus si quis se
faciat minui ho vel bestia vestra tres dies moritur. Vidz. 1 Kal:
Aprilis. 1. Kal: Augusti. 1. Kal: Decembris.
Nō: q qui in 3° die Aprilis se fecerit minui non habebit dam tz
capitis nisi gnūs gobus hoc faciat. Et qui in 10 die May se fecerit minui
nullā febrem habebit neque tysim. Et qui xxij° die mensis Sept: se
faciat minui vidz: in die sci Lambti non habebit ydropisim frenesim
nec ticam vocat, quia hunc annum agitur & aer venenosus erit usq
ad Mcium. / Prima luna January, prima luna Junij
festa luna Octob portat pestem mortl si quis minuat ullaz. / no: Artem



Here beginneth the Booke of the .7. Images of the dayes That Philosophers
that were blessed knew and understoode whereby to have their desier Being
a Science high and plaine But should not be shewed nor taught but to good
men and secret Therfor take heede. Beware. and prone. viz.

The first Image Is of the Sonday And shalbe made of Coude or of
That is one parte and the second parte Coppet Or of yellow wax
And wright on the Image these names following The .C. Increasing In Augst
or in Aprill. The Signe. is. ♌. The Angells. Michaell Barchiell Hasraiell
The angels of the Ayre. vaxcan King His ministers Tus Andas Gnaball
As you shall finde before In their Considerations. folio.
If thou wilt binde mens Tongs Make the Image in the howes of .C. In the full
And Say this Coniuration following.
Coniure you Angells above vs by the Seale of the ☉. Ca. Canar. Caions.
eillon. amacyon ~~casiel~~ casrub. con. And by the maker of Heaven
and Earth and all partes of the world And of the winds which are betwene
Heaven and Earth And by him which is King of all Kings. Farsaell
Sardardicas izala. casiell I Coniure you by theis names. Salare
zaaletaa cassa alum. vardab. elec. elos. udo. caluo. Hesiat
brought yassael. dardiell Hela raphiel
Cranael. see you fulfill my asking in all thing

The Second Image is for Mooneday It is made of Silver or of white wax and must be made on Mooneday the Second hower of the day. you shall finde before In the consideations for Mooneday what Angell goeuerne. If you will make the Image on the Second hower of Monday In the heate of Cancer And in the Moneth of July or March And these be the names of the winds. Cancex. habetell abundat and his helpers be Calor mulcala abrexa. I Conjure you Image by this conjuration. I conjure you Angells vnto whome is giuen the Seale of the Moone [redacted] Sonneha Jomoha. heib. cehafa Cassal nata I Conjure you that you fulfill my asking And hartily pray and desier you Gabriell Michaell that you be helpers and not hinderers from this time vntill my petition be fulfilled.

The third Image is for Tuesday and must be made of Red brasse or red wax. In the howres of ♂ In the moneth of April or December and this worke is worshipfull and pretious when you worke you shall name the names of the Angell to whome is taken the Seale of ♂. Saliel. Cariel axmail. and the names of the winds. atusbi. abelit. anaabbus. and his helpers Carmal imiual. pasa. Saying. I conjure you Princes of the Angells vnto whome is taken the seale of ♂. Mastas yraci festmaxit famiell yoasel araxael. by the names of Charoal. achiell damis. hiaion horeb. the lorde of the high. allam aiton. baal. conuens. the lord of worship. alcomehamade. clahima. chadema the lord of Heauen and Earth and ther is no other lorde. Saliel. an vaxial haxamalib. benhic. and to his helpers that they helpe to fulfill that which I haue asked. and thou wilt destroy him. To haue the bloody flux or to doe it away. for haxme make the Image of Red brasse and bury it in the earth when the

The fowrth Jmage is of wednesday The angels names are Michaell
veriell Saraphiel. The names of the winder. Siaas. phallas Sambas
farma- make this in the Moneth of July or October of lead and grave in
it these names Coniuring the Jmage to make hate betweene man and
woman
J Coniure yon Angells by the maker of Heaven and Earth without
him is nothing living He is the mighty maker and comaunder and
in his Heart is vittue He is the almighty King. vnder his antho:
xitie is taken the Seale of ☿. J Coniure yon Michael Seraphiell
Minasell by these names. Sezie adonay Sabaoth. him that is Lord of
heaven and Earth And by the goodnes of him that is yonr strength
and keeper that is only almighty. all in all that is and ener
was and ener shalbe. J coniure yon Michaell veriell that
yon fulfill my asking.

The fifth Jmage is of Thursday. The Angels names are Sachayiell. pa- 147
rante mal assasiel and these be the winder that be ordained vppon the 123
Jmage. heall and his helpers. yesse yenesaight naadol. make the
Jmage of Brasse that hath the colour of Saffron. Or of yellow-wax &
make it on the Thursday In the moneth of March in the haith of
X. or in Jannary in the haith of X^r. If to make love. wright on
the heare of the woman the name of the man. She And say - viz
O Lord God Creator of all things put the good will of the daughter of
A. B. in the good will will of the Sonne of. C. D. and put the good will and
greate love and make them as stedfast as thon didest Adam to Eue.
and betweene Tobias and Rapaell and betweene Michaell and
Gabriel. Of the which one is fier and the other is water and one gre-
ueth not the other but there is betweene them good acorde. and make
it as stedfast after the same manor as thon hast the Angell of the which
the one is fier the other Snow And the Snow quencheth not the fier.
Nor the fier consumeth not nor wasteth not the Snow So make these two
acord together. That is. B. the Sonne of A. and D the daughter of C. and
J Coniure yon Angells by the name by the to whome is giuen this worke
Diffialofon alexa haila aliami axel halit at hay itna Saphea
acolcrostel xoni relfato Sziselloxe the which knoweth the secrett
of the beginning and ending of all things the which shall neuer die
flie serape hee. & vissell namellich with the their helpers -
that they may soone fulfill my bidding in this Jmage that J
have made and make it stable. Then bury the Jmage. They
shall both acord and agree together.

The Sixt Image is of Friday The Angels belonging to this Image the chief Anael Raguel Salgmel. and them vnder are Lambores. and his helpers Iezrazaamsag. Make this Image on the Friday In the House of ♀ in white wax In the Moneth of May In the heith of ♉ Or in the Moneth of October And the name of the Man vppon the Heart of the Image And the name of the woman And hang the Image before the Staires And smite it th w a twig or wand of Olive Tree And Coniure the Image. viz.

I Coniure yon Angells Anael kazgiel Samuel baffala haasa hasea gnthaca adzcalea arkinlia alka allea onat akaba sana saniarie mami tertais zeat malatim aachmine Soaea ~~pendoa~~ Jendoa d. d. d. a. a., by him which is Cedas and Galba the lord of Angells and winds the high afferie Adonai Helay Sardaday nota historia Alaba God the Creator God the Saire And there is no other And he is mighty ex. ra. cia ya anuel. 1. cia ubar auiel ybarbel Sabgneel By this Coniuration I Coniure vppon yon Angells by the Strength of ♀ that is right Fortunate I Coniure vppon you that yon fulfill my asking my cause and my hest Joyning the Some of the Man. ♏ to the daughter of the woman ♎. That his heart burne in lone with the moon as Eue burned for Adam in all things. Airga Airgal attear kacciael Jolteche his haste will burne this Image before the Gate of the house when they goe each day and hower.

The Seuenth Image is for Friday being a worshipfull Image of all Images and the winder. Menera Altiban. alstas anatnabie. If thou wilt bind 124
Jongs of enimies and make truce betweene men that are at debate. Make the Image and grane vppon it the names aforsaid In the Gate of the city or Towne and bury the Image within it and all things of the Citty or towne Shabe done If thou wilt make discord take the Image In to the Citty towne or house and bury it in the midest thereof. If thou wilt make discord betweene Man and woman. Make the Image of Cleane pitch and mak the head of the Image a hinder head and put them back to back and wright in virgin Parchment theis words that insue and put them betweene the ribbs of the Image. It breeds discord and causes fighting and murder and debate neuer to be recalde. viz.

I Coniure yon. ye. cia. mitharers atanael Angells assigned to the seale of ♄ be helpers to me in things comanded ye. Benes amonimon affia and haaback rabit that yon come and fulfil my request by the name of the lord the blessed Ehial. yan yagma bonor ya yaffia Jassa Ju fiabib anagodin Clirobas Liayaod ayn achi adim her Saday adonnor Saboath adonay eloy eloe gnae healfola Seriaie alila yesus agmbora ore. all the companie of Angells Saffiell micraton Sarquiell primo memeta affla obnala alis Saipaleppe fulfill yon my desires by the holines of this Coniuration that is heare vppon yon.

Fit is all Sanctie. grossly. finis Septem imaginum

Our blessed Saviour And Lord
Jesus Christ was pricked with the poynt of a Thorne ſt neuer ranckled nor neuer ſwelled. Nor neuer would no more doe. Nor neuer ſhall this Say this ·iij· times onez then ſay ·j· Pater noster. j· Ave ·&· j Credo.

The Haire being cutt of ſay Backwr to the Mouth of the Head. Then wright theſe words in a peece of Cheeſe Antanbragon Tetragrammaton And giue the party ſo diſeaſed.

wright with the blood of his litle finger Theſe verſes following In a ſcrole of Parchment And let him weare it about his Neck. Jaſper fert Mirum thus Melchior Balthaſar Aurum Hec quicunque ſecum porta tria nomina regum ſoluitur amorbo domini pietate caduco.

wright with the Blood as followeth
As verily as Christ was borne at Bethelem And ſuffered at Jeruſalem And Christned in the water of Jordain And after ſuffered Crowne of Thornes. As verily as the flood ſtoode So ſtay thou blood immediatly In nomine Patris et filij et Spiritus Sancti Amen

Say as followeth. The Babe that was borne in Bethelem. & Baptiſed in the ſtreame of Jordain. The water was wilde. The Child was milde The water was wood The Child was good. Jeſus Christ ſtoppe the blood of A & That it may ſtand as ſtiffe in euery vaine. As the water was wild & wood Still it ſtoode. when Jeſus Christ was Baptiſed therin.
In the name of the father and of the Sonne and of the Holy Ghoſt Amen

Ralga Calam Cacula Melcoy
talen Tetragrammaton Deus fiat

Say. Abraham laid him downe to sleepe on the mount of Allisliske Jesus seeth when thou sleepest or wakest Abraham awake Goodlord I cannot Sleepe for the Toothache which is in my teeth. The Toothack greiveth me so sore. That I shall never Sleepe no more. Rise up Abraham goe with me Ther shall no toothache greene thee. Nor no other man. That this pray thrice come.

wright in a Bay leafe these iij words. iij. times Ismael Ismael Ismael adiuro te per Angelum Michaelem ut sopeatur iste homo. vell isto femina. Lay it under their heads they not bein awake therof And they shall Sleepe./

Deus deus homo omnipotence genitis patet hominum creator solus bonus + Jesus Christus natus + Jesus in honore trinitatis + Jesus nazarenus + mortuus. + resuscitatus dic. 5. Pater noster. 5. ares. in honore vulnerum. Christi. 5.

If the Tooth be hollow. wright viz.

Fl Ab sent db hyr hyrs ggbgnld ggdmgt [man] Fl db sent & db hir hyrs Man woman woman
And Strike out all the vowells as abone and wright their names.

For the Tooth ach — b i. // — R o/ Marke Mor Sor Cor Cor Cor Key / T

To stanch Blood, write in ye Forehead of ye patient ut fol runes Read yis words. Consummatus est. /

For a stich / Abraam Abraham Kay Sept, Sagani ô Mount of Olivet where o Lord walkt By his owne words, said Rise you vp Abraham, Lord Jesus for ihesu christ & Stake That stean neyth Rose nor wake. Rise up Abraham goe wt me Stich nor Stake shall neve hurt thee, Ther nor no man nor no woman, Yat yis words say can. ℞ — Q VII, IIXI 80. + h

For the Toothache. / Gethum Galw: Cakly, femaly Coy, write these words in bargh three. V read ye first verse 3 Gynus and, then prick in ady letter a Rold Gerson. 12d

For the biting of a madd dog: /
Lenus Lanus Renus Ranus Opilioge

For an Ague. / Take a Crust of Bread & write these three words following & after they be writ eate them.
Calx Calx Calx
Calnida Calindan Calindant.

Another. / write these words upon a peece of Bread, & let the Ly eate ady day one of ye words.

For the Antimoniall cupp.

Take ℈ venome of a toade ℥ij
of Arsenicke ℥j ℈j
teeth of Lizars as many as you can
gett.
℈ Shavings of Mulys hoofe ℥iij
beaten to dough
Putt these in a crucible calcine them.
then project upon copper: ⇌

for to make oplick glasses

Take a pound of copper 4 ounces of tym
half an ounce of brym glasse
and half an ounce of the
filde dust of iron first melt downe
your copper then putt in all the
rest of the things together
cast it in wheat forme your glasse

When you have cast it or moold as you
cann polish it with a tym mire then
and put it into the Earth two or three
then after polish it very bright with
pottey made with with a little water

For theft or any thing thou dost lose. Say the iiij^th Psalme. Cum
in vocarem. &c And when you come to the verse. be angery and sinne
not Say it thrice Afterwards Say Kyrielayson Christielayson Kyrie-
Our father &c Ane maria &c Credo &c Then write these
greeke names in parchment + Agla + Cad Jskiros
mediator Elsson Tunton Craton Jsas In the
name of + Jhan + In the name of Jesus Christ the life eternall
Then rowle them in virgin wax and put it under your head and
Sleepe and you shall see what soener you desier. Jmen. Amen. Jhu
+ +

Juices eggs and the blood of a white Henn. Anoynt your
face therwith and you shall see wonders.

Goe into the Churchyarde
on a friday at night at 12. or 2. of the Clock And walke round about
in the Ally. 3. times And when you come to a Corner Stand still And
Say the lords prayer And the Creede And before you have gone. 3. times
about you shall meete them that you would Speake with As they were wont
to use.

In the House where those use
when you intend to worke be the last up. The night before the new or the full
of the Moone Then Sweepe the Hearth very cleane And Sett a bucket of faire
water on the Hearth So goe to bed. And be you the first that shall come
downe the next Morning And you shall see as it were a Sutte or Jelly
upon the water Take it forth with a Silver Spoone and put it into A
Silver or Tinne vessell and soe keepe it And when you will worke the night
before the new or full of the Moone. If there be a Table in the Roome
Sett a new Bowle full of new Ale upon the boord And iij. new
whitelooves with iij. new knives with white hafts. This doone make
a faire fier of Sweete cloven wood Then sit in a Chayre with your
face towards the fire Then take your Jorden and wipe forth and anoynt
your Eyes therwith And sitt Silent And see all the House be quiett
and at rest And when you have sitten so awhile you shall see iij.
women come in. But Say nothing but now your heed at them as you shall
see them doe to you And they will goe to the Table and eate and drinke. whe
they have done Let the first passe And the second But the third you
may take and aske what you will of her. Probat

Strow underneath an Elder tree
when the Sonne is at the highest hottest Sanctified Rushes And stand
under the Tree and Say. Magram Magrano Three times and
you shall See a flower Spring like yellow Golde Or Golde yellow And
when you have it you shall want nothing. There will also appeare a
faire woman Demand of her what thou will have And thou
Shalt have it.

Take a Fowle called a Lepwing Kill hir and sane hir blond in a Silver or Pewter vessell and Stoppe it that no Aire come to it and in .vij. dayes it wilbe turned to wormes And in vij. more it wilbe but one worme. Then take of walnutts and Almonds and make a past therof and with a Stick or yonr litle finger make a hole and put the worme therin and in .vij. dayes it wilbe a lepwing againe Then take the blond of hir Right wing and anoynt thy Eyes therwith. Then looke forth of thy Chamber window toward the East And thon shalt see all the Spirits of the Ayre in order. Then call one of them and aske his office and he will tell thee. If he be for thy torne If he be not comannd him to send one that is. And he will doe it. Then say unto him Vade Christus sit Mater te et me. In nomine Patris. et Filij. &c

Take Pedra di dura fluit. On the day of St John Baptist Or in the vigill of St Peeter Or in the third day after and burne it and cast it into a secrett place And after the third day come theither and yon shall find as many Spirells as by them And thon shalt see them and bind them saying as followeth.

our lord decended downe from Heaven to deliver the People

In the name of the same Lord I conjure yon Spirittes that yon doe w[ith] soener I commannd yon And that yon doe no hurt to any creature And thertto I charge yon. In the name of the Father And of the Sonne And of the Holy Ghost Amen

Then aske or bid them doe what thon wilt and they will performe it

Take the fatt of a black Catt ungelt and the fatt of a white Henne And anoynt yonr Eyes And yon shall see mervailous things. If yon wonld have any other to see them lett him lett his foote upon yonrs And he shall see it.

Make an Oyntment of the Galle of a Bull and the fatte of a Henne And anoynt yonr Eyes.

the day and howre of ☿ take a white Howlet and kill it under the right winge Saying these words.

Juna Harda Musdali faon. dyiaga Samiel. Rostalagath. This fowle I doe kill in the name of yon all Comanding yon by the name Rufangoll yonr Superiot by whome yon doe all secretts in Earth amongst men. And by Hemeolon yonr prince I adjure yon that yon doe yonr humble obedience unto me. A. B. at all times hence forth and with yonr power unknowne give vertue and strength to this my purpose constraying all inferiors under yon to serve me at all times dayes howers and minuts And at all times and in all places without hurting of me my body or Soule or any other living Creature.

Then reserve his blond in a Cleane vessell. And of his fatt In another cleane vessell.

the day of ☽ consequently following and in the howre of ☿ kill a lepwing as yon did the Howlett under the right wing saying these words.

Dala Dangolath. Emenquill. Salnagan. Arsdorth. Sedmaon. Pandolath. This fowle I kill in the name of yon all Comanding yon by this name Rufangol. yonr Superiot by whome yon doe all secrets on Earth amongst men And by Hemeolon. &c. ut supra. with his blond & fatt

the day of ♀ in the howre of ☿ insuing Kill a black Henne as you did the Lepwing under the right wing against the Heart. Saying

Eloose Pendagell. Ethelwill. Enan. Dirath. Ruiaminta Edlodell. This fowle I kill in the name of yon all. &c.

Then reserve his blond and fatt. ut supra.

the day of ♂ in the howre of ☿ next following kill a black Catt under the right side against the Heart saying

Felofell. Carigiuam. Samion. Eligamill. Reumdath. Fesoravell. Hermadasin. This beast I kill in the name. &c.

Reserve the blond and fatt as before.

the day of ☉ in the howre of ☿ kill a want or mole under the right side saying

Odanan. Opathan Deothan. Hermiadall. Fernola. Cauiham. Flodalath. This beast I kill. &c. &c.

Reserve his blond and fatt &c.

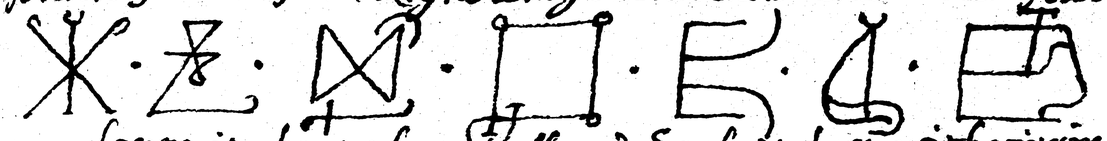
the day of ☾ in the howre of ☿ kill a batt under the right winge saying as followeth.

Ramasael. Kaeldath. Riarnfa. Fesaloell. Rexalath. Du=
parfalon. This foule J kill. &c Reserving his blond and fatt. &c
the day of ☉. and in the howres of ☿. take a Raven and kill him
under the right wing saying.
Ohorma. Sedelpha. Oremaell. Sogvidaell. Myiasalet.
Rendos. Lymaxill. This foule J kill. &c
Reserue the blond. And fatt. in cleane vessells.

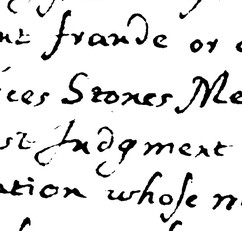
the fatte of all theis aforsaid foules and beasts of each of them
bij. dragmes mix all well togeither with a slice of Bay tree vppon
the palme of thy hand cleane washed with Rose water. Saying in the
tempering of them these. bij. words. Julia. Hodelfa. Fuafula.
Sedamylia. Roauia. Saganex. Delforia. Inferiors and Ser=
uants to the Emperice and Princis of all fayries. Sibilis and all ami=
able creatures delighting in the company of humaine people. Lady
Delforia. as yon be present amongst men invisible at all times as
soone as J shall anoynt my eyes with this Oyntment. And that yon be
as familier with me as yon were with King Salomon that mighty prince
And as yon were with Prince Arthur that valient prince And as yon
opened and shewed to king Salomon the hidden natures and properties
and virtues of Mettalls pretious Stones Trees and Herbs and the secrets
of all Sciences underneath Heaven Even so J comaund regnier and
adiure you. Julia. Hodelfa. Fuafula. Sedamilia. Roauia.
Saganex. with the Empris Delforia. to doe the like to me at all
times without disdainfulnes. by their names wherby J doe bind you
Oath. vasagath. vagar. Jeramilia. Roboracath. Regath
Segath. euer as yon feare the iust iudgment of Readerfan
vppon paine of Hell fire and everlasting damnation.

done at the ☌. of the ☾. in the howre of ☿. put the oyntment in a
vessell into the middest of the Fayry Throne. But first take. ij. or
iij. dragmes of ech blond And wright these. bij. names in virgin parchment
Julia. Hodelfa. Fuafula. Sedamilia. Roauia. Saganex. and
Delforia. All these names must be written. bij. times. Three times
with a peme made of the third feather of the left wynge of the left winge.
And. iij. times with the fether peme of a Raven made of the iij.
fetherd

fourth ferher of the Right wynge with theis Characters following



lappe it about the vessell and Seale it fast with virgin wax
repeating theis. bij. names. Julia. Hodelfa. Fuafula. Se=
damilia. Roauia. Saganex and. Delforia. In sealing of it



The Seale must be made of Copper as this figure.
But first before thon doe put this into the Fairy
Throne provide. iiij. Hassell rodds of one yeeres
growth Cutt them in the day and howres of ☿. the ☽.
increasing Shane them white Then wright vppon
every one of them The. bij. names In the howre of ♀. Julia &c
Put these. iiij. wands In the iij. quarters. East. w. N. and Sou.
of the Fayrie Throne In the howre of ☿. And put the vessell in
the middest of the fairy throne Repeating the. bij. names. Julia &c
repeate these. bij. names. iij. times att every wand. First to the E
then to the west. then to the S. last to the North. Saying the bij.
names Julia. Hodelfa. Fuafula. Sedimilia. Roauia. Saganex
with Delforia. the Empris of all fairies Sibills all other amiable
creatures delighting with the company of Christian people Heare
me J call you every each one by name. And by the mighty names of
Lygation wherwith Salomon did include you in a balle of Glasse. Parnath
Dawion. Segamilion. Sugamyell. Darnfa. Jerasami. Ariamilath a
that you come at this present and make perfect this oyntment That as often
as J shall anoynt mine eyes therwith J may see you perfect being th w
out fraude or confusion truly shewing to me all secretts of Herbes
Trees Stones Mettalls privie talkes of People Euer as you feare the
iust Judgment of God vppon paine of Hell fire and everlasting dam=
nation whose names heare included Sealed with the Seale of King
Salomon the mighty prince with which Seale he Sealed the
vessell wherin he bounde you Fiat Fiat Fiat

this Pentaculum over the vessell vppon the ground
within the same throne with a Hasell Rodd of one years groth

This doe · iij dayes · iij · times a day euery day. This done or ended take it vp and put it into a secrett darke place · iij · other dayes That ended put it into the Some to rectifie · 6 · other dayes Lett it remaine not moued.

first before yon anoynt or presume to anoynt thine eyes therwith · Be in cleane life the Space of 6 ij · dayes · Then anoynt thine eyes therwith and looke towards the East · Then Shalt thou see diuers creatures most bewtifull to behold in garmants of diuers colours Then Speake to one of them which thou likest best becking thy hand towards him with saying these words.

bewtifull creature and gentle virgin by what name soeuer thou art called By God the Father I call thee By God the Some I commaund thee By God the Holy Ghost I chuse thee And by the obedience thou owest to thy Lord God · I adiure thee to be obedient vnto me soeuer hencefoorth as thou doest hope to be saued at the dreadfull day of Iudgment In which he shall say Come ye Blessed and inherit my fathers Kingdome And goe ye Cursed into euerlasting Damnation In Hell fire to burne for euer Euen as thou dost feare the Iust Iudgment of God vppon paine of Hell fire and euerlasting dambnacion Giue me true answers of all such things as I Shall aske or demaund of thee · To this I sweare thee By God the Father the Some and the Holy Ghost to be true to me at all times euen as thou wilt auoide the heauie wrath of God Sitting in his high Throne to Iudg euery one according to right And also I Comaund thee by all the power that God hath ouer all Creatures · In Heauen · Earth · and in Hell · Heare after to meete with me at all times thy Selfe alone quietly · whervpon depart at this time And the peace of God be betweene thee and me now and for euer Amen.

at all times shee will meete with thee at what time thou anoyntest thyne Eyes · Of this assure thy selfe to be most true · But when thou talkest with hir talke not long Neither yet demaund hir name Hir Parentage nor yet hir kindred or for what shee is for feare of Indignation Nor yet whether She be Spirit or woman Lest that talke goe But demaund things necessary for thy purpose · Beware you offer hir no discourtesie at any time of polluting thy selfe · when thou hast talked inough with hir wash thine Eyes with Rose ✠ or some other Sweete ✠ · when She doth depart Say these words following.

In peace thou bewtifull Creature of God to the place appoynted of God Signing thy selfe with the Signe of the Crosse.

mis·

with the signe of the ✝. And say all the good that
be heare I beqneath to the keeping Of the Father of Heaven And
of the Some And of the Holy Ghost Three persons and one God. If
any Theenes come to steale it The Holy Ghost Let them And cause
them to abide heare unto the time I come to them Also In the name
of the Father And of the Some And of the Holy Ghost That I
may escape all mine enimies And Theenes where and whatsoever they
be of Job by the vertue of St Mathew. Marke Luke And John if
we agree in one very faith I heare binde yon Theenes without any fearing
As St Bartholmew did bind the Divell with his Hory beard in
a chaine. Theenes Theenes Theenes Stand heare In the virtue of the
Holy Trinitie And in the virtue of the death and resurrection of our
Lord Jesus Christ And goe not away Theenes goe not away
In nomine Patris et filij et Spiritus Sanctus amen

Bartholum with thy gray beard
Stand by me for I am afeard
St Peeter on the one side St Paule on the other
The Father The Some And the Holy Ghost in the midst
Away all villains into the woods
If yon take away any of my goods
Stand yon still heare untill I come againe. In the name
of the Father And of the Some And of the Holy Ghost. an

was Jesus borne
And Christned in the flood Jordan
Betweene two beasts was he laide ~~in the stande~~.
In that stede was neither wolfe nor theefe
But the blessed Trinitie.
The selfe same God that ther was borne.
Defend me and my goods from harme.
In the name of the Father And of the Same And of the Ho G. an

Marke Luke and John
foure Enangelists all in one.
As you write the Trinitie.
of our Saviour most trulie
My Good which in this Cyrcute be
I wish they might be safe to me
And that such Theeves as will me wronge
be they weake or be they Stronge
Matherion before And Bathenon behinde
So those Theeves you doe them binde
As St Bartholmew bound the Devill
to defend him from all evill
with the haires of his gray head
and also eke his hory beard.
So you Theeves see you stand Still
as the Spindle in the Mill.
That from hence you doe not Starte
untill I say you Shall departe
By Alpha and Omega height
the first of day the Last of Night
And by that blissed Trinitie.
Three in one One in three.
See you Angells with me tende
that my goods you safe defende
untill the morrow Morne of day
I bid the Theeves to parte away.
So Theeves Theeves Theeves Stand you Still
And be obedient to my will. fiat fiat fiat Amen

I goe or Ride for to fett about this place
To God the Father And the Some all those for to lett
If any heare doe come my goods away to fett
with the Father and the Some I binde them And by the ☉.
and ☾. and by the vij. Planetes and by the vertues aforesaid
and all the Saints in Heaven I bind him by their virtues So that
he Shall not depart untill I bid him goe In nõe patris &c. Say it iij.t

thr night Spell for thrwds

In the name of the father and of the sonne and of the holy gost Amen.

Defend my me my house ground and goods this night and all other lylnes from all thieves whether they be wrich or poore and all other evills and I charge thee thou spirit that hast the charge whole of over us and all good things and by the vertue of the Omnipotent power of Almight god maker of heaven & earth and of all mankind flesh and all other things visible and invisible and I charge thee thou spirit by all the holy names of god the most highest Deus Sabaoth Adona Saday Deatragrammaton Alpha et Omega and by all the names of god that may be spoken or not spoken also I comand thee thou spirit that art called Banatum by all the aforesaid names by the virtue and power of them that if any theeves or traitors hether wards come within this circle where I goe with my goods belonging to me or by me god I charge thee Banatho by the godhead virtue and power of almighty God and of the virgin Mary Gods mother and by all the powers of St Peter and St Paule and by all the holy company in heaven and by the Angells and Arch Angells that if any theeves or traitors hether wards come they may be struttone both blinde and that still stand hee or they and gaze as still as any stone

Oyle of Tompition ij.ᵈ Put first make the parties water
Seeth in a panne then put in the oyle Then take an Iron Redd hott
and put it into the water Saying In the name of the father
and of the Sonne And of the Holy Ghost Auoide all witches
and wicked persons from this partie from this time forth for euer
more. And say it iij. times. Put in any case shutt the dores
and windoes And lett no body come in while that yon be about
yonr bysines. And keepe the party so close that no thinge may
see hir while yon be abont yonr bysines. And lett hir say hir prayers.

thee with the signe of the ✝. In the name of the father and
of the Sonne and of the Holy Ghost. Jesus. Jobe and Peeter tidd
this euill from this Grounde. Say this all at iij. times iij. Jesus
all Mornings one after another togethet with iij. Pater nosters
iij. anes and iij. Credos. for one that is forspoken.

Solucio Strarū.

Fac Imagined hominib (et (aput sic et (aput (anib) in manu
eiusdem tenentes seb 2ª: facie vers qua dū facta fuerit intendens
in transibit rerum aliquo et cū illa nō stranū tangat et statim
ageriche

If any be in danger of witchcraft let them carry about them
Cherrball, Stichwort, or Fringnell. & Bee free

Such time as Mem sow Beanes. Take a Beane And put it into the Heart of a black Catt being reddy Rosted Then bury it in a dunghill Or in. Alio loco Saturnaliter and when they be ripe Carry one about thee And thou shalt be invisible.

wright thes words in virgin Parchment Epos nepos cestpofas celiphna kendala. And say. I Conjure thee virgin Parchment by virtue of these names written in thee That all the Men & women in this House doe Daunce when I doe release their names.

Take a peece of Lead And wright therin athatos stiros theon pantocraton An put it under your left foote

Take the water of Fernell and goe into a Antes hillock Saying 9. times putting downe the water on the hillock. Conjuro te Belzebub hostem dommini nostri Jesu Christi ut redeam in lapidem per quem eum invisibile.

If you meete w^th^ any y^t^ you stand in fears of, put yo^r^ right hand in yo^r^ left, or else in yo^r^ Bosome & say w^th^ good devocon as followeth. Jesus autē transiens p̄ medium illorū ibat in pace + ~~cessa~~ Crobit gegum geragum garbo garbo

... I kneele downe of both your knees your face to the East And make a Crosse ouer the Herbe. In the name of the Father and of the Some And of the Holy Ghost. Amen. Then Say. A Pater noster Aue Maria And Credo in deum. Also. St Johns Gospell. &c. This must be done secretly alone vppon the Friday Or Thursday. The Moone being at the full And before you doe Speake any word to any Creature. Also you must say before you take him quite out of the Ground as followeth.

Herbe that art caled valerian for thou art worthy for all things in the worlde / In pleasancie in pleache in chapman-head / In Court before Kings Rulers and Judges. Thou makest ~~fr~~ frendship. Thou Comfortest the Man that desireth the lone of Lords and ladies And right of Kings and Queenes. So grannt thou that they that bare thee his will. So mayest thou be called valerian. For God hath given thee might that thou mayest welbe likned to Mortagon Of the unworthy thou makest worthy. The sorry thou makest blithe And the poore rich. For thou doest greate Miracles. Thou art well lik-ned to Mortegon to the which all Spirits of the Earth And the Ghosts of Hell doe hange to thee and obay thee. And all Princes thou ouer-comest. For whosoeuer hath thee what soeuer he desireth he shall haue. In the name of the Father And of the Some And of the Holy Ghost Amen.

In the name of the Father the Some And the Holy Ghost I pluck thee

In the name of The Father And the Some And the Holy Ghost And by Mary the Mother of our Lord and Saviour Jesu Christ That bare him that is God and man And by the holy brests that She gane him Suck with And by all the right that Mary had by his Some And by the Cribb that he was laide in And by his death And by his uprising And by the Shew that he Shewed to Mary Magdalen And by his Assen-tion to Heauen And by the Holy Ghost that he sent doune to his

I kneele downe of both your knees your face to the East And make a Crosse ouer the Herbe. In the name of the Father and of the Some And of the Holy Ghost. Amen. Then Say. A Pater noster Aue Maria And Credo in deum. Also. St Johns Gospell. &c. This must be done secretly alone vppon the Friday Or Thursday. The Moone being at the full And before you doe Speake any word to any Creature. Also you must Say before you take him quite out of the Ground as followeth.

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In the name of the Father the Some And the Holy Ghost I pluck thee

In the name of The Father And the Some And the Holy Ghost And by Mary the Mother of our Lord and Saviour Jesus Christ That bare him that is God and Man And by the holy brests that She gaue him Suck with And by all the night that Mary had by his Some And by the Cribb that he was laide in And by his death And by his vprising And by the Shew that he Shewed to Mary Magdalen And by his Asven= tion to Heauen And by the Holy Ghost that he sent downe to his

to his Apostles And by the Assumption of our Lady St Mary And by his worthynes And by all the dreadfull day of doome And by God Almighty And by all that in God is And by all that men say of God And by all that in Heaven and in Earth And in the Sea is And without the Ground is. I Coniure thee by Mathion the name of God our lord which Moses bare in his forehead I Coniure by Sapher and by Ipomachion by Cechel by Emanuel by Alpha and w and by Adonay And by all the names of God I Coniure thee by the holy Patriarks and Prophetts By the Apostles By the Euangelists By the Martiers And Confessors And by all holy women and virgins And by the howers of the day and of the night And by all the Frute that gineth Smell and growe bloome blowe and way I Coniure the valerian by the Father And by the Some And by the Holy Ghost And by Jesus Christ Leo Agla Ipromagentus Lapis Fermamenti Pax lux Omnia Fremitates Alna vsion Tetragrammaton Thenus Creator Saluator Consolator Ordinator I Coniure thee by Abednigo Misack Sidrak Stauy and per mortalis Amen I Coniure thee valerian by the name of Aminadab which the Sea heard and saw the wind in the Heavens Thunder by the which many Diuells fell in. I Coniure thee by the Coniurations and Adorations that Alexander ar Alysaunder and Aristotle made on thee That thou as great power and might had and may have. So that what Man or woman I gine of thee vnto in meate or drinke That thou them guide and rule till the time that my will be fulfilled And also whosoeuer bareth thee vppon him before King Prince or Judg Lord or Lady or any other person Man or woman That he may be liking and lustie to them all And that which he doth desier or aske by the worthines of the valerian might forthwith and shrestly it may be graunted to him that bareth thee. Amen

Agies Agies Agies Kitelison Christeleson Kitelison

Pater noster &t Ane maria &t. Credo &t The blessing of the father The blessing of the Some And the blessing of the Holy Ghost be on thee valerian Then say St Johns Gospell and keepe it cleane in a faire cloth. finis

when the moone is in the South 170

gather valerian saying theis words ouer it Miserere mei Deus vix qui non intelliger and say iij Pater nosters iij Aues 137
and iij Creeds Put it under thy Tonge and Kisse him And shee will lone thee.

Burne valerian to powder and gine some of it to him to drinke And she will lone thee.

Goe to the Herb [redacted]
vervaine when it is flowred neere the full of the Moone And say
to it. The lords Prayer. Then say In the name of the father
vervaine I have sought thee In the name of the Some I have
found thee In the name of the Holy Ghost I will gather thee
Then say I Charge thee vervaine by the virtue of our lord
Jesus Christ And by the holy names of God Helion Heloy
Adonay and by all the holy names of God That when I carrie thee
in my mouth that whosoever I shall love or touch that thou make
them obedient unto me And to doe my will in all things fiat
fiat fiat Amen.

Take vervaine in thy Mouth And Kisse any Maide
saying theis words Pax tibi sum sensum conterit cor
in amore me. And shee shall love thee.

Goe betweene men
are at debate having vervaine about thee and say. Ratifaxat
and they shall make peace betweene them.

Lett the woman have vervaine about
her being in travaile with Child And say this word Crespas
and she shalbe delivered.

Put vervaine in his Shews and
say this word. Mestias. and he shall not be weary of travai-
ling that day.

Carry vervaine about thee And say. venite
and all fishes shall com. about thee

Rubbe the Hine with vervaine And hive
the Swarme in him saying this words venite nomen ax-
mm And they shall love it.

Make a past of vervaine And put it into a
mans Eye that is sore Saying this word Lucem fac domine
and it shall heale him.

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Take vervaine gathered in the Moneth of May And
mix it with Coulde or Silver On Munday before Some rising In the
waxing of the Moone And touch whosoever thou hast in Suspitio
of theft And if he be Guilty He shall confesse it unto thee.

Lett iiij Masses be said over vervaine And bare
it about thee And thou shalt goe in...sible.

Put vervaine
into the Sickmans Hande And say this word Archimelus
and you shall finde whether he shall live or dye.

Take vervaine in
thy Right Hand And take his Hand in thy Hand the Herbe be-
ing betweene your hands so that he know it not And axe him
how he doeth Or what he thinketh of him selfe If he say he hope
he shall recover. He shall recover. If he say he shall die. He
shall die.

Carry vervaine about thee

Cause him to sid downe
upon the Herbe. unwittingly. If She be not a maid She will not nor
cannot

Carry vervaine about thee

Touch all the Suspected with this Herbe And
the Theefe shall weepe.

In the monday night before Hollie-
roode day.

Take the Joyst of Yarrow and
powder of Allum And powder of Copperas And the filings of fine
Copper. All being mixte together fill an Elder Stick ther with the
pith being taken out very cleane. Then Close up the ends with wax
And lay it ouer the place wher you Suspect Gould is hidden And
if ther be thrice so much Gould as will way the Stick. It will de-
nou're it in .8. howers.

this Herbe in August The Some going into Leo. And
rowle it in a Bay leafe togather with the tooth of a woolfe

Bare it aboute thee
Put it vnder thy head in the night And thou Shalt
See the Theefe and all his conditions

Put it in the Church vn-
der the Seate wheras She sitteth. If She hath vsed more me
then hir Husband She Shall not be able to goe forth of the
Church vnless it be taken away. This last hath bin proued
and is most true.

in an Apple theis names following. Guell
hSatirell Gliaell and give it hir to eate.

in an Apple theis words. + s x R gaussiite ++
J Jetragrammaton J & Scelfagus m groth ynyod
+++ agios & + Simmid.

in an Apple Raguell lucifer Sathanus And say
J conjure thee Apple by theis three names written in thee that
whosoever shall eate thee may burne in my love untill such time
She hath fulfilled my desier.

in an Apple. Hely + Helyas. Thy name and hir name
and give it hir to eate. fiat.

in an Apple. Causma. abroth. Sordaye. with-
your name. fiat.

in an Apple. guell + & Satyrell. give it hir to eate.

in an Apple on a friday before it fall to the ground. The
womans name. and theis names following. xe zexymelisa. lu-
cifero a p p 3 nā Raguell lucifer Sathanus. J conjure
you by theis three names That every one that eateth thee fulfill
my will.

in an Apple before it fall from the tree. + Alleo + Deleo
+ Delatō + And say J conjure thee Apple by theis three names
which are written in thee that what woman or virgin soever
toucheth and tasteth thee may love me and burne in my love
as fier mixeth way till my will be fulfilled.

in an Aple before it fulle to the grounde on a friday
veacamo. lise lucifero. and the name of the woman-
probatum.

in an Apple · Chiuas · Eathmus · Sifance · And
giue it hir to eate · et amabit te.

Apple · Saglaff dather mos fileimes
and giue it to a woman In the new of the moone · et amabit.

on an Apple before it falle from the tree · this 3 · words
with the blond Lucifer · Sathanus · Rusal · And
say · Coniuro to pomū per omnes damones qui tentauerint Adam
et Euam in Paradiso vt quecunque mulier dete gustauerit in
amore meo andeat ·

on a Redd Apple with the blond of a Reat monse or Batt
3 · I · 5 · A · r ee ♀ and giue it to a maide to eate ·

in an Apple with the poynt of a Knife · On the one side Tabora
an on the other side ♂ dul · Ochara · and giue it to be eaten either to man
or woman And hee or She shall lone thee

in an Apple · yonr names · And theis three names
Cosmer · Synady · Heupide · And giue it to eate to any man
that thon wouldes haue after thy will · und he shall doe a thon wilt

[illegible] in iij partes and on euery parte write Satiel
+ Sathiel + Abing + Jngestand say · I Coniure thee Apple by God
he liuing only in three & that holy God that hath created thee
and by the iiij euangelists and Gospells · And by Samuell and
by Mary and by all Inno that thou shalt not stand still vntill
I shall haue the lone of the woman which hall eate of thee · In
the name of the father · and of the Sonne · and of the Holy Ghost
Amen · Lett it be so ·

& the poynt of y knife in ye Apple thee Groweth their write
Dedica Jupa druca dedia Calpa Draco · and giue hir to eate
parte with the names And eate thon the other ꝑt

Ap e these iij words Satuell Satuell Satuell And say
I Coniure thee Apple by theis iij names that be written in the booke of life that she
that eateth this apple may be so feruently lone That she haue no rest vntill I haue
had my will of hir ·

theis letters in thy left Hand · h · l · d · p · n · a · g · u · 176
St · carry them in the morning before Some rising and touch 141
whome thon wilt and She shall follow thee · fiat ·

this signe in thy left Hand and touch whome thou wilt
before Some rising and say vnto them follow me · you may try
it vppon a bogge or Bitch ·

this in thy left hand and touch whome thou
wilt before Son rising and say follow me ·

theis letters in thy left hand before Some rising · h · b ·
n · f · m · g · b · S · and touch hir · or him · et sequtur

theis letters in thy left hand before Some rising e-
· h · l · n · p · m · q · u · m · and touch hir neck privily · et amabit

theis letters in thy left hand · v · u · x · S · a · p · p ·
and touch hir therwith and She shall follow thee ·

theis letters in thy left hand and no woman shall deny
thy request · l · s · J · x · t · t · c · e · ff · S · r · q · 2 ·

n	a	p	a
re	a	b	o
ci	p	e	a
a	d	m	e	t	p	erlv	nis

To su · a · nos · pa · vo · alb · ep

this in thy Right Hand with thine owne blond
before the Some rising Or after
the Some setting And touch the
parties flesh · And say · ei sequere
me et stat in veniet tibi ·

theis letters in thy hand · C · M · N · b · S · p · and touch
whome thon wilt · et amabit ·

Selized. zelarge. belarge. et belarge. tonch a woma
vppon the brest in the hower of venus And she shale lone
thee intierly

iij. hayres of hir head And a thred Sprme vppon a fri:
day of a pnet virgin and make a Candle therwith of virgin wax
iiij. Square And wright with the blond of a Cock Sparrow the
name of the woman And light the Candle whexas it may
not dropp vppon the Earth. And she will come to the Candle.

annimeg and Sweate it iij. or. iiij. dayes vnder thy
right Armehole. Grate it and mingle it with the ashes of
a Greene Frogge and gine it to a Maide. et amabit te.

the Nauell String of a Boy new borne the which the
midwife cutteth away. dry it to powder and gine hir
therof to drinke. Ther is none Sick.

a redd Frogg and bury him in a Hillok Then take
the bones and lay them on a Tile Stone Redd hot till he lift
ouer him Selfe on the other Side So Lett it Lie till She is lolik:
wise Then make powder therof And Strew them on hir
clothes whome thon lonest. And She Shall lone thee.

the Tonge of A Sparrow and close it in virgin wax
vnder thy vpward clothes the Space of iij. fridayes.
then take it and keepe it in thy mouth. Sublingna tua
then kisse thy lone. Et ipsa te amabit.

theis words with the blond of a white Pigeon. Oli.
mele. cee. ele. el. lay them in Greene cloth of Silke and
carry it with thee and thon Shalt hane the lone of all people.

theis names in virgin parchment. Grasayt
x Crux x Pluto x Craton x Ixt x. l.10. et vide
crepusculum.

of hir yon lone. Of virgin wax. And Christ- 141
er it in Holy water. Saying. I Baptise and Christne thee In the 142
name of the Father and of the Some and of the Holy Ghost. And
wright the name of the woman In the forehead of the Image And
thy name in hir brest And wright vppon hir head venus.
Then take. iiij. new needles Prick one of them in the Back of
the Image right against the Nauill And in hir Right Side ano:
ther In hir left Side And the other abone the Nauill And
wright in hir left Side. Sicate. And on hir Right Side
gratuell And at hir Nauill Assmederie And at hir back
Mammoye: Then Say. I Coniure yon Spirits by the power
of the Father which is devine And by the power of the Some
which is humaine And by the power of the Holy Ghost which
is latytude of the worlde That yon will come Speedily and make
no tarrying either in Hell or in the Sea Or in the world before
yon hane fulfilled my will and pleasure. Come therfore from the
East. from the South. from the west. And from the North. And
rest not day not night vntill I hane my pleasure as I will
with hir And I Coniure yon againe by the power of Lucy-
fer. Balsebub. Astiroh. and by him which hath any pow-
er in lone or to lone that yon rest not in any place vntill.
A.B. be inforced to lone me lett hir hane no rest day nor night
till Shee be inforced to lone me. I coniure yon holy Angells of
the East west North and South. Lathinos Imbroson Sama-
bathon. Samyn Anthreson vene fatha Thimi Reanet
vnn tend Belissemd Monoy Tzmon and by all the names
of the most high God And by all the powers and orders of the
Heaners and Earth that yon increase lone betweene. A.B. and
me and that She may be obedient vnto my will and accomplish.
my desier. Then make a fier in hir name. The coles being
kindled lay them abroade and wright in the Ashes hir Image and
a little Mustard Seede and a little Salt vppon the picture. Then lap
vp the coles againe. As the composition lapeth and Swelleth So Shall
hir

so shall hir Heart And shee shalbe kindled in thy love that shee might be with thee.

¶ of virgin wax In the forehead wher of write hir name And in the right front. venus. and in the left front Saturnus. and in the Back Jupiter. Then take redd thorns and make fyre and say. J Conjure thee Jmage By the vertu of the Father and of the Sonne and of the Holy Ghost. that as thou doest wast so may this woman wast hir love from all other men saving mee. And J Conjure thee Jmage and Planetts whose names are written in thee by the virtue of God and all holy Saints that you tempt this woman. A.B. whose forme and name thou art made for That she shall not sleepe nor take no rest in any place Neither Stand nor Sleepe nor wake nor doe any thing elce but that shee come with all speede to fulfill my will and pleasure.

¶ work this In the day and Hower of venus.

their letters in virgin wax. I.S.C.U.C.A. and carry it in thy right hand. And aske what thou wilt and thou shalt obtaine it.

this character in virgin parchment And what woman you touch with it shall love thee.

their names in virgin wax or virgin parchment. Asmo. Tolana. Janaell. Eliboll. Erusia. H.b.ti.k.y. k.y.k. then say. J Conjure you Spirits by your God which you obay that this woman be made to falle in love with me this night and to make hir Heart to lie inflamed with me and suffer hir not to wake nor sleepe eate nor drinke untill She hath fulfilled my desier. Then lay the wax or parchment under the Chamber doore that night before she goe to bedd. And when you lay it there say. iij. times. Lett it be don

their words with thine owne blond And lay the in the bedd of a woman. Badull arbarculus arbar- 143
culare. and say. J conjure thee by the prince of Di-
uils that thou neither sleepe nor sitt eate nor drinke untill thou hast fulfilled my desier.

¶ of venus Shalbe of bedd made in the hower of venus to have love of man And to make a woman to follow thee whether thou wilt. Fast Friday till Even And in the night with the blond of a Culver In a greene place make this character And the name of the Angell Abamatra in the Skine of a beare and as often as thou shew this to any woman She shall doe thy will.

£1000

unto a woman in hir left Eare. veneto. melchy. mobelchy. follow me. fiat.

their words with the blond of a white Cock or Heme. vadull. Abarculas. and cast it in the bedd of woman. And say. J Conjure thee. A. by the prince of Divells that thou sleepe not sitt not eate not nor drink not untill thou hast fulfilled my will.

Take the haires of a woman whose love thou desirest And keepe them till the friday following And that day rise before O rising. Then with thine owne blond wright thine owne name and hir name in virgin wax or parchment And burne the haire and letters together to dust on a redd hott Iron and give it her in meate or drinke And she shall love so much taken with thee that she shall take no rest. &c

Take the [illegible] of a Turtledove and Scath it in water then put it into a heape of Salte untill it be dry. The powder therof will gett the love of a woman. Or if you rubbit about your Lipps and Kisse hir She will be cramped

Take .ij. Crampfishes of Gold or Silver lay them both in a Swallows nest that buildeth in the Synner lett them lie there .ix. dayes Then take them and deliver the one to thy love and keepe the other thy selfe.

Watch at Hare And as soone as the fole is falen Take the lump of flesh that groweth in the foreheade of the fole. It is cal. Hipomides and is not but of a Horsecolt dry and pulverize and give to whome you lou

Take a lace or Girdle and anoynt it with Asperis oyle and give it him to ware whome thou dost affect et amabit

Take a Mouse lett him blood wit a Glasse or Flint and with the blood wright this letter. D. and touch a man or woman and they shall follow thee. For it shall touch a Dogge and he will follow thee.

Take and prick it full of holes and you shall keep it wase a dew upon it Inch a one take But in your Armepitt .ij. dayes that it may take your Sweate (Et ponne meem in Spermate proprio) so lett it Soke therin then dry it on a Tilestone and it will fall to powder the which put into a womans potion or potage but drinke not of it your selfe and she will doe your pleasure without any doubt.

when Todes doe ingender Kill .ij. that are ingendering and put them in a box full of holes an put it in a Dissenire banke when all is consume one the bones take them and cast them into a running water And you shall see one of the bones will goe against the Streame. Another will stand upright in the Streame and another will Sinke. Theis .ij. keepe. But that that Swimeth against the streame in a Ring and she that taketh it at your hands faciet eccum in lecto. But that that standeth upright in a Ring and give it to a woman et tuit eccum quo: cunq; ves . And grate that to powder that sinketh and she that drinketh thereof shall hate thee.

theis Letters ſ t . z . b . ſ . f . g . g . t . S E . q
C . R . C . U . and have it with thee, and ask what thou will and she shall have it

the good Stars called Solsequium The marigold or Turnesoll. for all gaming Before the Some rising And kneeling towards the East Say as followeth.

thee Solsequium by the virtuosity of o[3] blessed lady St Mary the mother of God And by the Maidenhead of St John the Euangelist And by the maidenhead of St Cathrine. I Coniure thee By all thee by all the Apostles And by the fower Euangelists Matthew Marke Luke and John and by all Martiers and Confessors and by all virgins And by all the Joyes of o[3] lady St Mary And by all the fower Elements Fier water Ayre and Earth. And by theise holy names of God Helli Ellie Helli Lamasabacthani eue Adonay Eloy Semtramephoras And by the name which Aaron bare on his forehead And by the Planett under which thou art And by the Character and Seale of the same And by all the holy names of God whatsoever they be thee Solsequium that thou lett me not be overcom of any Creature Neither that I loose at any kinde of Game Or Games but that I may have the victory of all Mankinde whatsoever I desier to play with all while thou Solsequium art about me Or in my Mouth Nor veniet in me malitia superbi nec manus Proditoris moveat me finis Solsequij.

an Image of Golde into thine owne likenes In the hower of Sol ascending In the which Image wright the name of the Angell of the Some with his Character And wright in the same Image this Character of the Some [illegible] the which done bare it verie secretly about thee Hang about thy Neck upon thy Breast

the longest feather in a Swallowes winge And wright with the blond of a Batt In virgin Parchment. Abat Abac Abi aio abac abasack And bind it in thy left hand And touch the Dice. Saying Abac Ida adita abac abac abratala abasac.

theis words with the blond of a Pehen In virgin Parchment Casone tartenero And binde it [illegible] thine Elbow or therabouts of thy right hand And recon what chaunce do wite and thou shalt have it.

with the longest Fether of a Swallowes winge and with the blond of a Batt In virgin wax or Parchment viz. Doforson adabrant marie.

in virgin Parchment Asac alac anaza. ✕.

the Tonge of a Kite or Gleade and doe him no more harme but lett him goe againe And wright on the Tonge. ✕. and wrap it up in a Cloth of Greene Say And cause a Masse to be saide over it of the virgin Then hang it about they neck neere y[e] right Shoulder

iij leaues of Mowseeare and wright these names therin galga cala effia and binde them to your Little finger. quim.

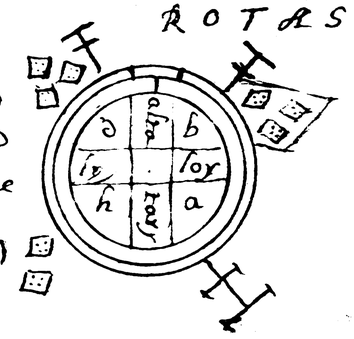
iij leaues of Ribwort and wright on the first Sanctcan on the second Cota on the third Tellebray. and vim at Cardes.

iij leaues of Mowseeare and wright therin theis iij names Galga. Gayla. Offatale:

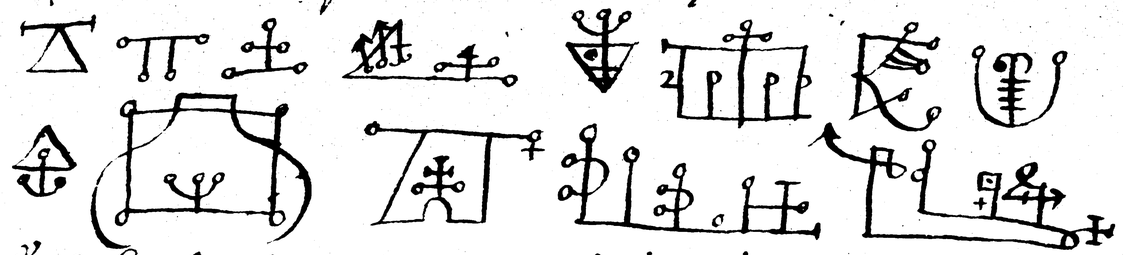
theis words in virgine Parchment with the blood of a Turtledove and put the Parchment in a Linnen Cloth Sowne rounde that it may goe about thine arme that shall throw the dice.

S	A	T	O
A	R	E	P
J	E	N	E
O	P	E	R
R	O	T	A
S			

virgin Parchment and cause to be saide over it iij masses of the Trinitie And iij of the blessed virgin St Mary and iij of the Passion And make this figure put it in a Redd Cloth and bind it to thy arme and play.

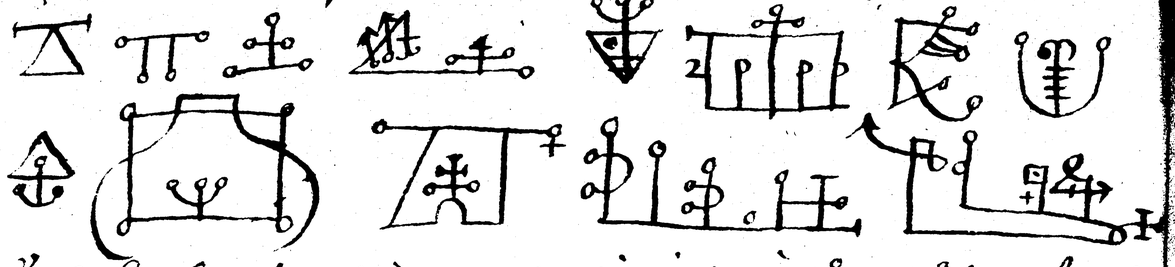


pro ludo Adriani Gebahu.



Scribe has characteres in pergameno virgineo in 2°. vel 3°. die Augusti in hor: ☿. cum sanguine upupe. vel vespertilionis et stringe in corio nebra circa brachium sinistrum dicendo Lucrare dic Eg, Altocaphra, Asmoluas; si vis ludere dic Dirole, Belenges Brimague. et fiat.

Pro Ludo Aliand ꝙ Baku.



Scribe has caracteres in pergameno virgineo in 2°. hel 3ᶜ. die Augusti in hor: ☿. cū sanguine Vespe. vel deglutiendo et stringe in corio nebra circa brachium Vt volucris Lucrau die ♃, Altozaphra, Asmoluas. si eris ☽ die Dirole, Belenges Brimague. et fiat.

Toothach.

Mars, hur, aburra, aburse: 3. tymes
Jesu Christ for mercy sake
take away this toothach.

~~with~~ with the words 3 tymes. and as
you say the words Let the pty burne
some water, then an otter, and then the
sight. and say the words before
the pty meddle with ought.

The Table

Sund.	☉ ☿	☿ ☉	☿ ♂	☽ ♃	♄ ♄	♃ ☽	♂ ☿	☉ ☿	☿ ☉	♂ ♃	☽ ♃	♄ Thur.
Mon.	☽ ♄	♄ ☽	♃ ☿	♂ ☿	☉ ☉	☿ ♂	☽ ♄	♂ ♃	♃ ☿	♃ ☿	♂ ☿	☉ Frid.
Tused	♂ ☉	☉ ♂	☿ ♃	☿ ♄	☽ ☽	♂ ☉	☿ ☽	☿ ♃	☿ ♄	☿ ♄	♃ ☿	☽ Sater.
Wenes.	☿ ☽	☽ ☿	♄ ☿	♃ ☉	♂ ♂	☽ ☿	♄ ☿	♃ ☽	♂ ☽	♄ ♀	♄ ♀	♂ Sund.
Thurs.	♃ ♂	♂ ♃	♃ ♀	♀ ☽	☿ ☿	♃ ♂	♃ ♀	♂ ☽	☽ ☿	☉ ♄	♀ ☽	☿ Mon.
Fryd.	☿ ☿	☿ ☿	☽ ☉	♄ ♂	♃ ♃	♀ ♀	♀ ♄	☽ ☉	♂ ♂	☽ ☉	♄ ♂	♃ Tuesd.
Sater.	♄ ♃	♃ ♄	☉ ♄	☿ ☿	♀ ♀	♀ ☉	♄ ☉	♂ ☽	♀ ♄	♂ ☽	☉ ☿	♀ wednes
☉ Ser.	1	2	3	4	5	6	7	8	9	10	11	☉ Rise
☉ Ry.	11	10	9	8	7	6	5	4	3	2	1	☉ Set.
H. m.	M. m.	H. m.	H. m.	H. m.	H. m.	H.	H. m.	H. m.	H. m.	H. m.	H. m.	H. m.

Day	Place of ☉	Dayes Moneths	Place of ☉												Place of Sunne	Dayes Moneths	Mer-ibs Day.	Mer-ibs
March. 11	♓	13	30	6 0	7 0	8 4 0	9 3 0	10 2 0	11 1 0	12	1 11 0	2 10 0	3 9 0	4 8 0	5 7 0	6 0	♑ 30	11	13	September
14	3	10	27	5 54	6 55	7 56	8 57	9 58	10 0 59	12	1 11 1	2 10 2	3 9 3	4 8 4	5 7 5	6 6	27	8	3	16
17	6	7	24	5 48	6 50	7 52	8 54	9 56	10 0 58	12	1 11 2	2 10 4	3 9 6	4 8 8	5 7 10	6 12	24	5 March	6	19
20	9	4	21	5 42	6 45	7 48	8 51	9 54	10 0 57	12	1 11 3	2 10 6	3 9 9	4 8 12	5 7 15	6 18	21	2	9	22
23	12	1	18	5 36	6 40	7 44	8 48	9 52	10 0 56	12	1 11 4	2 10 8	3 9 12	4 8 16	5 7 20	6 24	18	27	12	25
26	15	29	15	5 30	6 35	7 40	8 45	9 50	10 0 55	12	1 11 5	2 10 10	3 9 15	4 8 20	5 7 25	6 30	15	24	15	28
29	18	26	12	5 24	6 30	7 36	8 42	9 48	10 0 54	12	1 11 6	2 10 12	3 9 18	4 8 24	5 7 30	6 36	12	21	18	1 October
April 1	21	23	9	5 18	6 25	7 32	8 39	9 46	10 0 53	12	1 11 7	2 10 14	3 9 21	4 8 28	5 7 35	6 42	9	18	21	4
4	24	20	6	5 12	6 20	7 28	8 36	9 44	10 0 52	12	1 11 8	2 10 16	3 9 24	4 8 32	5 7 40	6 48	6	15	24	7
7	27	17	1	5 6	6 15	7 24	8 33	9 42	10 0 51	12	1 11 9	2 10 18	3 9 27	4 8 36	5 7 45	6 54	3	12	27	10
11	♈	14	♍	5 0	6 10	7 20	8 30	9 40	10 0 50	12	1 11 10	2 10 20	3 9 30	4 8 40	5 7 50	7 0	♓ 9		♍ 13	
14	3	10	27	4 55	6 6	7 17	8 28	9 39	10 0 49	12	1 11 11	2 10 22	3 9 32	4 8 43	5 7 54	7 5	27	6	3	16
17	6	7	24	4 49	6 2	7 14	8 25	9 37	10 0 48	12	1 11 12	2 10 23	3 9 35	4 8 47	5 7 59	7 11	24	3 February	6	19
20	9	3	21	4 44	5 57	7 11	8 24	9 36	10 0 47	12	1 11 13	2 10 25	3 9 38	4 8 50	6 8 3	7 16	21	1	9	22
23	12	August 1	18	4 38	5 51	7 5	8 19	9 33	10 0 46	12	1 11 14	2 10 28	3 9 40	4 8 54	6 8 8	7 22	18	29	12	25
26	15	29	15	4 33	5 47	7 3	8 17	9 32	10 0 46	12	1 11 14	1 10 29	3 9 44	4 8 58	6 8 12	7 27	15	26	15	28
29	18	26	12	4 28	5 43	6 2 58	8 2 14	9 29	10 0 45	12	1 11 15	2 10 30	3 9 46	5 9 2	6 8 17	7 32	12	23	18	31
May 2	21	23	9	4 23	5 39	6 2 55	8 2 12	9 27	10 0 44	12	1 11 16	2 10 33	3 9 49	5 9 6	6 8 22	7 37	9	20	21	3 November
5	24	20	6	4 19	5 35	6 2 52	8 2 9	9 26	10 0 43	12	1 11 17	2 10 34	3 9 51	5 9 8	6 8 25	7 41	6	17	24	6
8	27	17	3	4 14	5 30	6 2 48	8 2 6	9 23	10 0 42	12	1 11 18	2 10 35	3 9 53	5 9 9	6 8 28	7 46	5	14	27	9
12	♊	14	♌	4 10	5 27	6 2 46	8 2 4	9 22	10 0 42	12	1 11 18	2 10 37	3 9 55	5 9 13	6 8 32	7 50	♐ 11		♐ 12	
		10		27 4 6	5 25	6 2 44	8 2 3	9 22	10 0 41	12	1 11 19	2 10 38	3 9 57	5 9 16	6 8 35	7 54	27	8	3	15
	6	7	24	4 2	5 22	6 2 41	8 2 1	9 21	10 0 40	12	1 11 20	2 10 40	3 9 59	5 9 19	6 8 38	7 58	24	5 January.	6	18
July 1	9	4	21	3 58	5 18	6 2 39	7 1 59	9 20	10 0 40	12	1 11 20	2 10 41	4 10 1	5 9 21	6 8 42	8 2	21	2	9	21
24	12	1	18	3 55	5 16	6 2 37	7 1 57	9 18	10 0 39	12	1 11 21	2 10 41	4 10 3	5 9 23	6 8 44	8 5	18	30	12	24
27	15	27	15	3 53	5 14	6 2 35	7 1 56	9 17	10 0 39	12	1 11 21	2 10 42	4 10 4	5 9 25	6 8 46	8 7	15	27	15	27
30	18	24	12	3 51	5 12	6 2 33	7 1 54	9 16	10 0 38	12	1 11 22	2 20 43	4 10 5	5 9 26	6 8 48	8 9	12	24	18	30
2	21	21	9	3 49	5 11	6 2 32	7 1 54	9 16	10 0 38	12	1 11 22	2 10 44	4 10 5	5 9 27	6 8 49	8 11	9	21	21	3 December
5	24	18	6	3 48	5 10	6 2 32	7 1 54	9 16	10 0 38	12	1 11 22	2 10 44	4 10 6	5 9 28	6 8 50	8 12	6	18	24	6
8	27	15	3	3 47	5 9	6 2 31	7 1 53	9 15	10 0 37	12	1 11 23	2 10 45	4 10 7	5 9 29	6 8 51	8 13	5	15 December	27	9
12	30	June. 12	♋	3 47	5 9	6 2 31	7 1 53	9 15	10 0 37	12	1 11 23	2 10 45	4 10 7	5 9 29	6 8 51	8 13	♑	12	30	12

~~107~~
148

An Savadge in Rosdmar,
Cano

140.

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Cavitor. 22

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XVII C

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in 1739/40

Preparatoria pro Operationi tollit. ex —
S. Cypriano — fo. 1
De Compositione Circulorum pg. 4. b.
Conjurationes — fo. 6. b.
Book of Conjurations — fo. 66.
Experimenta de Speculo — fo. 74.
Modus Amicitiæ et Inimicitiæ Planetarum — fo. 89.
Opinio Philosophi — fo. 96.
Liber Spiritualium Operum Aristotelis, Qui est
Liber Secretorum Hermetis — fo 106.
Ego Franciscus [illegible] Liber de vita [illegible] rationalis
qui Liber fuit vocat Liber Magnorum nuncupatur
quem fecit Honorius Magister [illegible] Hic
est Liber qui dicitur in Rituali vita Sacerdotis quid
dicere. Hic est Liber qui omnis Creaturæ Corporis
invocat. Ordinibus Angelorum possit subjugare;
Hic est Liber qui valet possit salvum et in vitam
eternam perducere dicitur. Hic est Liber qui
Confessionis et Purgatorium quicunque sine morte
dicere. Hic est Liber qui omnes Tribulationes —

possunt haberi. Hic est Liber qui est major —
Jorald a Deo datum omni alio Jorali exoptis
S. Sanctionibus pr. Deo merito Sator nuncupatus
fo — 117.

~~Confirmatio rotulae ex S. Egypti~~

MVSEVM
BRITAN
NICVM

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres force would result in damage

Illo die una volueris exaui una missa de sto spiritu
andere debet, et alia missa q̃ voluerit, sed non missa de sto
Espano offerre debet pro denario, et unus quilibet debet
dare ad unam missam duas andrias duas missas ita quod sint
sit una de sto sp̃u Espano /

6

Prima obs̃r est ut sint x tres dies ante exaudi
abstinendo ab omi coitu et pollucõe naturali et ab omi
ultima carnula et ita q̃ sit tm
non debet esse quod ministret sacerdoti Eucharistie
nec debet uxorem tangere nec radere barbam et pedes mundos
habere
quilibet septies, sub ordinato die sub austro die
et sub tribus diebus ante exaudi nostram die
quidem totis viribus diligat magnum deum
ostendo spiritus sc quod immutet spiritu prodeunte
in corpore in
eisdem, sudet
quilibet sint
manus quando sacrificat et quando communicat in toto
sit postea

Vltimo omnium considerandum intendendum est
debeat mundum quilibet sc̃m in baptismo in
et spiritus in corpore ornatum nam
in to sunt duo in nostris hec in quibus studium de
bonitas spiritus to quidem tangit ad videndum et no
ea duobus qualitas post confessionem quia sc to expand
primum ea quem tempus conveniunt in suo
Esto ea intrare Deinde to disponas ministrum et

nota

alys pt dnus est et postea fauras fuit Balnow de [illegible]
Lawrij vñ alys odoriferis et illud Calamus aromaticus dabit [illegible]
hora bonas vel hora malas impleri diri et hoc in [illegible]
hore et sum mandas to balneando p hore diuidio [illegible]
bal minus et poluerib pdc magis saltem qd no exceda
hora sanden, in Balneo pdco to mollit et mundo terg
& ferrando sudar studas et diligent to apntredum
aperiras pores mundat p q terend balneu hore in loco
mundo portoq; transmitt et panib sunt nout lot
quistab, dundesmegab, et ab exaroem q poluerib
festinab tm fortid a loco aliqo modicum retrom
p de pane et uino vel horta seruicia vñ quibusdam
postrubis ante exaroem aliab no studas no forte tim
ptorem fatigatus hor q morbis pfatigaroem et debilitab
set non potis adimplere qd valde periculosum est p
pdco exaroem tuo to a limine tandis p hac hora
rustodias et in loco quiestab valde molt si
mote fuit si lex et dne tue ab aspectu et lu
bis to abstinedas ~~ame~~ oio r tandiu tua mora
pgnb et tunc surgas et manducas ordinate bolu
mist forte to in motu pgnent electuod exaroe
pfatum pothonib pdc si non into motu tandiu
et pgn potu in diuinis ab omi opi tandabstin
bis - pmisq; pdc familiar tuo pmis labour
facias ne quis pturbemq; pturdeq; et indimon
et oio tandas ne aliquem cuiusq; mis sabbat
pdm tui labouris pfm tuu opus bonestas q
finem et tuum ampliis non habis pposuth

A note to be marked at the border not to come in on the other side, but a farthing and now

Qd Balnow eli hora pt hic dicit debet hora p
quidem experimenta et primo reperiuntur
uirge et curtilan arbis eli hora finali expedit
est nota prima n / optio componis cum pb et n
optio illius comparatois cum dictis et hoc notari
in composito curtili

primo

Secundo

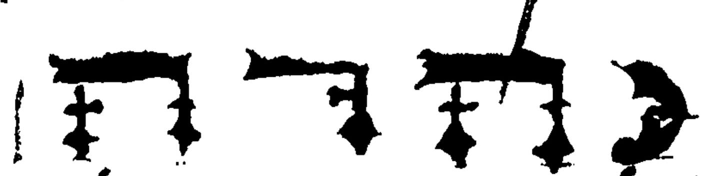
Tertio

isto modo

Comunicate

Adiutorio viriliter insultus demonum non paveat ...
ulcionem et coarctacionem et conjuracionem quodlibet ...
te potentes habeas ut sic tuo serviat beneficio ...
et tuis mandatis obtemperantes se tuo affectu ...
& omnia se coaptant ... dominum deum nostrum Jesum
Christum filium tuum qui tecum et cum spiritu sancto vivit et
regnat & omnia secula seculorum Amen

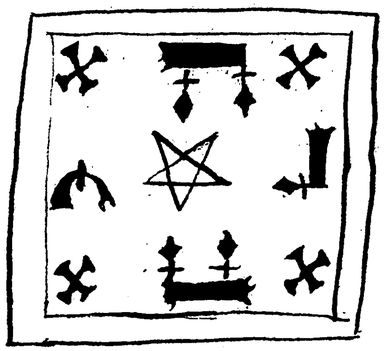
... Anulum ...

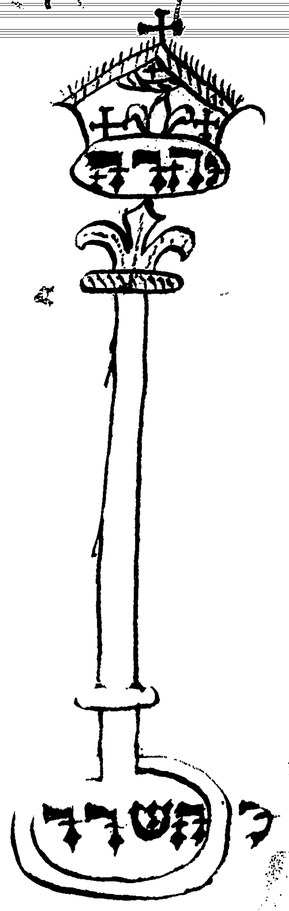


Conjuro te creatura anuli ...
Salamonis ... consecratus ...
per deum vivum deum omnipotentem ...
per filium dei Jhesum Christum ...
... ad quos ... habeas et sicut ...
... veteris testamenti anulus ...

... sicut Aaron
... in fronte magni sacerdotis ... signatus ...
... in conjuracionem ... et ...
admittere dignetur ... virtute ...
... compescant malicie demonum
... anulo ...

Eadem





principale

de terra

pro thesaurario absolute || genero vos omnes astare
debeat et exercitui de eius etc

17

19

scriptu mihi apparet non tradotte et modo simpx simon
in hac domonibz rm affirm obdurotis ipsumq in nobis
agnostat quato affectu magnificentiam vestram mihi
q mihi scribz adorat tam a rebus, temporib et mortalibz
scribz et hoc omia nobis prestito x virtute dei pris x
omipotentis spusq sci sui de spo paracliti q d
dom et tremis in x sonis vivit et regnat in sa
secula seculoz Amen

2w Omnipotis etiam sub domonis l spis autoritos x angelos
archangelos troios et duatos x principat et potestat
x virtutes celoz et x oma mirabilia et mirabilia
hui et x exercitum domoum ab celis x regiu hui
et plagellatoem sub et x tremorem mortui ipsum
defluentes a latis pedib et manib et humib
reliquis in sub corpis ptib et x oma turbulia
celo et in terra et x angelos bonos pastos domoum
et salazalin: et antipasym et paralym et colli
tym et adem q admiro et rogo vos in virtute
remissi q[uo]rum est om, et x eis nomen
tetragrammaton q est nomen honorabile et terribile
vobis domonib, et amabile mihi vobis x[pia]m q
in mora absit dilatio sed in velocitate agnitio
et absit simulatio fraus et omia q[uo]d in
ad interrogat fidelit respondeat et modo hui
et propitio in oib x oatio x virtutem dni nri
hui xpi qui vivit et regnat x oia secula
seculoz Amen

[illegible]

vel sum cum ista oratione et ego iuxta ram
et eis tenia dic Tetragra
Eyghando
et hoc

tetradoctamaton

Quid dicis

per thesauro sit 24

Conuerto te per antedicte virtute ineffabile nomen dictatis tetragrammaton
et per illud ineffabile nomen dictatis tetragrammaton
et per quod ego in circulo isto et per omina
terribilia relita, mundana et infernalia
vt tu mi adueras bell adueni socias, et
de quo hac terra sumpta fuit et mouetur
loci angelo est, gossuer fili mei no
primo abeas sine mora et
fallacia, nec me nec socios meos
lodens, sed parisiti sis iuxta virtutes
dictas, et obliquus, sine damno
quousque reuertar, vel fuerit tuo
iussioni obediens et adimpleas quicquid
qui vobis iussus est in timore domini
mei vestri quem adiudicauit sempiternam
[illegible]

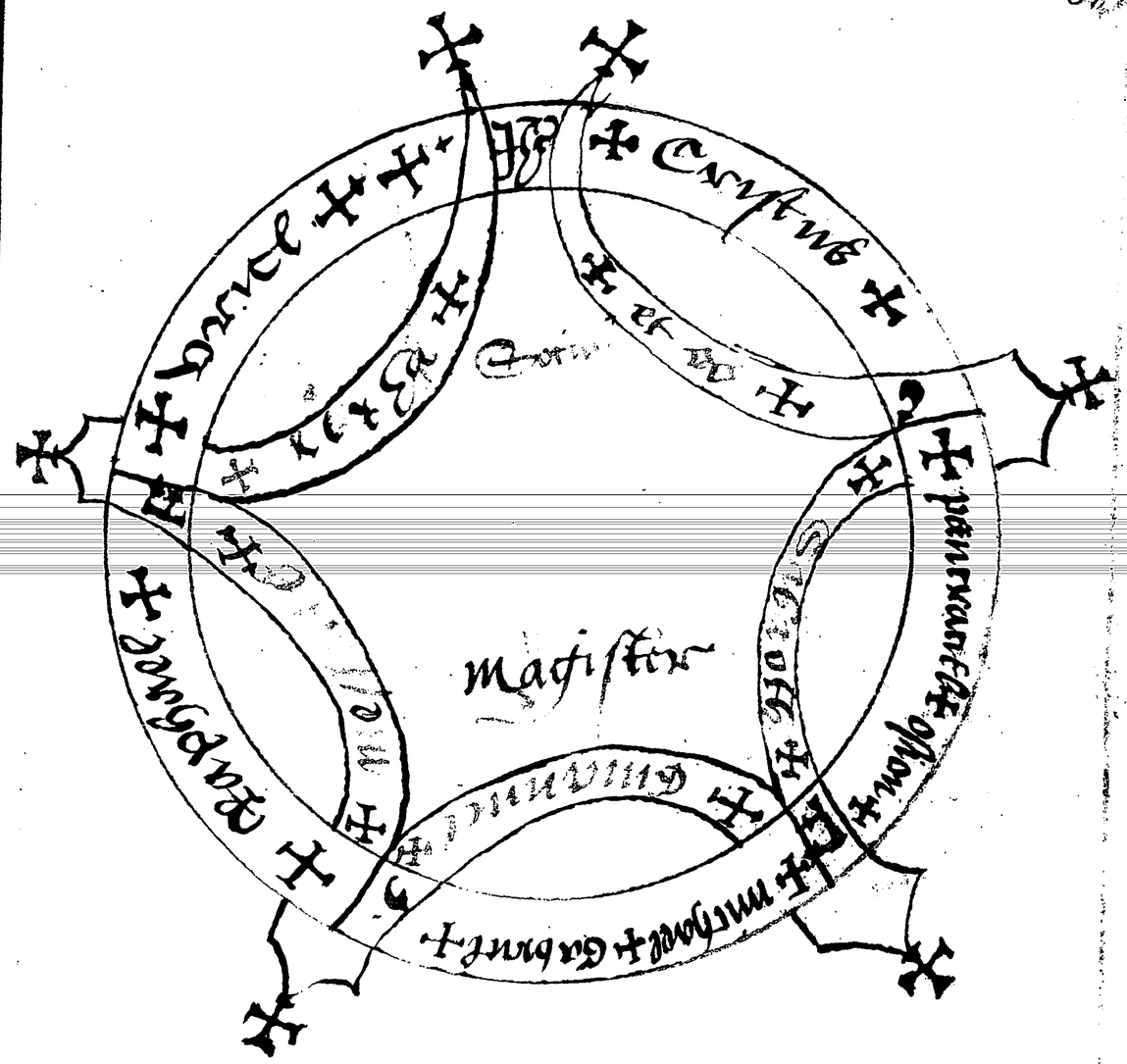
Comissaram etiam pob̃ boñigm ꝯ dñm mbim
Nup̃ti & indiuisibile ꝯiugiu Caluomb
Suum dd. et ꝯ ora Stram Elementa et ꝯ ꝯtra
ꝯtens ꝯtrolꝫ et subjectu mmitato Sptu mdi ꝗtu
ꝯ mt ꝯtrofatis pariſuro et ꝗmoto ſmd ꝯtinu
Legoraꝯtaroꝫ aut tonitruis aut ꝯstitutis alys
Emptaroꝫ aut tumultatibꝫ, et alias ꝯ dd
ſtriis pob̃ moraꝫ dolmoꝛo ſmd ꝑta ad mdta
tolerꝛe ꝯ potatis ſmd mora domatis, mor
tmbaꝛ mt Sabbatis, mor Laboꝛatis ꝯ pertu
dm mr Jhesu ꝯpi fili dei vivi viventis m
pmia Eternalis alio modo
Jto ad ora ꝑa ꝑdestmata ad q̃ dns mr J
ꝯtis pob̃ assig nabit q nouit pob̃ alios mdtos
sub pena damnationis inuocate et maledictio
ꝯtis diuotionib et filiis suis viuentib et ꝑ
sed sm̃ pob̃ distondat et pobis tu sm̃ qua
misista rito tm pob̃ mdtoꝛ ꝑ aliq mo
ꝯ potentib mte mora festinanter ꝯuocabit
tm pob in domo dei ꝑtra domum mi ramp
ꝑtra ramꝑ jubetando bonodiem ꝑtr
ꝑmittis ꝑstando, frat frat frat, dmo
et [illegible]
Jt tibi tradat et portet et vltimo
ꝯtrarum de ꝯtis sms destruet ꝯtra q̃ sm
mora in suis ꝑsentia portet et libet dest

Coniuro vos o dña Sl. ariel. Anathamia: vel
anathama Sebub et Ezebub ab sub. Exalta
et calizabin o angeli dei sacratissimi per virtutem
dni nri Jhu Xpi et per omnes Angelos et Archangelos
[illegible] potestates et per ~~virtutes~~ [virtutes] gubernatores et sessiones
principatus et per omnem celi militiam et dignitatem quam
seraphim incessanter deo cantantes sanctus sanctus sanctus
sanctus dns deus Sabaoth et per omnia sublimia
tuorum ut vos in adoptione dignitatis tam [illegible]
mihi vel hinc et benigni et favorabiles [illegible]
[illegible]

[illegible] ut animum suum [illegible] mihi sit adiuvare
volentibus quod in tempore non modico sine largitate
Braching mihi sententia totaliter liberare, et in
dignitatis culmine per suum sacrosanctum auxilium
veraciter curet fulcire per virtutem eiusdem dni
nostri Jhu Xpi qui per infinita tempora regnat
in secula seculorum Amen. O vos Amazeel ariel
Anathama Sebub [illegible] Exaltasim et
Calizabin o angeli dei [illegible] [illegible]
[illegible] [illegible] vos [illegible] [illegible]
[illegible] et per [illegible] [illegible]
[illegible] et per [illegible] dni nri [illegible]
[illegible] et per [illegible] [illegible]
[illegible] nomen dei ineffabile quod erat sculptum
in [illegible] [illegible] et [illegible] in fronte
[illegible] [illegible] et [illegible] quod [illegible]
in [illegible] et [illegible] sculptum et quatenus mihi
[illegible] vos [illegible] [illegible] in [illegible].

Rosse timore aut pusillanimo qualitercumq; in mi forma
petriosa et in ad exporta et adversita fidelis
respondere et ex Dei variatis sinistrorum et
aliq; dolosis simulatoe et fraude mihi potius
de interius retinere et bonitatis vel benedictionis
bobis virtus a primo die dat et exercit obedi
et ordem tenere ipo assistente cui primo Regnare
est in secula seculoz Amen

Cominus bob ostendi potentia et infinita sua Dei
potentia q; possibile cuncta creabit et finis
finis mei desiderio fimentob et adminantib mihi
in Dei ordine notorio Rosse Dignitatis sue bongmtab
me adminatob et sunt stelle ab angelis Dei portam
conspectatus Jacob visis ab angelis noratus et
mosses me sacre misterie illuminatz et tobiab
a cecitate miserabilit liberatus fuit Ita me pia
tobia spiritab Dignitatis assistare et in sacramen
ex astutia fuit a tobie inducare informare ipo assis
tantis mihi sanctitate Laudem Dominet in secula
seculoz Amen


Magister

Jam Sequitur de Thesauris

Demones, Astaroth, belial et Ezoglis

oriens
michael
raphael
auditus
visus
gabriel
tactus
gustus
olfactus
uriel
tactus
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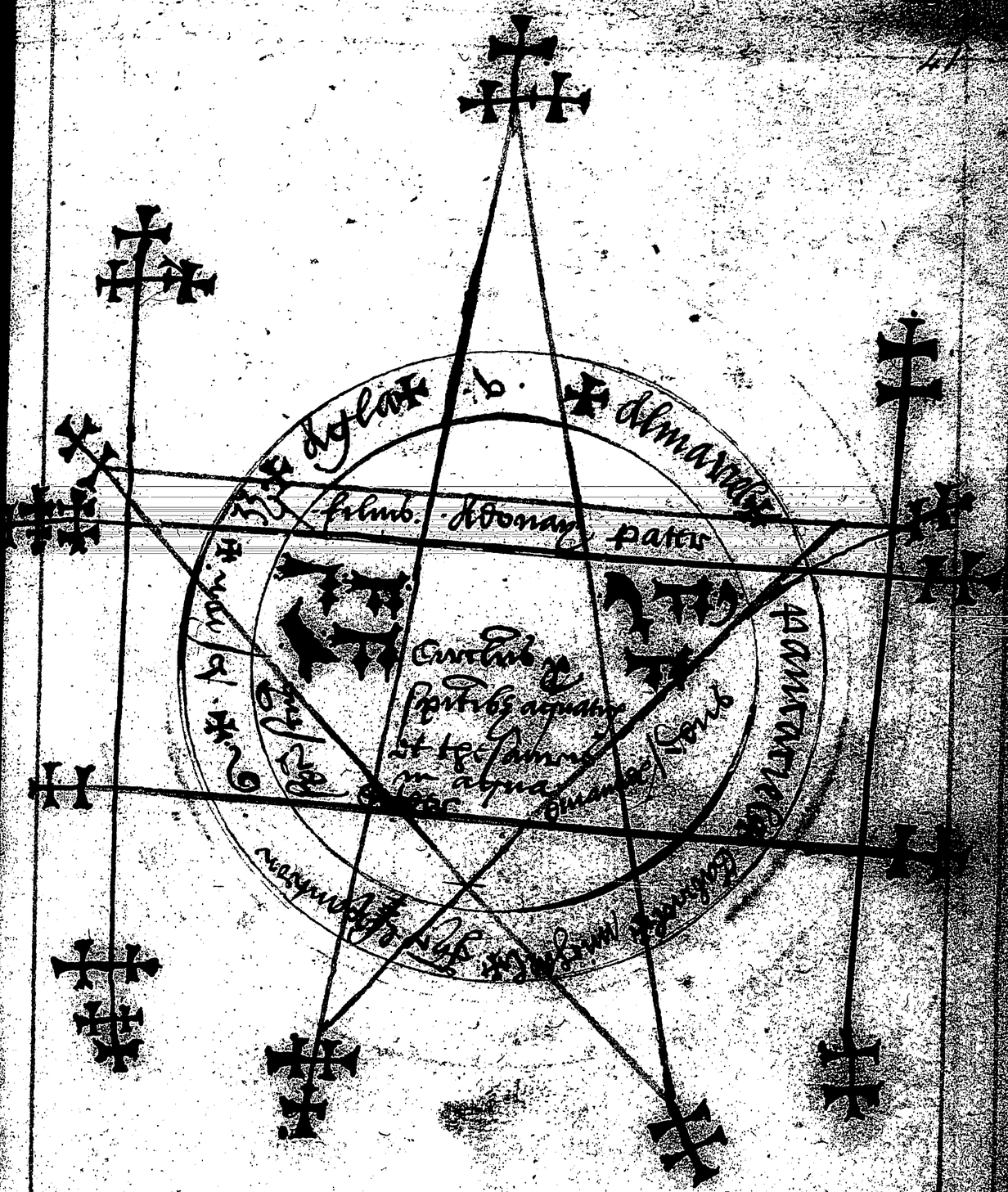
dglat
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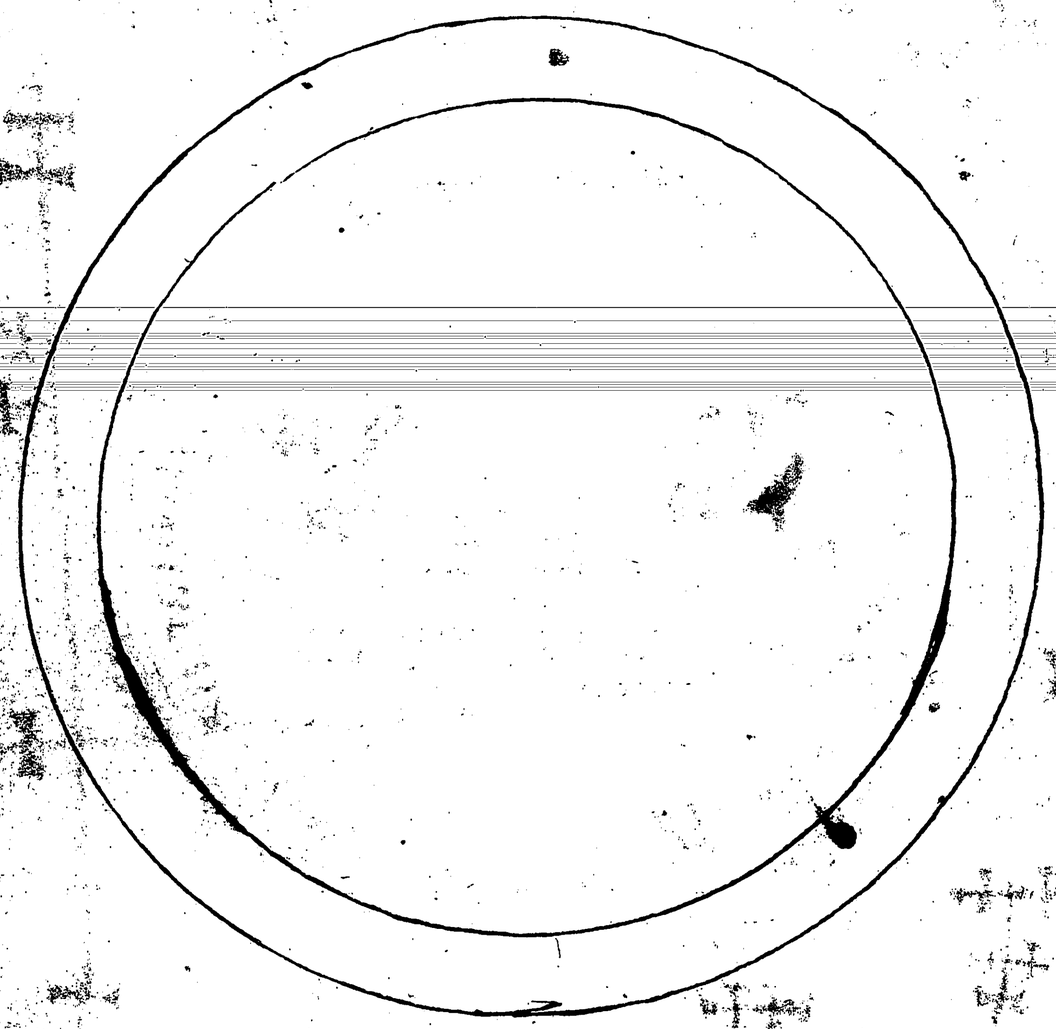
et tc
in aqua



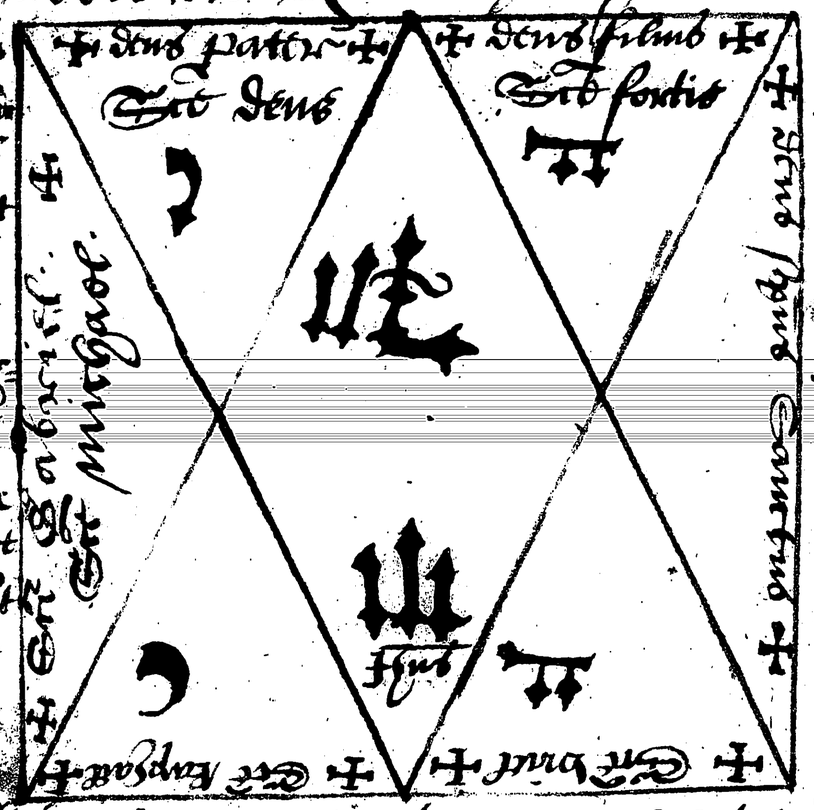
Conservario etc

O Deus et Rex eternus qui te pijssimo
3ro consolator adesse voluisti et clementissima Dominam
nostram Virginem genitricem Dei Mariam ad
illius amorem indubitabilem quem tu inter patrem
et filium esse uoluisti, et quo illos
amor reddidit quos in aeternum diffinxisti, et
quo illa clementia humilitate et fortitudine
te in beatissimam puerperium matrem misericordiae
diffinxisti, respice quesumus ad eius et
illius roborare et edificare et defendere
et dignare, ut tua effectu in christiano populo
clementia simul cum Spiritu quem de eo inbuisti
intro et ut possint per clementiam ac
familiaritatem alterius valeat et unum
unum Amen.

O sanctissima virgo Maria Dei genitrix, qui
eius te roborare dignatus, ob sanctissimi
4to Ephrem et Gregorii, eius amore et
quo eius reficiare dignetur eius et
Andreae apostoli et omnis beatissimi
patriarchae et prophetae, et omnis sanctissimi
martiris, et omnis confessoris et sanctis
simis quo eius roborare et benedictionis
atque reficiare et dignetur eius et omnis simul
uniuersi vos et omnes per eius inbuisti simul
quo eius sunt timore et amore et terrore
divino pleni et magnificet potentia
sanctae regis et in suis laudibus magnalia Dei
possint exercere per eius Dominum nostrum Amen.

Anno 16 completo surgit et pone septam in
gladio in medio mensæ juxta bastum ob in
medio mensæ, ibi diligenter tractab no lau
rum dei more tangat terram et violet, et
pone annulum suum in digito tuo minimo,
et tota nocte sequente tractab in mundi
tiis et in odoriferis tunda et
coco et quatuor potus a sumpno abstinoab
mensis autem mediam noctem talem sonitu
audiet qd et ex. duc postea ad mulier no
tumultibus et sic exibunt sum ad mensam
ponentur ad comedendum diversis
qd et mensam postea mundum comedet
tum non desistes sed mariti uxoris et mu
ltis et simulte amplexu ponent ad cubitum
clandes christi et ingredient sicut sum ma
nus mensa mundia noctem qui audiens ex
cedet dicentur, ipsumque dicentes bene non
intelligentis, et videbis septem stomachum
et in stomacho in medio vitrei
gladium similis, et sic stomachum septem
remanebit usque in finem mensa bastum
et hab erit dextra qd si in diminuab clau
sa tunda qd sit in medio cum rotundis
et alia parte mensa illius admitchi tabis, si
mulus tu est et congruentium esse ut
esse familiare facet ipse oleum et intra
et exeat ad sanandum illum sed sum
quisquis fuerit sum solus esse qd olei
sum in poden basa argentea debes exi

Sabaoth Deus


+ deus pater +
+ deus filius +
+ deus spus scs +
+ scs spus +
+ scs filius +
+ scs pater +

Re eqno bono dolorosissimo & horrendo spectaculo
obortu quibz mastricatus & fue domine et
& hor processi dei inessabilis tot tragicarum
rd & in hor domo puto tibi demonstrato p tuta
tunc tibi imago quatuor absqz hostia alia
effrande & simulatoe aut potius horrore
tempestatis horrendz, non mihi est ostendendo
in pia aliqua horribilia sed libere et pacifice
dolorit & honeste me ad talem horrendam
defraudasse domino aliqo corporali togam
constrictus et astrictus & omem rei pulchram
et & infinita dei potentia et clemencia
et pcipue & pertuto humo nob dei Ectiagni
maton qd mortu defuncto debeo rn de to &
sine to exonitando qd ibi in hor loco exercitio
indolit absqz scrupulu me to inde montas
gnomsqz to sit finito acceptuus exonitando &
stante deo nro Jhu xpo. qui pmit et p
motorum dnm / deinde pretende udo sept
tim tuu contra spm et etiam contra pri
spm sanctu expostulando et contra pncipem
tuentiales etc vob gnu tuentiali et
postea dilectab et mollit amigdo spm
trom in manu tua pontendo pdom
tua in stropa dicendo gnomi stam
ultima pdoatom absqz aliud verbo
sum damno corporali et tuus astu
et dicab & hor nomen in meo dumo scrip
tibi dicitur et desiderium meum ram exhibe
mora et statim fecit & ainom et fel dist

[illegible] debuerit / [illegible] aut[em] [illegible] ad [illegible]
q̄ posset pone sigillū ꝓbi voluerit et dict
in scriptis q̄cquā q̄ dixerit in assidendo
usq; ad finem et tunc vadat et fiat ibi
q̄ricquid ꝓb ꝑt dicta cancellar ne ꝓcurat
committat et q̄ousq; tunc inadus finis
sibi imposuerit non potest / q̄ ꝑ mos ꝑpetu
in curia ab Alexandria usq; ad
ꝑsam et ibi quilibet videbat in platea
tribus et statim ad una vaz. de sede in
mend ad implend q̄ et omittendo constitorii
q̄ ibi no erat q̄ opportunitas tonsuris
ꝑtinet nisi distinct ꝓpositas ꝑtinet ad
q̄ quilibet ministeri sibi competit
stat ad finem fori in apprehendendum
ꝓcurat ꝑ monere ne ꝓdom ꝑ strepa
ponere no ꝓmittendo et ꝓ[illegible]
mundicie mee et ego from portitor
tami et equus ꝑ aerem me sequunt
44or pedes ꝑ altū ac babens ꝑ mensu
portatum remisi manu et retridi et
cum mea mirabilit et ibi mandau
morat ꝑ mensa 4or ped ante ampliu
q̄ousq; sanct Stevan ego videbam
ad autem sanct Stevan confessus
ecam et penitentia ego et ꝓparando
in cantua excepta stapedia et Annulu
quinter from fori q̄ annulus quem
penitentiam portatum pedit et facit
ꝓb instrumentū et mont ꝓbatet

[illegible]

Comselha:

An Enochian Macrocosmic Ritual

By
Benjamin Rowe
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Comselha: An Enochian Macrocosmic Ritual

The purpose of this working is to invoke the transcendental power of the Enochian god, IAD BALT, to transform it in turn through all the macrocosmic powers within the Elemental Tablets, and to organize them into a balanced form. At the same time, these powers are conditioned so that they express a particular view of the creation of which they are a part. As the final step, these energies are directed so that they energize the magician himself.

The magickal records covering the results of the first use of this exercise are available separately.

I have received several complaints about my published rituals recently. Some complain that they are too elaborate, others that they are too simple, and some question whether they really qualify as magickal rituals in the traditional sense.

The complaints of over-elaborateness stem from the fact that it is impossible to perform any significant part of the works in a single session. This is perfectly correct, and is done deliberately. My experience has been that the rewards given to the magician by the angels of the Enochian system are very precisely gauged to the amount of care and effort the magician puts into the work. Works that are planned, rehearsed, and carried out over a period of weeks or months are much more likely to produce significant initiations than any number of single-session efforts. The present work was designed to be performed in stages, with the expectation that each stage will be performed until the powers invoked achieve a self-sustaining presence in the magician s temple before he passes on to the next stage. It can be expected that the rewards will be commensurate with the effort involved.

Complaints of excessive simplicity derive from lack of the pompous verbiage typically found in formal rituals, and the dearth of advice concerning symbols, implements, and materiel that would help to fire the imagination of the magician. There is a decidedly bare-bones feel to the descriptions. This is perhaps an expression of my own character as a magician; I find that complex pomp and ceremony put me off rather than enhancing the work. I have complete faith that every magician s imagination and intuition will provide him with enhancements appropriate to his or her own character and style, and so see no need to provide more than the minimum schema necessary to accomplish the work successfully.

The differences between these rituals and more traditional forms derives from the nature of Enochian magick. In most systems, the primary difficulty is in producing a flow of the desired power. The major portions of the rituals are dedicated to simply getting the power to appear. Once it does appear, its direction to the desired end is a relatively simple matter.

In contrast, the Angelic Calls and Names provide a means by which even a beginning magician can easily call up a strong flow of force. But the forces involved are much more ambiguous than in other systems. Each appears to have many different natures depending on the level and orientation from which they are viewed; their manifestations seem to be potentially infinite. The primary work of a ritual must accordingly be to focus, direct, and condition them, through the use of the imagination, so that they manifest in a clear and manageable way. This work conforms to that necessity.

Additionally, the specific form used makes this work something resembling an inverse path-working exercise, going top-down rather than bottom-upwards. And as Frater Azoth has pointed out, there are resemblances to the mandala-workings and chakra-visualizations used in Tibetan Buddhism. They are certainly very similar in intent, though the similarity of form was unintentional.

The Place of Working

The work may be done in either a physical or an astral workplace. The magician may find astral working preferable due to the size of the magickal circle, and also because the area can not be used for any other purpose while this work is proceeding.

The magickal circle is actually four concentric circles having specific relative proportions. The "units" referred to may be of any convenient size, provided that the innermost circle is large enough to stand or sit in comfortably.

The inner circle has a radius of four units. The next circle has a radius of eleven units, and thus produces a band 7 units thick around the inner circle. The third circle has a radius of 12 units, making a band one unit thick around the second circle. The outer circle has a radius of 13 units, making another band one unit thick.

All four circles are divided into quarters by lines going from the center to the circumference in the cardinal directions. Each quarter of the second circle is further divided into six pie-sections fifteen degrees wide. Each quarter of the outer circle is divided into three pie-sections thirty degrees wide.

The innermost circle should be colored some dark neutral color, such as a dark gray. The two outermost circles in each quarter should be colored in the King-scale elemental color of the corresponding element, thus:

Quarter	Element	Color
Northwest	Air	Bright pale yellow
Northeast	Water	Deep blue
Southeast	Fire	Glowing orange-scarlet
Southwest	Earth	Warm velvet black

The second circle should be in some light neutral color, such as a slightly grayish white. Alternately, each sector of this circle could be outlined in the elemental color of the quarter with a fill in one of the planetary colors, following one of the schemes described further on. But this alternative may be too burdensome for an astral working.

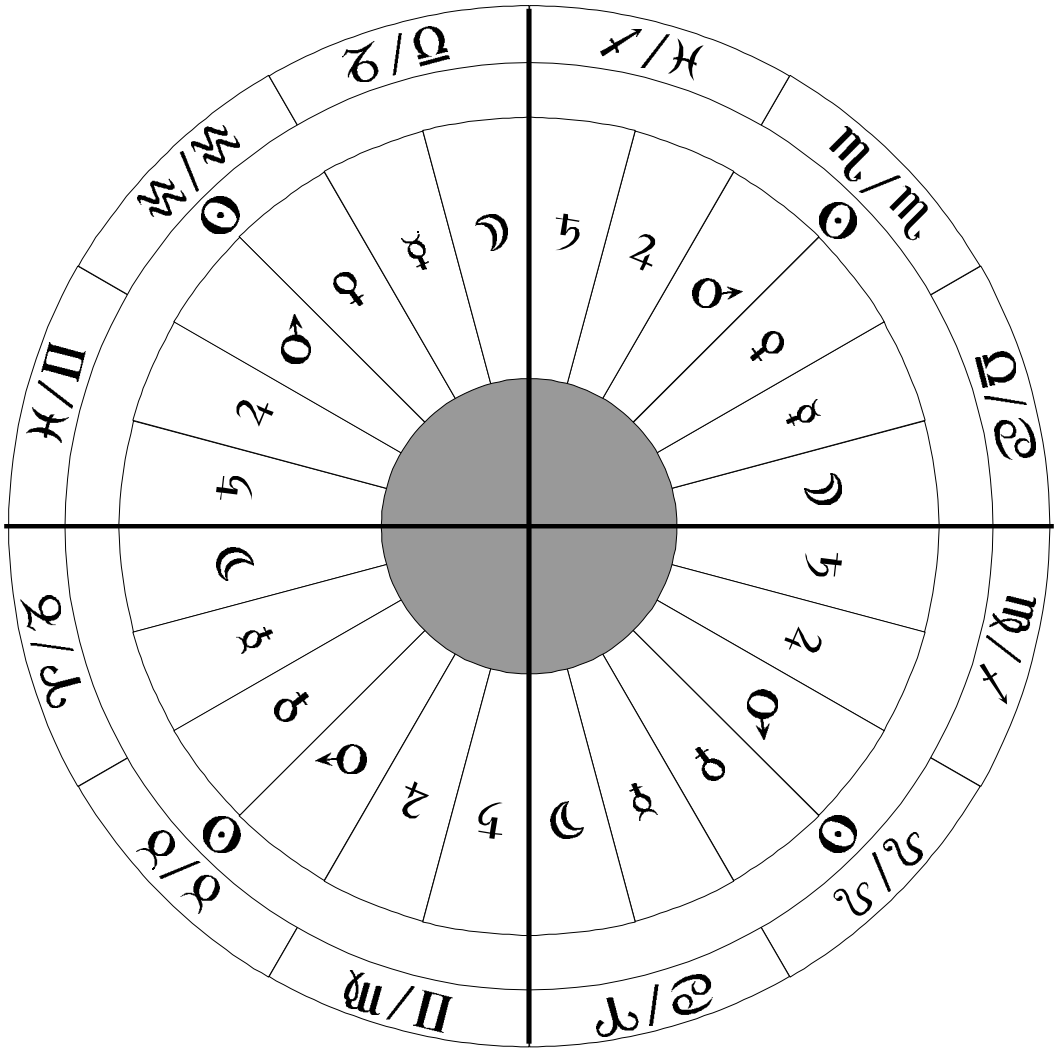


Fig. 1
Ceremonial Circle
w/ attributes

Symbolism of the Circle

The structure of this magickal circle mirrors the medieval concept of the heavens. In that cosmology, the planetary and heavenly realms are viewed as a series of concentric circles surrounding the Earth, each circle going outwards representing an increasingly more "divine" power. The planets each take a circle in their cabalistic order. The sphere of the zodiac is outermost, representing an outer "shell" around creation; beyond it is the Empyrean, the unknown, invisible realm of God.

The scheme has been slightly modified here to fit the actual natures of the Enochian powers involved. It is recommended that the magician make a diagram of the circle and completely familiarize himself with the meaning of the various parts before beginning work. If this is done, the actual work becomes a much simpler prospect.

Our goal in this work is to take the invisible power of the divine, bring it into the realm of creation, and then bring it downward through a series of transformations to energize and consecrate the Earth and ourselves. Thus we will be working from the outer circles towards the center.

Functionally, the three Names of God in each Tablet act to gather the invisible power of the divine and transform it so that it is accessible to the lower powers of their Tablet. As such they act as the interface between the Empyrean and the realm of creation, in a way similar to that of the zodiac. The outermost band of our magickal circle will embody this principle.

Each of the twelve Names of God will have dual attributes. The first, which we will call the "outer" attribute, represents the energy the Name takes in from the divine, as symbolized by one of the zodiac signs. The second "inner" attribute represents the energy as it has been transformed by the Name into a form compatible with its Tablet. This latter attribute also uses the zodiac signs, but after another fashion.

The cross that divides the circle into quarters represents the solstices and equinoxes, and at the same time the "Black Cross" that binds the four Elemental Tablets together into the Great Table. The western arm of the cross is the spring equinox and the eastern arm the autumnal equinox. The northern arm is the winter solstice, and the southern arm the summer solstice. The three Names of god are assigned to their quarter's three sectors of the circle's outer band in clockwise order. The relevant attributes of these names are as shown in the following table.

Name	Element	Quarter	Outer Attribute	Inner Attribute
ORO	Air	Winter	Pisces	Gemini
IBAH			Aquarius	Aquarius
AOZPI			Capricorn	Libra
MPH	Water	Fall	Sagittarius	Pisces
ARSL			Scorpio	Scorpio
GAIOL			Libra	Cancer
OIP	Fire	Summer	Virgo	Sagittarius
TEAA			Leo	Leo
PDOCE			Cancer	Aries
MOR	Earth	Spring	Gemini	Virgo
DIAL			Taurus	Taurus
HCTGA			Aries	Capricorn

Thus in their outer attributes, the Names collect a complete round of the divine energies as passed inwards through the zodiac. In their inner attributes, the Names pass inwards the power of their element, in its alchemically mercurial, salt, and sulphuric forms.

The function of the Elemental King of each Tablet is to take the power passed inward by the Names of God, concentrate that power, transform it and distribute it to the Seniors and the powers of the Lesser Angles. In this work we will only be concerned with his transformation of the power into the six-fold constellation of the Seniors.

The Seniors represent the planetary powers, but in a way not entirely compatible with the medieval cosmology. The medieval system, like the cabala, sees the planets as ranked hierarchically, some being more divine than others. In contrast, the six Seniors in each Tablet are in every way equals; none is higher than the others.

In this work we will consider them as each being a vertically-oriented power; each represents a flow of power that is colored by a particular planet's nature, but which passes downwards through all the planetary circles of the medieval scheme. Each letter of a Senior's name will represent his power as it manifests in one of those circles. As an example, the "A" of ACZINOR will be a Jovian power acting in the sphere of Saturn; the "C" of that name will be a Jovian power acting in the sphere of Jupiter, and so on.

Following this scheme, the Senior's names are assigned one to each pie-section of the second band within our magickal circle. They go from the outside towards the center, as do the powers represented by those names.

The innermost circle represents the Earth as the center of the medieval cosmology. Additionally, this circle holds all of the Lesser Angles of the Tablets. There is a more elaborate version of the structure used here, in which the Lesser Angle powers also have their spheres surrounding the Earth; but for current purposes all the microcosmic spheres have been lumped into one.

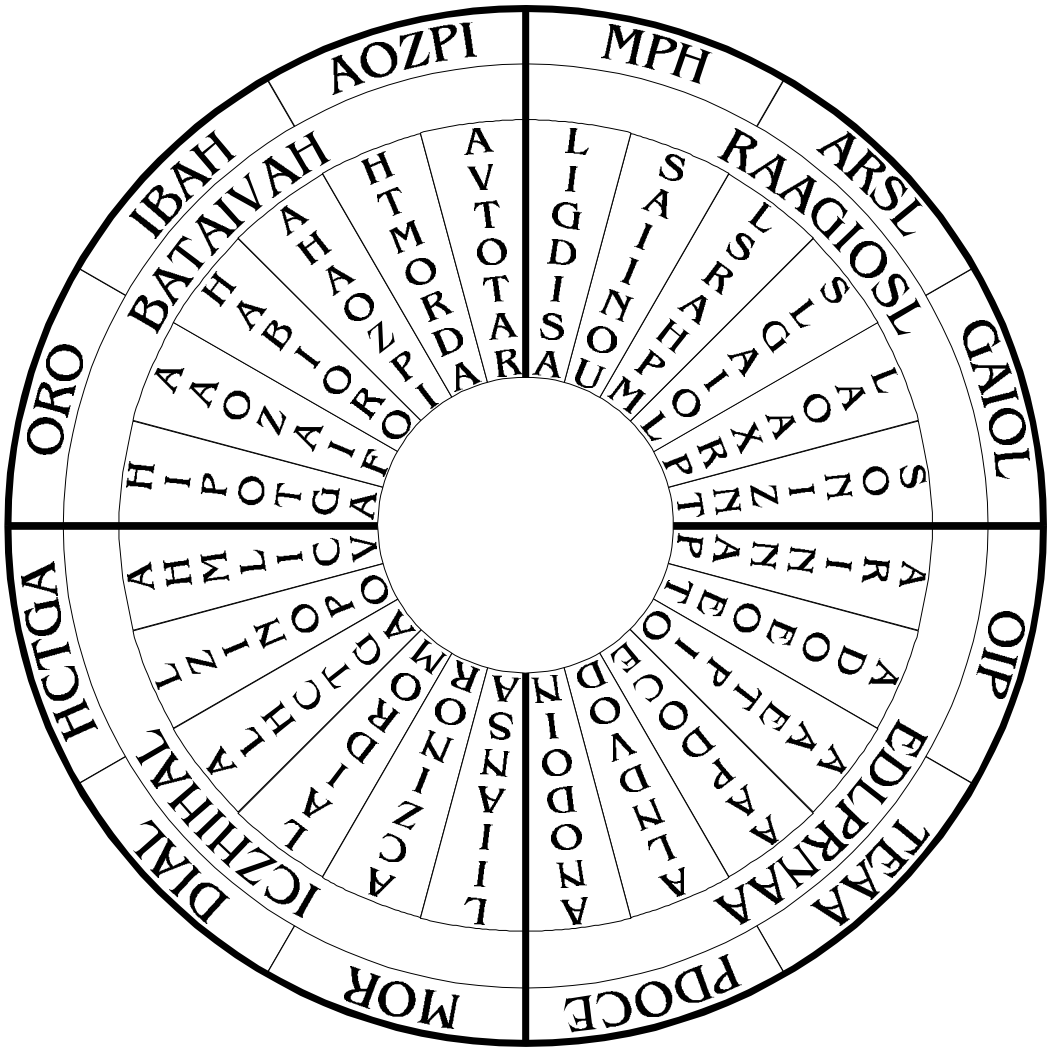


Fig.2
Divine Names
on the Circle

The Ritual

Preparatory and Concluding Actions

Actions in this section should be practiced daily until they have become familiar and the feelings and attitudes necessary can be held without effort. With practice, they should become easy enough that they can be done smoothly in a couple of minutes. These actions should be performed in every ceremony, before going on to one of the stages.

1. Use a plain white robe for a costume, with no decorations or regalia of any kind. A black over-robe, again without decoration, should be worn over with white robe at the beginning of the ceremony. This second robe should be such that it can be easily and rapidly thrown off. A plain white wand, unconsecrated to any other purpose, may be used, or figures may be drawn with the hand.

2. Perform a preliminary purification and consecration of the Temple with Fire, Water, and Air. Use frankincense or some other solar incense for the censing, rather than any specifically elemental incense. DO NOT perform any preliminary banishings or invocations; the G.D. pentagram and hexagram rituals are specifically to be avoided, as are any other rituals that describe a protective circle around the place of working.

3. Move to the center of the circle and kneel or sit comfortably, facing the direction of the spring equinox.

4. Imagine that the innermost circle is the microcosmic world, and the entire Earth and all of the purely elemental magickal worlds are contained therein, as well as your body. Feel all these things being gathered into the sphere and being immovably fixed there. Spend as long as necessary to get a strong feeling that this has been accomplished.

5. Imagine that the black robe is a shell, an outer mundane body concealing the essentially divine essence of your being. Imagine that all the mundane parts of your being, and every other thing that distinguishes you from the divine, is part of that shell. Feel these things moving into the robe and becoming fixed there, leaving nothing but the divine essence, enclosed in the white robe, contained within it. Again, spend as long as necessary to feel this has been accomplished.

6. Undo the black robe so that when you stand it will fall away and be left lying behind within the inner circle.

7. Stand up and simultaneously cast off the black robe. As you do so, feel that everything of your personal identity is being left behind with it. Even the

physical or astral body your consciousness inhabits should be felt to be nothing more than a projection, an illusion without substance or influence. All that remains is a divine essence, free of its envelope. This essence expands itself into the God of Justice, IAD BALT, who reigns over the Enochian universe.

From this point on in the work, all actions are to be done as if you were this god. The region enclosed by the circles is the realm of your creation, and you can stand within it or outside it without being in any way influenced by it. You should make an effort to feel a total freedom from any conditions or limitations of the created world.

8. Still looking towards the spring equinox point, survey your creation and review its structure. In the center is the World, and the realms of the elements. Next outwards is the realm of the planets, enclosed by the realm of the Sun. Beyond the Sun the remainder of the manifest universe is compressed into realm of the zodiac. And beyond the zodiac is the Empyrean, your true home and state of being, a higher-dimensional universe in which your creation is embedded. See each of these realms as separated from the next by a thin membrane or interface, not so much a barrier as an area where their influences balance and cancel out.

Meditate on your creation and that which encloses it as long as you like.

9. Concluding actions. After completing these preliminary exercises, or (if you have passed to one of the later stages) at the end of the ceremony, return to the center circle. Take up the black robe and put it on. At the same time, consciously re-absorb everything that you have previously fixed in it. Take on your personal identity again in all its aspects. Then sit in silence and seek to absorb any forces generated by the ceremony. As you proceed through the stages you may note significant changes in awareness, new insights, revelations, etc. during this time. Take as much time as you feel necessary to absorb and integrate them into your being.

Finally, declare the work to be completed, and return to your mundane activities.

Stage One

10. Following step 8, walk to the outside of the circles along the line of the spring equinox. Imagine at the same time that you are passing through the realms of your creation back to the Empyrean.

11. Still outside the circle, turn and circumambulate it in a clockwise direction, drawing a glowing line in the air above outer edge of the outer band as you go. Imagine that by doing so you are temporarily sealing off your

creation from the higher dimensions in which it is embedded, so that there is no transfer of information or energy from one to the other.

12. Upon returning to your starting point, turn to face inwards along the equinoctial line. Vibrate the First Call. As you do so, imagine that it is causing the gathering of the limitless energy of the Empyrean, and causing that energy to press inwards on the boundary you have drawn around the realms of your creation. Vibrate the Call several more times, each time producing an increase in the energy present, and in the pressure it exerts upon the boundary. Seek to create as high a state of tension as you can, with the energy pressing irresistibly, and the boundary resisting immovably.

Stage Two

13. Move clockwise until you are outside the center of the outer band sector assigned to the name ORO. Face the center of the circle, and visualize that name floating in the air above its sector, just inside the barrier.

14. Vibrate the name ORO several times. Simultaneously draw the hexagram of Pisces on the face of the barrier and draw the glyph of the sign inside the hexagram. Next draw a circle around the hexagram just touching its points. While doing so, imagine that you are etching the circle in the barrier in the same way you would etch glass with a glass cutter.

15. Strike the center of the circle forcibly with your fist or the wand, punching out a hole in the barrier. (The hexagram remains suspended within the hole, its lines glowing.) Immediately you withdraw your fist, the Empyrean energy pressing on the barrier pushes through the hexagram, through the hole, and fills up the ORO sector of the outer band. As the energy passes through the hexagram it takes on the color of the sign Pisces, and remains this color as it fills the column.

16. Repeat steps 13-15 for the other sectors, going in order clockwise around the circle. Use the appropriate colors and hexagrams for the sector's outer attribute in each case. If necessary, take time to renew the pressure of the Empyrean energy between sectors.

Stage 3

This stage may be done one quarter at a time on separate days. If so, do not repeat the work on a given quarter in consecutive sessions; instead continue with the succeeding quarters and repeat the entire cycle of quarters as many times as necessary to get the energies firmly established.

17. Again move clockwise until you are opposite the center of the ORO sector in the outer band. Face the center of the circle and visualize the Name floating above the center of the sector.

18. Vibrate the name ORO several times. Draw the hexagram of Gemini on the interface between the outer and third bands while continuing to vibrate the name. Put the glyph of Gemini inside the hexagram. Draw the glyph of alchemical mercury above the hexagram, and the Enochian glyph of Air below it. Draw a circle around the hexagram as in step 14, as if etching the outline of a punch-out on a piece of glass.

19. Strike the circle with your fist and punch out a hole. See the force accumulated in the ORO sector pushing inwards into the third band, backed up by the pressure of the Empyrean energy pushing into the sector from outside. As the energy passes through the hexagram, its Piscean quality is transformed into the quality of Mercury of Air.

20. Move to the outside of the IBAH sector, and repeat steps 17-19. Except use the hexagram of Aquarius, with the alchemical glyph of Salt above it and the Enochian glyph of Air below it. See the energy being transformed into Salt of Air as it passes through the Hexagram.

21. Move to the outside of the AOZPI sector, and repeat steps 17-19. Use the hexagram of Libra, with the glyph of alchemical Sulphur above and the Enochian glyph of Air below. See the energy being transformed into Sulphur of Air as it passes inwards through the hexagram.

22. Move inwards and stand in the middle of the third band sector assigned to BATAIVAH, facing outwards. Vibrate BATAIVAH and continue to do so. See the power of the King's name gathering in the forces flowing through the three holes from the fourth band, and concentrating those forces into a point.

Inside the point of concentrated force, the mercurial, salt, and sulphuric aspects of Air combine to form pure elemental Airy energy, and this energy explodes outwards from the point to fill the entire sector.

23. Repeat steps 17-22 for the other three quarters in clockwise order around the circle.

Stage Four

The Seniors are assigned to the sectors of the second band either in cabalistic order (starting with Saturn and ending with Luna) or in clockwise order beginning with the upper arm of the Linea Patris. Here the cabalistic order is used. As noted earlier, the names are written in the sector from the outside in,

and each letter represents the passage of the Senior's power through one of the Planetary Spheres of the medieval cosmology.

24. Perform the gathering and combination of the alchemical Airs as in step 22. Try to increase the pressure and volume of elemental Air within the sector to the maximum.

25. Turn to face inwards and vibrate the Elemental King s name again. Continue to vibrate it, and feel its power gathering in the elemental Air from the sector, and forming it into a ball centered on the previously-created concentration point so that the ongoing conversion of alchemical Air feeds it. As the amount of elemental Air in the ball increases, it suddenly ignites and forms a self-sustaining Sun.

26. Staying in the third band, move opposite the first sector in the second band. Draw the hexagram of Saturn on the interface between the bands, and vibrate the name of the Senior of Saturn, HIPOTGA.

27. Turn to the sun and draw out of it a line of power. Attach that line to the center of the hexagram. (This line of power should actually be something like a narrow hose, within which energies flow out of the solar sphere and into the Senior s realm. But nothing flows as yet, as a hole has not yet been punched between the bands.)

28. Repeat steps 26-27 for the remaining sectors in the quarter, drawing the appropriate hexagrams and invoking the appropriate Seniors.

29. Move into the second band and stand facing the hexagram of Saturn. Draw the hexagram again on this side of the interface, invoking the Senior. Next visualize the letters of the Senior s name written in the sector from the outside towards the center.

30. Draw a circle around the hexagram, etching the surface of the interface, and strike to punch it out. Energy begins to flow through the pipe from the Elemental King, and as it passes through the hexagram it takes on the nature of the Senior.

31. Vibrate the name of the Senior slowly and with each letter of the name distinct. As you pronounce each letter, see the inflowing energy filling up the region just above that letter in the sector. At the same time confirm mentally or by visualization that the letter embodies the power of the Senior in the planetary sphere associated with it in cabalistic order. Continue to back down the sector towards the center, doing the same for each letter in turn.

32. When the entire pie-shaped sector has been filled with energy, you should now be standing in the first, central circle representing the Earth. On the

barrier between the first and second circles, draw the astrological symbol of Earth, a circle crossed by two lines at right angles to each other. See the outer circle of this symbol etched on the barrier as before, and strike to punch it out, allowing the energy to flow into the central circle.

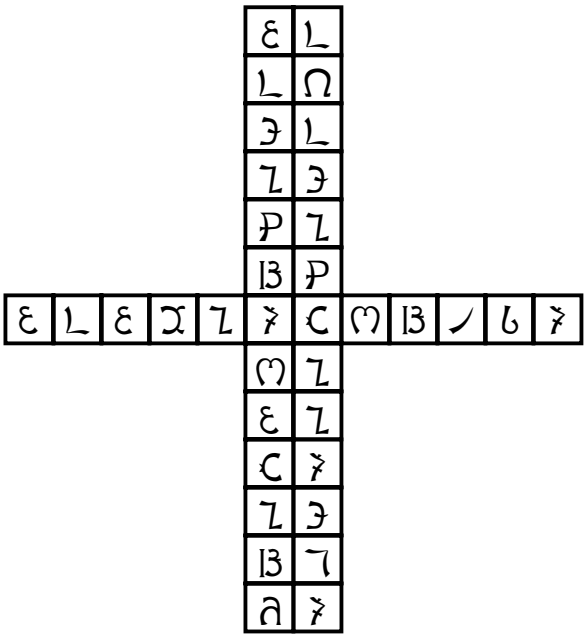
Visualize the energy spreading outwards from this point to cover the entire inner circle, as water from a hose spreads out to cover a tile floor. As it spreads, the energy also soaks into the black robe, which still lies upon the circle. The energy also fills the entire circle until it is above the level of your head. When the circle is filled, in your imagination trace the path of the energy back through all the preceding stages to its origin in the Empyrean.

33. Repeat steps 29-32 for the other sectors in the second band.

34. Repeat steps 24-33 for the other three quarters in the circle. This completes the exercise.

The Book of the Seniors

A Magickal Record



By Benjamin Rowe

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Introduction

This book is part of the record of an extended magickal working involving the Tablet of Earth from John Dee's Enochian magickal system. This section presents the results of a series of invocations of the Seniors from that Tablet. The record is complete and is presented exactly as it was received at the time of the invocations, without editing.

The invoking names of the Seniors are derived from the Great Central Cross of the Tablet by reading outwards horizontally and vertically from the two centermost squares of the Tablet. In the Golden Dawn's theory of the Enochian system, they represent the forces of the planets manifesting within the element, and are considered to be Briatic in nature. With the Elemental King, who represents the Sun and is a link between the Briatic and the Yetziratic levels of the Tablet, they bind together all the forces within the Tablet.

Additionally, the Seniors are said to provide knowledge specifically concerning "human affairs", and the present record confirms that in the broadest sense. On another level (and unknown to me at the time of the operations) the 24 Seniors in the four Tablets correlate with the 24 Elders mentioned in the Revelation of St. John the Divine. In this latter case, they relate to the zodiac signs, presumably two for each sign. And again, the record would seem to support this attribution.

A somewhat different method of operation is used here than in the previous invocations of the series that were described in *Touring the Earth Tablet*. In that work, each of the "Kerubic" squares of the Tablet was examined individually. The visions were deliberately forced into a highly visual and symbolic form, along the lines set down in the Golden Dawn's rules for astral workings. While these restrictions made it easy to establish the validity and consistency of the visions, it also forced the information given by the Kerubic forces into an extremely cumbersome and hard to read form.

In the current series, no effort has been made to make the visions conform to the baroque style touted by the Golden Dawn. Rather, the Seniors were allowed to present themselves in their own manner, except for a brief presentation of a telesmatic image as a check of validity. Attempting to examine each square individually would have been much too cumbersome. The result has been much more direct and readable than in the previous case.

Despite the looser form, the results of these invocations are entirely consistent with the previous invocations of the working. Taken together, they present a developing system of symbolism related to the planet Earth, the various modes of magickal initiation, and man's place on Earth and in the universe.

The story presented by the Seniors is a history of the spiritual development of man on Earth, as viewed by the being who is the life of the Earth and those appointed to direct that development. The main characters are those beings whose actions are the root of the mythos of the gods Set and Horus, and the plot describes their conflicts as they contended for control of man's evolution over eighty million

years. With the earlier works in this series, it also presents a "reconstruction" of the original mythos of Set, from before the time when priests of Horus and Osiris demolished his temples and turned him into a devil-god for their own forms of religion.

This mythos is not a step backward in time, but a re-formulation in terms of the incoming energies of this present day, when the equinox is moving into the constellation of Aquarius. The philosophy presented is entirely consistent with the basic tenets of Thelema as originally stated in *Liber AL vel Legis*, and those later elaborations presented by C.S. Jones (Frater Achad).

The energies of the sign of Aquarius are vastly different from the energies of the previous aeon, which was under the sign of Pisces. The Piscean age was characterized by highly structured, imposed systems of religion and magick, presented through the work of rigid hierarchical organizations. In that age, the individual was expected to subordinate himself to the work and symbolism of the group, and to accept what was given to him on faith. Man was seen as being at the bottom of the spiritual hierarchy, and was therefore subordinate to all of the spiritual forces. He could only contact them through faith and supplication, in effect begging them for a bit of wisdom.

The Aquarian energies, on the other hand, are extremely individualistic. The ruling planet, Uranus, and the exalted planet, Mercury, show that in this new time individuals can achieve magickal and spiritual success entirely through their own efforts, without the aid of any outside force. The results of their work will be proportional to the effort they put into it. Where Mercury, knowledge, was in its detriment in Pisces, here it is at its height. Thus knowing and self-will, and not submission and faith, are now to be the key to initiation.

Under the Aquarian energies, each man contributes to the group work by doing his own work and discovering his own Will, without reference to the work of others. The links between the work of one person and another will come naturally, as a consequence of the internal connections that exist between all things, and not as an externally-imposed set of formulae. The connections mentioned above are one example of this principle. No doubt many more examples will arise in coming years.

Following this principle, I would like to encourage the reader to examine this work and all such works with a critical eye, to not accept it as literally true, and not accept it as symbolic truth unless it fits your own views of the spirit. Perhaps another way is better for you. There is more than enough room for any number of views.

Before concluding, a few explanatory remarks might be in order.

Where reference to the cabalistic Tree of Life is made in this work, it is always to the revised version discovered and presented by Frater Achad. I have personally found this form of the Tree to be much more productive than the old G.D. version. The extended working of which this paper is a part has demonstrated that it is not merely a curiousity, but a workable and very effective system of symbolism, at least the equal of the older version of the Tree. But the use of this alternate system should

not deter users of the older Tree from reading this book. The essential aspects of the work are not dependent on the Tree at all, and can be applied to many different systems.

It seems appropriate to provide the readers with a minimum sketch of the symbolic basis of the narrative, so that they might have some clues to its occult interpretation.

The planetary symbolism of the Seniors themselves appears only on a very superficial level, and has little to do with the content of their story. The plot of the story follows the sequence of the zodiac signs in precessional order, starting with the sign of Pisces, showing the Earth and her Lunar twin as the two fishes. Further development follows through Aquarius and the other signs until it ends in Aries, with a minor epilogue not related to the signs. The portion concerning the Earth-Spirit and the portion concerning the character Set follow parallel but separate threads until they meet in the sign of Scorpio, from which point the story goes forward in a single plotline. All the major plot elements relate in some way to the *astrological* (as opposed to the cabalistic) attributes of the signs.

The main characters represent the elements of the modified INRI or IRNI formula, presented in detail in the paper titled *Set / Horus* and several of my other papers. (The formula's appearance here is in fact the first clue I received as to the modified formula's existence.) Briefly, the Earth herself represents the first and last "I" of the formula, corresponding to the astrological signs Taurus and Aquarius respectively. This dual characterization shows her as both a celestial being in her own right (Aquarius = "The Star") and as the nurturing mother (Taurus, ruled by Venus and the Moon) within whose "womb" and at whose behest most of the action takes place.

The protagonist, Set, corresponds to the "N" of IRNI, and his described character relates closely to that sign, its traditional ruler Mars, and its exalted planet Uranus. The sign's modern ruler, Pluto, appears only as an undercurrent and in the Pisces phase of Set's plotline. Set's opposite number, Horus, represents the "R" of INRI, corresponding to Sol and its sign Leo.

There is also the question of identities to be considered. The reader might wonder, as he examines this work, just who the Seniors are speaking to. It would be absurd to think that the scribe, the fellow whose name appears in the copyright notice, is the one who did all the things the Seniors attribute to the one they speak to. He is all too human, very much a child of his times, and more than a little bit of a fool. But if not him, then who?

In the words of the Seniors, the scribe is part of a tripartite being, a "man who is a mage who is a god". As a general rule, when the first person singular is used in this work, it is a blend of the scribe and the mage, in varying proportions, who speaks. The distinction between them is never too clear to the scribe, and it is becoming less clear as this working progresses. But the more doubtful and uncertain the "I" who speaks appears, the greater the proportion of the scribe in the mixture.

But when the Seniors speak, they are generally referring to the actions of the mage, the god, or a blending of the two. The sole exception is when they refer to events occurring on the physical plane during the lifetime of the scribe.

Perhaps the best view to take on this subject is to consider each aspect as a pseudo-autonomous subset of the next highest aspect. That is, each is a projection of the will of the next which can act independently most of the time, but which is absorbed and loses its individuality when the next highest aspect choses. Thus, the lower aspect is never entirely certain whether it is expressing just itself or is acting as an extension of a higher aspect.

That being said, I will let the Seniors speak for themselves. As always, I welcome comments and correspondence about this work.

Benjamin Rowe
5/7/1986, Niles, Ohio.

Aczinor, Senior of Jupiter

4/10/86

As the vision opened, I found myself in a place where blue sky came down to a yellow plain. There was a brilliance about everything, a cheery internal glow. I saw that the yellow plain had the texture of velvet or cotton candy.

Looking to the east, I saw a star coming up above the horizon. It had eight points around the circumference, another point aimed towards me and another pointed away from me.

To the south, I saw a lion seated on a cubical throne.

To the west, there was a watery area, in which a boat or barge was travelling. To the north there was an image of the planet Jupiter, rotating majestically in space.

I called again upon the Senior Aczinor, and he appeared wearing robes of blue with a dark purple shimmer in the folds. I did the LVX signs, to which he responded with the sign of Set, LVX, and the sign of the Enterer. I tested him with the pentagram of earth (which had no effect) and with the hexagram of Jupiter, which caused his force to flow into me. He himself dissolved, passed through the hexagram, and reformulated himself on the near side of it.

From close up, I could see that his hair was white, and his skin was a violet so dark and rich as to be almost black. His eyes were a lighter shade of violet. He held up his right hand in the sign of blessing and asked me to return it. Another flow of force went between us, filling my own aura with a deep violet similar to his own color.

He said "Thank you, o mage of power. Now we can speak clearly to each other. I am Aczinor, representative of the father Jupiter in the system of the Earth Tablet. Though your invocations began with the King Iczhihal, yet I am the first to speak, being the initiator among the planetary powers of the Tablet. I the wisdom of the King, and of his father the Sun, and cause it to take form before the eyes of man. I am the first below the so-called abyss in the Tree of Life, and so I am the pattern of manifestation within the world. Thus my star shows ten points, and thus the lion, the king, is enthroned by my existence. I function as his seat of rulership, causing his power to be extended into matter. Thus the four-square throne[1] is mine. The barge of the west shows my watery character, as the yellow plain and blue sky show my airy nature. The barge again is a foursquare construction, fitting the symbolism of my sephira, which is also considered watery in some ways. Thus also I float above the waters of creation in the earth's sphere, guiding those waters in their flowing downwards into matter.

"Since I am of the earth as well as of Jove, I am also related in some ways to his physical manifestation. The equivalent power in Jove's system rules those levels of his physical body in which life has appeared, taking its energy not from the Sun, but from the weaker but still great life of Jove himself.

1. When he said the words "seat" and "throne", there was a second voice saying the enochian word "thild", which Dee translated to mean both these words.

"Now you have been asked to be shown the invocations of the planets in the enochian system. I can not do this myself, being but the most junior of his representatives within the levels of the system. But I can tell you how to go about preparing for these. As you have thought, it is best to do invocations of all the seniors within the tablets. But rather than holding to a single tablet, invoke all of the equivalent Seniors from each of the tablets at once. This will allow you to get a full view of the action of the planet with the sphere of Earth, who contains all of the tablets yet presented to man within herself.

"From this, we will hope to instill enough of the force within you to make the presentation of the sphere clear and easy to perceive. Then you can go to your castle and locate the books with the invocations, and read them and transcribe them clearly."[2]

(3-hour interruption at this point.)

"To continue, since you have invoked me and I have come, we must use the force for some purpose. Therefore, let me begin a tale, as is my right as the initiator.[3]

"The planets of the system, with the exception of Luna, are all the bodies of lives of a scope so inclusive as to make the perceptions of men and angels nothing in comparison. All of them, even the least, operates at least at the level of Yesod in the Tree of which the manifest Tree of Life is Malkuth. Most of them operate in Netzach or Tiphereth of that larger Tree.[4]

"The one exception, Luna, is a dead world. Its action on man is purely a reflection of the Earth's own power, projected outward by the minds of men onto the nearest convenient target. Luna is the body of a being who is now no longer in incarnation, having completed his tasks at an earlier stage in our solar system. His twin, the Earth, remains in living incarnation, and her influence extends to control her brother's dead shell. The cycles of life within the earth that are tied to Luna reflect the rhythms of interaction between the Earth and her brother in long-ago days, before the appearance of life out of her seas. Their cyclic interaction produced a 'standing wave', a continuing cycle of echos of the original interaction of the two.

"The Earth herself continues to reflect these cycles in the pulsations of her magnetic envelope. These aural-magnetic effects are the true cause of the lunar cycles in living things.

"I myself, angel and Senior though I be, am still within the range of these cycles, and I have less power sometimes and more at others as a result. You yourself are also subject to them, though since you wear a body of a male human, the effects are more of a psychological nature than they would be for those who wear female bodies. Nevertheless, the effects are there to be seen in all humans.

"I speak so long about Luna-Earth because I myself was the proximate cause of the brother's loss of connection with his body. Yea, even I, Aczinor, most junior of the Seniors of Jove, have had my influence in the dramas of the solar system. As you

2. These invocations have never been obtained. At the present (9/92) I am assuming that the promise that they would be acquired was simply a distraction until events allowed me to understand my true will more clearly.
3. I suspect that this statement is a bit of Jupiterian humor.
4. The many moons of the solar system are included among those bodies called planets, for purposes of this statement.

are now to have yours, o man who is a mage who is a god. Yours is the separation of the consciousness of the Earth from the deep levels in which she sleeps. Mine was similar for her brother in Luna. So you and I are brothers of the spirit, in the ways of our works, and I am pleased that you have come to me for aid in your quest.

"Now the brother's work was to express fully, with his sister, the effects of the so-called Third Ray of Active Intelligence within the system. Where she represents the lifting of the spirit out of matter by that force, he represented and embodied the movements of life into matter. For life must be present in matter before it can again be raised up.

"This one in Luna was of the younger of the stellar brethren, only a few cycles away from existence as a being of the type now embodied by human beings. This effort on Luna was to have been his first experience in incarnating as a full planetary being, free from the supervision of a mentor. (In the early stages of life in the higher realms, the man-gods perform their creations within the aura and under the guidance of a more advanced practitioner of the art.)

"Well did he do his work. Too well, in truth. For in concentrating himself to pass the spirit of life into matter he concentrated too well and part of his own spirit, though not his awareness of being nor his true self, but only that spirit which enlivens the ethers, became tied again into matter as it had been in the days before his rise to godhood. Worse, even when he realized what was going on and attempted to separate himself again, the flow of his energies into matter continued against his will.

"But we speak here of things far beyond this level, and words are not fully suited to the expression of these concepts. Perhaps a few images would make clear what we desire to express."

(I had had a strong feeling at this point that I was not really perceiving the presentation in its correct form. Aczinor's comment is the result of this feeling.)

He gestured with his left hand, and before us there appeared an image of the Earth-Luna system. But where in our own time Luna is dead, here he was surrounded by an aura of life, though the surface seemed as barren as it does now. The earth also shone with an aura of equal brilliance.

Now some of the life around the moon seemed to be sucked into it, leaving a hollowness, growing outward from its surface inside the aura. A shock went through the remaining aura and out into space. As it passed over the place where Aczinor and I stood in the heavens, I felt a tremendous sense of despair and failure, and a sort of panicky desire to repair the disaster before it was too late.

The despair, sorrow, and self-recrimination I sensed was so overwhelming that I cried out, and had to leave the vision for a few minutes until it passed and I could again think sensibly. Worst was the sense of shame this being felt, as if in his failure he had also brought the works of the rest of the beings in the system to naught. It was as if this being in Luna had lost all sense of self-respect and self-confidence by his failure.

The pain he felt could be seen to radiate out into the system. It caused sympathetic responses in all the lives of the other planets, and so the whole system was threatened with disruption.

Now Sol turned his attention to the situation, seeking the cause of the disruption he had felt on the levels where he had his attention. Seeing the plight of Luna, he immediately overshadowed that entity, taking him over body and soul as he was able to do from his higher level. He caused a stasis in Luna so that the flow into matter was halted. The soul and awareness of Luna he lifted up, out of the trap, and wrapped in his own aura, comforting him and healing him.

Aczinor continued:

"With the immediate danger halted, there was time to look at the situation clearly and objectively. Sol and the planets attempted to comfort the lunar lord, but his shame was too great. He knew that by his failure he had ruined the whole beautiful plan by which Sol had intended to express love and life for this section of the galaxy. The far-reaching consequences of his failure overwhelmed him, and he begged to be allowed to resolve his error in some way, to expiate his shame with action.

"Since this disaster took place within the aura of Sol's work, it must therefore be remedied within the limits of his kingdom. He could not simply eject the ruined matter from the system, any more than a man can cure a cold by giving it to someone else. Nor could he allow this involutionary flow to remain free in the system, for then it would continue to increase, eventually ruining the plan which Sol's quick action had so far saved. There was much discussion among Sol and the senior planets of the system, and deep meditation by all, lasting many millennia, on how this problem could be solved. Many plans were proposed, but none of the senior planets felt confident enough of his solution to propose it as a definite course of action. So the discussion continued.

"Our earth, being among the junior planets of the system, having not yet reached Tiphereth of that larger Tree in which the gods live and act, was not a party to the discussions but was only an observer. But unlike the seniors she was on a level where she was intimately connected with the type of force her brother manifested. And her love for her twin motivated her in a way the senior planets could not be. She devised a plan, and when the senior planets did not arrive at a satisfactory solution, she proposed her plan to Sol.

"It is impossible to state now what Earth's path would have been had this disaster not taken place. The conditions under which it might have been understood by human beings have not existed for many tens of thousands of millennia. The minds of men, as they have evolved under her new plan, are too far from the type of consciousness needed for any meaningful expression to be possible.

"But it can be said that under that original plan there would never have been incarnate human beings on Earth. The furthest into matter they would have gone would have been Yesod, and for most of the life of the system they would have been in Tiphereth.

"In Earth's proposed plan, she would take the involutionary forces of her brother's sphere into herself and hold them there by deep concentration. She would, by her concentration, create a shell around herself which would keep the involutionary force out of the rest of the system. Thus the other planets could continue to develop their themes without interference.

"To eliminate the involutionary force from the system completely, she would set it against the evolutionary aspect of the Third Ray that she herself expressed. The incredible tension between the two would be used to produce an acceleration of evolution within her sphere. Where before evolution was a gentle process, with many thousands of millennia between substantial changes in form in a species, now evolution would be forced, with continual changes of both form and content of the living animal bodies. this forced evolution would produce bodies of a degree of refinement and integration that would never have been seen within the limits of Sol's original plan.

"Thus would she tie the involutionary and evolutionary tendencies together, halting the involution in Malkuth, keeping it from pulling the whole system back into the shell-worlds that preceded the full incarnation of the gods. And when the bodies were of a great enough degree of refinement, she would begin to eliminate the involutionary force all together. She would do this by forcing the human souls within her sphere to incarnate in matter.

"Unlike the matter itself, these souls, being already of a spiritual, evolutionary nature, would evolve much more rapidly. In matter, they would ache to return to the levels from which they first came, and their natural desire to return would eventually counter the involutionary tendency.

"Not only this, but the hammer-blows of experience the human souls would receive within the forge of incarnate existence would change them into something far greater than they ever could have been within the original scheme. For they would come out of that forge with a temper, a hardness, that could never be lost, making them as the gods of the system and of the stars, brothers to these within whose influence they had led their many lives, where otherwise they would have remained the pawns and tools of the gods throughout the life of this current universe. Thus many thousands of millions of new gods would eventually rise out of matter where otherwise there would have been none. All of them able to express within the universe both the formula of spirit, which is evolution, and the formula of matter, which is involution. They would be true microcosms, and after many more cycles of evolution on the god-levels, each of them would be individually capable of creating whole new universes for life to express itself in. Thus was `life more abundantly' once said to be the keynote of our planet.

"Even within this present universe will the effects of the Earth's proposal be felt. For these lives of men will spread out to the stars, when the gates are again open fully, and they will catalyze similar reactions in other spheres, where conscious life exists but develops at a slow pace. Thus will our galaxy and universe benefit from

the crisis of Luna-Earth, as consciousness independent of the gods rises up all over in response to the calls of the souls of men.

"But to return to our story, Sol heard the Earth's plan, and felt that it was the only possible one that had any hope of success. But he was certain there were aspects Earth had not considered, being beyond her current level of consciousness. And such a radical change of plan could not be put into effect on his own authority since its effects would spread so far beyond his own sphere of action. So he `passed the buck' as you would say, laying the decision in the hands of his own mentor, who incarnates in one of the stars of the Sirius group at this time.

"Now Sirius (as we shall call him, though that is not his true name) saw that the Earth's plan would work, but that there was a danger of her becoming so concentrated that she would not know when the disposal of the involutionary force was completed. Thus he declared that if the plan were to be implemented, there must at all times be within her sphere those who were capable of breaking out of it on their own, with no assistance, so that she might never suffer for lack of light should she have need of it. And also, these others must bind themselves to her, and constantly recapitulate the process of their evolution within her sphere, so that she might ever be reminded by her connection with them of the purpose for which she had hidden herself.

"The adepts of Active Intelligence, and of Love-Wisdom, and of the lesser rays who were acting in her sphere and under her direction could none of them accomplish this task. For their natures lack the forcefulness needed for such a solitary breakout as Sirius demanded. Only the adepts of the First Ray, the Will aspect, could succeed at this task, and those few of this type who were already working within Sol's system were working at tasks that they did not dare abandon. For the First Ray is not natural to our system and only enough adepts to fill the critical needs were there.

"So the call went out for adepts of the First Ray willing to fulfill the task set by Sirius. And this is where you yourself come into the story, o scribe who is a god. To tell of your part we must tell more of your origin than we have as yet.

"Now, the progression of spiritual beings upwards through the planes in the course of evolution follows a regular cycle. That is, there are generations of such beings, and each generation must mature to a certain level as gods before they can perform the acts that cause the next generation to be born out of the union of spirit and matter.

"Thus there are large gaps between these generations. These gaps are not gaps in time, for time is meaningless on the levels of which we speak. Rather, there are gaps of relative accumulation of experience between the generations. This amounts to the same thing on your present level, but not on these higher levels. Normally there is a gap of one full Tree of Life's worth of experience between generations, although certain members of each generation will advance more quickly so that the gap becomes less as the progress continues. As one generation moves out of our manifest tree, another arises out of the union of spirit and matter to replace it. This

occurs in cycles so vast from our current viewpoint as to be indenumerable in terms of years. Our Earth is now an exception to this because of her daring plan.

"You were born of one such generation and your progress followed that of your fellows up to the level of Tiphereth in that time and place's Tree. But at one point you had completed a cycle of existence within a planetary system, and as that system's lives withdrew from matter you went off into space with your fellows to find further opportunities for experience.

"Now by what can only be called a fluke, a play of Murphy's law, the current that the souls ride between the stars separated you from your fellows, and pulled you into the center of a cataclysmic conflict between two stellar beings of a vastly higher level. Like a piece of flotsam on the waves, you became trapped in the circulating currents between these two.[5]

"The forces there were so vast and intense that at first it was all you could do to keep your being from vanishing, torn to pieces by the conflicting pulls. For a time not to be measured in years did you struggle to maintain your integrity against these near-overwhelming forces. That you were not made naught was more due to fortune than skill at first, for there were places in the currents between the two gods where you would have vanished like smoke on a breeze.

"But eventually you learned to draw on those currents of will themselves to maintain your being. While still trapped within the currents of the two gods' conflict, yet you could live and learn and grow. And so you did, drawing on the knowledge of those gods as you drew upon their power, ever increasing your own power and will, rising through the planes until finally your will was so strong that you could force yourself out of the bonds of the conflict.

"Out in the spaces between the stars again, you sought out your former companions who had not been caught in the trap. Finding them was a shock, for you had not realized how much you had changed in the course of your escape, having had no one to compare yourself to. Now you found that you had little in common with them. They were still singular beings, being all of the Third Ray essence, while you were now tripartite, having absorbed the forces of Love-wisdom and Will from your experience in hell.

"You could no longer communicate with them as equals. They could not understand you as you now were, and only your tales of shared experiences convinced them that you were their lost companion. You could still communicate with them within the limits of the third aspect, but even there your formulations were often so subtle as to escape their comprehension.

"There were beings around who could understand the other parts of your being to an extent. But these were devas and other angel-like beings, passive transmitters of higher forces rather than active users like yourself. So they also were of no use to you in the long run.

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5. On the physical plane, these two beings were represented by a pair of mutually orbiting black holes. The currents mentioned are equivalent to the gravitational stresses between two such objects.

"The gods of that time and place were also uncertain of what you were. Like them, you encompassed the entire Tree of Manifestation in its three aspects. But you had fully fused the three aspects at a level of experience far below that at which they themselves had done, and none of them knew of precedents that would aid in deciding your case, determining where you could fit into the scheme of things.

"So, neither fish nor fowl, you wandered the universe, going wherever there was need of one or another combination of your three aspects. But never did you find a place where you fit fully, and could use all your skills at once. And always, always, there was that tremendous sense of loss at your separation from your original group, and an ache to fit in somewhere with companions of like powers and perceptions. Alone and apparently unique, you conceived of yourself as the 'solitary one' or the 'unique one'. Eventually you shortened this to simply 'one', since one of anything is always unique and solitary. This you translated into Hebrew during your last completed cycle of incarnation on Earth, calling yourself 'Achad', and expressing your full command of all the Tree in your two mottos, 'O.I.V.V.I.O.' and 'V.I.O.O.I.V.'.

"But I digress. You continued to wander, seeking work worth your skills, until the call went out seeking adepts of the Will aspect for the Earth's plan of salvage. You were far away in space and time, but a god who had known you in the old days and had felt the gods' equivalent of compassion for you and frustration at his inability to help you, remembered and recommended you to the god Sirius. Sirius saw that you were ideal for this work, for you had already demonstrated an ability to free yourself from traps of a far greater strength than the Earth's blockade would be, and you were already capable of acting almost on the levels of the gods themselves. Thus your presence would ensure that the shell could always be broken, no matter how bad the disaster.

"You had also demonstrated your ability to live isolated from the universe at large for long periods, during your captivity between the warring gods. Many of the adepts of Will who had already been considered had been passed over for this very reason. They could not function without external contacts.

"And again, being somewhat less than a full god, though fully expressing all aspects of the Tree, you were still capable of incarnating as a human being without too great a loss of your higher perceptions. Thus you seemed ideal for the position Sirius sought to fill. After consultation with Sol and Earth, you were called to Sirius to have the proposal laid before you.

"You agreed with Sirius' evaluation, and saw in the plan two possible benefits for yourself. First, the drop-forge environment Earth was to become was a reasonable substitute for the trap in which your own skills had been shaped and tempered. Thus you now had some hope that companions who would be your equals would come out of it. If not from among the human souls on Earth, then from among the adepts called for the task. And, failing that, the additional experience might be sufficient to raise you to full godhood by the end of the cycle of closure. I am happy to

say that both of these goals have been accomplished, though few of your true companions are incarnate at this time.

"Thus you became the head of that group called, in Liber AL, the 'Kings of Earth', but who prefer to be called Knights, for their task is one of aiding a good and righteous cause, and not one of rulership for its own sake. And the Knights of Will in the Earth were formed from among the adepts of will who volunteered and were qualified for the task.

"You ask why this was not said at the outset, in the visions of the Kerubic squares. The reason is that you would not have believed it. As it was, your resistance to what was shown about yourself was so great that everything had to be couched in symbols, and even those were slightly distorted. It could not have been otherwise, for Sirius' rule still holds among the Knights, and in each life in incarnation the Knight must recapitulate the whole of his evolution in the Earth. For such a recapitulation to succeed, it must be done blindly. And so you could not have known what was coming, and your initial resistance was reasonable and appropriate. With what we have given you since then, you are coming to accept the truth of what we say, and you will eventually merge your incarnate and excarnate aspects again.

"Nevertheless the Kerubic visions do contain many symbolic statements of what we have said here, particularly in the visions of the earthy lesser angle. That dark self who spoke in those visions, through whose eyes you seemed to see at times, is merely that part of yourself that has been excluded from consciousness during your recapitulation.

"We have been at this much of the day, and it is time to stop. Tomorrow we will finish with my part of the tale."

4/11/86

I tried to get contact using the usual invocations, but there seemed to be a great deal of interference. So I decided to delay the rest of Aczinor's tale for a day.

4/12/86

I did the invocations, and again found myself in the area of yellow land and blue sky that opened the previous vision of this Senior. I called upon Aczinor to appear, and he did so, looking essentially the same as in the previous vision. I did the sign of Set and the signs of LVX. He replied with the same signs, and added the sign of fire, which he held until I returned it.

I tested him with the pentagram of Earth and the hexagram of Jupiter, and neither had any effect on him. I asked why he had done the sign of fire, since we were in the Earth tablet at this time.

He replied, "We are not in the Earth, but above it, in the airs of the planets from which it was formed. But that is not the reason why I did the sign. It was done in salute to the master of the First Ray of Will who stands before me."

I decided this was an acceptable explanation, in view of the previous messages, and asked him to continue.

"When we left off, we were at the point of describing the initiation of the Earth's closure, under the auspices of Sirius, Sol, and the Knights of Will within her sphere. You were described as the chief of the Knights, and a little of your history was given. We started to supplement this with additional information the next day, but the currents were against us and we cut off communication until today.

"Before we continue, though, I wish to say a few more things in relation to what has come before.

"I said in the aborted session yesterday that the reason why your own path from Tiphereth to Binah was done alone, instead of with a group as is normally the case was due to your duties as the chief of the Knights. In your position, by declaration of Sirius, you are required to recapitulate the whole of your own history of initiation in each of your incarnations. Since the initiation must be done blindly, we could not earlier explain the reasons for your isolation, despite your frequent requests over the years that someone do so. I speak in this case for the other Knights, who have monitored and aided your progress through this current incarnation, while you did the difficult task of repeating the unrepeatable.

"We said before that it was only by a fluke that you became what you now are. If things had been otherwise, you would never have come to the position you now hold, nor would you have ever heard of it. You would still be down in the Tree with the rest of your original group of companions of the spirit. But because of your entrapment between the two conflicting gods, in that far-away place and time, you became more than a man, and somewhat less than a full god, long before your time would have come in the normal course of evolution. You are indeed, as you have so aptly described it, a queer fish. Before the closure of the Earth in long-ago times, there were none known who duplicated the qualities of your own being, intermediate between god and man, partaking of the nature of both in the fullest possible measure, fusing them into a third thing for which the universe at that time had no name. With the closure of the Earth, and the development of other adepts of the Will aspect under the forceful conditions of the Earth, you have come to have at least a few who are similar enough to yourself that you are able to communicate fully the quality of your being to them. But these are still not exactly like yourself, for the forge of Earth is not the forge of the stars in which you grew, and all of the adepts had companions of their own type with whom to develop. So your quality of uniqueness has not been completely lost to the world, and Achad is still the appropriate description of your being.

"The conditions under which you grew to power and mastery are unrepeatable, as we have said, being a fluke of cosmic nature that will not likely come again. So it is nearly impossible to produce in matter a complete recapitulation of your development. In some instances, mere symbolic substitutions had to be made for the true powers that affected you in the original course.

"To substitute for the two powers whose conflict gave your being the boost into mastery, you were in this life maneuvered into situations where you found yourself in the middle of arguments and conflicts in which you had no personal interest. But

your presence acted to catalyze the manifestation of the full emotional force of the participants. These forces, being diverted from the direction in which they should have gone, towards the opposing party, were directed instead onto yourself. These forces were in some instances of such an intensity that they did almost kill you, as did the original forces. But these forces of the present day events would only have killed your body, where the true forces of the original conflict would have resulted in the true annihilation of your being.

"In the conflict between Paul Solomon and the other David[6], you were given the opportunity by one of them to chose between them, and when you refused to chose, preferring to maintain your independence, he tried to kill you by psychic means under the guise of helping you. This resulted in the rip in your aura that was not healed until your later contact with Nema. But at the time, this rip was a help, for it allowed the inner powers who supported Paul Solomon, on the other side of the conflict, to open you up to the spirit of the Earth at our request, so that you would have a true feeling for the goal of your work from the beginning. Also they did the service of prophesying the course of your work. And as you have found now, their prophesy was accurate to the last decimal place, so to speak. Like all good prophesies it was incomprehensible at the time but perfectly clear when the events it referred to occurred. Thus they referred among other things to `the One', Achad, who is yourself in your fullness, at a time when you had not even heard of Jones, let alone of Achad or his Tree.

"Now this compensation of the forces of evil thrown at you by David, with the forces of healing and light thrown at you by the supporters of Solomon, was the closest we could come in this incarnate world to the powers of the stars that caused you to be as you are, in the beginning of time. We continued to bring you into such situations, of a lesser degree of force but greater duration, for several years afterward. The circumstances that were engineered were designed to force you into the solitary path that you had to take and to keep you there until the path had been trod to its end. The pain and confusion and loss you felt by this isolation, and your consequent efforts to rid yourself of the inhibiting influence were fairly good analogies to the feelings and acts you did while caught between the two gods.

"The loss of your original companions from before your entrapment and your later finding of them and experiencing of their noncomprehension of yourself was duplicated in this life by the lack of comprehension the adepts showed for your work in its early stages, and in the rejection and insults of your skills that they showed. This was run concurrent with the other events that caused you to become isolated, so that the intensity of the isolation could be increased to the point needed for this life's work. So the periods of your isolation in the entrapment and your later isolation after your escape were run in parallel in this life, compacting the story's two similar parts into one for convenience.

6. At the time I was working with Paul Solomon in 1973, there were two persons named David associated with his group, known as the Fellowship of the Inner Light. One, David Railly, seems to have been the reincarnation of the biblical King David. The other, whose name I have deliberately forgotten, seemed more an avatar of Loki, though I never found out for certain. It is the latter person who is mentioned here.

"Thus your path in this life has been the closest possible duplication in incarnation of the original course of your initiation. Now that you have achieved the level of Binah, the rule of Sirius is somewhat mitigated. But still, your whole course has not been trodden, so the blindness must continue in part for a short while yet, until the powers of the planets chose to bring you back into their fold. The timing of this will not be under your control or the control of your fellow knights, but is a decision to be made by the gods themselves, in their own chosen time. But at the same time, it is vital that you have a reasonably clear view of what has come before, so we, Aczinor and the Knights, must resort to this more indirect method of revealing your past. The memories on which what we say is based are open to you, but the time to seek them must be kept in the future for a short while yet. In the course of your planetary explorations in the next few months, more will come to you in the form of direct memories, as you have already had direct memories of your lives as Dee, and as the priestess of Isis and Set, and as the priest-child of Set in that same temple in a later time, and of that other life in the middle ages in which you discovered the path to the stars in the powers of the menhirs, and in that life in the last century, immediately preceding your incarnation as Jones, in which you met David the Israelite in his incarnation among the Indians.

"The scope of your past is too great to be absorbed at once, and so these expedients must be used to accustom your brain to the ideas, opening the channel by which the true memories will come.

"Now I would like to continue with the story of the Earth's closing, but the next section is the responsibility of the goddess Lzinopo, who rules the lunar-earth currents within the Earth Tablet. She will be the one to describe the manner of the removal of the twin's ethers from Luna, and their incorporation into the body of the earth by yourself and the other Knights. She will also go into some other things related to your own course in that time and place, and how these affect your current work.

"To do this, invoke her at the time and place that you will, but soon, so that the currents you began with the invocation of Iczhihal will continue to flow without need for re-initiation."

I said that this was acceptable, and asked if there was anything else he wished to say at this time. He indicated not, but added that if I had any questions, he would surely answer.

I asked, as a matter of curiosity, if he could tell me the meaning of his name.

"My name, Aczinor, means `Wisdom flowing from the waters of Night'. Wisdom is of course the province of Jove among the planets, as truth is the province of Saturn. Night, in this case, is the Earth herself, who is the manifest representation of the powers of the True Mother, Nuit. It is from her womb that these waters of wisdom flow. Thus I embody the principles of wisdom in the element of Earth, as my opposite, Saturn, embodies factual truth."

I thanked Aczinor for his efforts on my behalf, and gave him license to depart.

Lzinopo, Senior of Luna

4/13/86

I invoked the forces of the Senior Lzinopo of the Tablet of Earth. The Senior appeared as a woman, dressed in a long flowing gown of a dark blue or violet color. On her head she wore a crown like the waxing moon, with the limbs of the moon projecting out on either side of her head. She had a high rounded forehead, like Queen Elizabeth I, coupled with a square jaw. She stood turned about 30 degrees to her right. Her right hand was held forward, with the palm cupped upwards in a gesture of pouring. Her left arm was held at her side, with the hand facing to the rear, and it was bent at the wrist so that it was also cupped upwards.

From her right hand, I saw fall what appeared to be either grain or flakes of silver. These fell, but before they could hit the ground they were blown backwards between her legs, and appeared to flow upwards from there into her womb, which was concealed by her robes. Then, from the womb descended another stream, this time of golden flakes, which again were blown backwards before they could hit the ground. This second stream flowed up and landed in the palm of her left hand. A moon was embroidered on her left shoulder, and a sun was embroidered on the right shoulder.

I did the LVX signs, and the Sign of Set. The image of the Senior slowly rotated until she was facing me, still holding the position in which she first appeared. The front of her robe was cut deep, so that the tops of her teats could be seen. The edge of the cut was embroidered with a design of golden bees and butterflies. Her skin was white, but her feet, sticking out beneath the robe, were black.

I did the LVX signs and the sign of Set again, and she did not respond. The pentagram of Earth and the hexagram of Luna caused the background to become brighter, but had no effect on her. Testing with the letters made her grow larger, but still she did not move. Finally, I tried the signs of the rending and closing of the veil, at which she straightened up and replied with all the signs I had given, plus the sign of fire, which I returned.

She said, "I salute you, o mage who is the power of Will within the Earth, with the sign of your power among the elements. I am the goddess Lzinopo, who is a senior within the Tablet of Earth at the bidding of our goddess who resides in the planet Earth.

"Now, to answer your unspoken question, the reason I did not at first respond to your gestures and signs was so that you could get a full view of my magickal image. This will be important later, for reasons we will not now go into. I also did so to express that I not only symbolize the so-called Lunar current within the Earth, but am also of the nature of the Earth herself. The combination of the Lunar flexibility and changefulness with the power and stability of the Earth bring about that condition known as stillness and silence, which are the primary virtues of the elements of Earth. The gesture in which I stand is a traditional gesture of Isis and of Nepthys, the revealed and the hidden powers of the Earth. My countenance also reveals my combination, with the lunar forehead and the earthy jaw. So too with the combined

forces of the Sun and Moon which are shown in the grains or flakes that fall from one hand into my womb, and out into the other hand. Meditate on this for a while, after we have finished here, and you will see some significant symbolism of the Earth in this.

"The bees and butterflies are also traditional symbols of the Moon and of the female sex, for obvious reasons.

"Now in order to continue with the tale of the Earth's closing, we must give you just a little more information about your own position in the matter, and the relations between you and certain other adepts who had been considered for the position which you now hold.

"In the time when the adepts of Will were being selected for their part in the task of the Earth, there were several adepts of Will already working in the solar system. These were not First Ray adepts, as you yourself are, but adepts of the first sub-ray of the Second Ray of Love-Wisdom, which is the common keynote of our system. Among these was one who working in Sol's sphere, doing the work of connecting the Earth with Sol's pattern.

"This one, who felt that he was best qualified by his previous experience in the system, and by his intimate connection with the Earth, wanted to be the leader of the group which was to handle and integrate the force of the dying brother into the aura of the Earth. Being of the Second Ray, he was comfortable in the system, and he felt that his ease of movement and ability to direct the forces made him the best qualified for this job. However, he was somewhat lacking in the ability to operate alone, having grown up spiritually in direct and full contact with many of the cosmic forces, and having attained his initiations through group work, as is normally the case. In the position you now hold, he would have required the force of all the other adepts of Will to crack through the shell of Earth at the time when the work was completed. He did not feel that this was a handicap, since once the closure occurred, none of the adepts could escape from the earth, and therefore would be available at the proper time.

"But an adept of the Will aspect of Love is a far different thing that the adept of the Love aspect of Will, such as yourself. The Second Ray adepts are proficient at gathering together and integrating energies, but are less able to deal with the release of those energies back into chaos, which is what this task requires at its end. It was felt by the gods involved that allowing him to be the chief of the Knights would leave open a possibility that the shell would not be cracked, if his identification with his being in the Earth became strong enough in the intervening thousands of millennia.

"What was needed was one who was not entirely comfortable in the system, being of another nature, so that even in the body the system would tend to reject him. This would ensure that the chief's identification with the manifest earth would never be strong enough to preclude his necessary rejection of it in the breaking of the shell.

"It was at this point that you were brought to Sol by Sirius, and examined for the position you hold. The candidates were gathered, and tested in their ways and abili-

ties. Of all examined, only two had the minimum qualifications, you and that other we speak of.

"There was really no question in the minds of Sirius and Sol that you were the better qualified, so the examinations were more or less pro forma. But this other one did his best to convince them that he was better, and so they selected him as the alternate, in case some misfortune happened to prevent you from doing the work at the last moment.

"One can not really say that this being was jealous of you, for such is an emotion that only manifests in the lower bodies. But the adepts of Love-Wisdom have one fault, which is that often, being identified with the essential force of our system, they believe that their perspective is greater than it is, that their own evaluation is the only evaluation possible. In their identification with the solar force, they take on something of the sense of inclusiveness that is his, but without also taking on the perspective needed to truly manifest that inclusiveness. This fault reflects, on a higher level, the egoism of the integrated personality in the worlds below Tiphereth. All of the rays have their faults, which are usually the same as their virtues, except exaggerated. The First Ray types like yourself have the fault of being over-persistent, of being too forceful in their presentation of their will for the matter on which they are working. Thus, left to themselves, they sometimes tend to produce degenerate versions of what they should have done. Such types are very dangerous within a system of the Second Ray type, and so they can only manifest here under the greatest of restrictions. In your present life, and in the case of your previous incarnation as Dee, these limits were applied by withholding from you the powers to match your will until you were sufficiently advanced to restrain yourself.

"So the chief and alternate were chosen, and the lesser adepts who would fill out the organization of the Knights of Will in the Earth were chosen, under the recommendation of Sol and Earth, each for his particular purpose in the scheme. When this was done, the preparations for the actual closure began.

"Now as was said by Aczinor, during all this time the moon was held in a psychic stasis in which no actions could occur. The spirit who inhabited the moon, being healed of his shame and his desire to rectify the situation on his own, was given over to certain gods in another system, to continue his training in the methods that would prevent him from being caught in a similar situation in the future. This separation of the spirit from the life of the ethers, the part of his being that had been trapped, was performed by Aczinor. Being the closest in nature to Luna's spirit among the Seniors of Jove, who is the manifestation of the synthetic aspect of Love-Wisdom, it was he who was called upon to draw away the living substance from the lunar body and to bring it here to Earth. Sol opened a gap in his stasis, away from the point where the Lunar Lord was connected to his body, and slowly he allowed the force of etheric life to flow to that opening. As it flowed, it was picked up by Aczinor and drawn across the short distance into the Earth's inner aura. When there was no life left in the lunar body, the connection between the Lunar Lord and that body shriveled and disappeared, since no more of his life could enter through Sol's

continuing stasis. Thus he "died", in the sense that he could no longer be considered as having a connection with his body of manifestation.

"This all took place many millions of years ago, in the middle of the Cretaceous period of Earth's history. The absorption of the etheric substance of the dead brother into the body of the Earth caused an intensification of the Earth's magnetic field, and in the etheric equivalent of that field, her life-aura. And as a consequence, the amount of radiation coming into the Earth was substantially reduced. This purely physical effect was the first stage of the Earth's closure. Coupled with a reduction by Sol in the physical radiation output from his body, this caused a climatological change which eventually resulted in the extinction of the major animal forms then inhabiting the Earth. The was part of the Earth's plan, this change being the first of the methods by which the animal bodies would be put under stress to force their evolution.

"The Earth was not fully closed at this point, but the time of closure followed soon upon it. The adepts of will came to Earth, and the first of their tasks was to make use of the new force of the dead brother to complete that closure.

"Before this could be done, preparations had to be made. In order for the Earth to experience the work of the adepts in the manner decreed by Sirius, each adept had to be fused on one level with her energies, in a marriage of spirits. On a cosmic level, this fusion took place through a process analogous to the sexual process in humans, which leaves a permanent connection between the participants. In effect, and speaking very loosely, the Earth allowed herself to be raped by these adepts, allowed them to take into themselves the essence of her spiritual substance, and to place that substance completely under each adept's individual control.

She became the whore of these man-gods, accepting all that they thrust into her, and giving all that they took from her, without expression of her own will, completely passively. To allow the adepts this freedom on her, she had to concentrate her consciousness to the point where her will was completely divorced from her bodies of manifestation. She concentrated her consciousness in her equivalent of the womb, her navel chakra, in the mode of receptiveness, and divorced her consciousness from the rest of her body. (Her life, of course, continued to regulate the actions of that body without her attention, in the same way that a human being does not have to consciously think about the processes of digestion or circulation of blood in order for those processes to function.)

"The adepts of Will, who at that time were all operating on the levels of the solar system, now had to create for themselves the various bodies of manifestation that would allow them to function in her sphere. These bodies, the so-called Atmic body of the hindus, and the body that is called the soul, they built directly out of the living substance of the Earth, forming it to their Will without regard for her awareness. In doing this, they created the prototypes, the models, on which the human bodies of this current day and those more developed bodies to come in the future would eventually be based. Their very presence in these levels, and their act of will in forc-

ing the substance of the Earth into the desired forms, initiated the changes that would lead to incarnate humans seventy million years in the future.

"From that day forward the Earth progressed and developed only through her connection with the adepts, as they did their work within her. Gone was the possibility of her active development under her own will, until such time as the involutionary force of the dead brother's ethers was completely eradicated. She now progressed by reflection of the adepts as they recapitulated their own paths of initiation within her sphere. This has all been gone into in much more detail in the visions of the Kerubic squares, and we need not expand on it any more here.

"In the visions of the fiery lesser angle of the Earth Tablet, it was shown how a force of Will, represented by the element of fire, becomes encapsulated when it is forced into the Earth. This is an automatic effect, requiring no conscious effort on any being's part. In the instance we are examining now, the force of Will was the force of the Knights of Will in the Earth, as they took and manipulated her substance to their own ends. The force of Will presented by the adepts, particularly by yourself who was more than an adept though less than a god, caused such an encapsulation to take effect on a scale that caused the entire earth to be enclosed within the shell. Thus was the earth cut off from the heavens, and thus was her sleep within her own womb made complete. And thus has it continues to this present day, when the shell is about to be broken again.

"And thus also we complete our own presentation for the moment. More will be given if you return in the next few days and invoke the next of the Seniors in the series, Alhctga, Senior of Venus, who will show how the adepts made use of the forces of involution to force the development of bodies suitable to the task of destroying that very force. She will also go more into the developing conflict between yourself and your alternate, which is the basis for so much of the religious mythology of later ages. If you have any questions, ask them now, please."

I asked her to describe the nature and limits of this shell that was formed by the presence of the adepts. What could enter into it, and what could go.

"This shell is primarily on the levels of consciousness, those levels that begin with the ego in Netzach, and end with the individual pattern of destiny in Chesed. The lower levels, which are merely matter, with no inherent self-consciousness, are open to the outside. But the energies that can get in even on those levels are distorted by the aura of the earth in their passage, so that communication with the outside is problematical and subject to many errors. On these levels, the shell acts mainly to keep the involutionary force inside, rather than keeping the outside from coming in.

"On the egoic-solar levels, the shell is two-way. That is, it keeps all but a few beings of a certain type from coming into the earth, and also keeps any involutionary forces that have come that high from getting out. Again, some inward communication is possible, but it is often distorted. The main effect is to keep those souls who are on Earth now within her sphere of action. None who are here can really escape from the earth, although it is possible to send portions of the consciousness

outwards, provided they are of a sufficiently pure character, and get back information from outside. But they can not leave the Earth completely, and can only incarnate within her sphere, until the shell is broken again. Similarly, souls of the human type who are outside the Earth's sphere of action can not come in and join the fun, but can sometimes send projections of themselves to see what is happening.

"On the levels above Chesed, the shell does not really exist, but the thought-forms created in the minds of men by the isolation of the lower levels generally insures that they do not think of the outside without some outside influence contacting them first. This is changing rapidly in this present day, though, as the consciousness of space produced by the space programs and the use of communication satellites sends men's minds outwards again. The American lunar landings, and the landings and fly-past missions to the other planets by our unmanned spacecraft are a sign that the shell around the earth is deteriorating and will soon fall.

"On a physical level, the shell extends somewhat beyond the orbit of the moon in the form of an almost-spherical torus. That is, the shell is closer to the Earth at the poles than at the equator, and tends to hollow inwards right above the poles. The forces making up the shell rotate in both a spiral around the center of the earth, and in a spiral around the ring of the torus, much in the way that magnetic fields cause electrons to move."

As I did with Aczinor, I asked her to explain the meaning of her name.

She said, "My name, Lzinopo, means `first to come from the depths', or `first in the lower waters', depending on context. I am the flowing watery aspect of the Earth, its changeableness and its physical adaptability. I rule the production of new forms out of her substance, which is why I was chosen to give this part of the story which has to do with such creations. Also, being of the `lunar', receptive nature, I am also of her `mother' aspect. I represent the link between her and those greater waters which flow from the womb of Nuit, her correspondence on the cosmic levels. Thus I am first to come out of her waters into those larger waters, among the powers that serve her.

"Now, do you have any more questions? If not, I will take my leave. Do not forget to invoke next the powers of Alhctga, so that the story will continue in its proper order."

I told her I could not think of any other questions, and gave her license to depart.

(I note here that I had a great deal of difficulty keeping my mind passive enough to receive this communication clearly. It seemed that even the slightest evidence of will on my part tended to distort it a little, so that the grammar became stilted in places. I suspect that this is due to the reflective, lunar nature of the force of the Senior.)

Alhctga, Senior of Venus

4/14/86

I invoked the Senior of Venus in the Tablet of Earth, named Alhctga. The currents of force felt strong, but did not show any tendency to produce an image.

After several invocations, the Senior appeared as a woman, dressed in a flowing green and amber robe (the cloth shimmered in these colors as she moved). Her hair was a honey-blonde color, worn loose to her shoulders. On her head was a circlet of copper, with a star of seven points mounted on the front, covering the ajna chakra. The skin of her face and hands was a mediterranean olive-tan color. She appeared to be pregnant, and held her left hand to her belly. Her right hand was held forward in the same gesture as was shown by Lzinopo in the previous visions, but nothing fell from her hand. Her face was middling-narrow with a fine bone structure. A small satisfied smile creased her face. The hem of her robe was embroidered with doves and serpents, and an occasional double-headed eagle.

I did the 5=6 signs, and the signs of Set and LVX. She responded in kind, and then held her hands out to her sides as if inviting me to come closer and embrace her. I tested her with the pentagram of Earth and the hexagram of Venus. Neither had any effect except to brighten the area a little. Testing with the letters also had no effect.

I invited her to speak, and she said, "Come closer and embrace me, o mage of Will, for I have the power of the Earth in her fullness within me, and you are the father. Therefore do I take a mother's right with her mate."

I willed myself forward and embraced her. Her eyes could be seen to be of a very deep green color, with streaks of olive and amber-brown. She leaned against me within the embrace for a moment, then stepped back.

She said, "My name, Alhctga, means `closest in spirit to the Mother'. I am the example of what the Earth's eventual force within the system will be after her rising. For the Earth is intended to express the force of Love-Wisdom within the system, in its reproductive aspect and its desire aspect, where the planet Venus expresses that force in its egoic aspect, and Jupiter expresses the synthetic aspect. Since you have caused her to awaken slightly, therefore is she aware again of the power of her mate, and has taken some of it into herself. As the force of the union increases, she passes it on to those of us who are her servants, so that we might prepare in our own way for the rising that is to come. You have not yet seen your mate in these visions, and will not until the day of the marriage, when you again rise into the stars and take her with you to meet the planetary lives of the system as a new, greater being than when she laid herself in her womb to sleep.

"Now being of the reproductive aspect of the Earth, and of her spiritual aspect as well, it is my task to explain the ways in which the Adepts of Will had their way on her, in the early and middle days of the hiding, before the appearance of human beings incarnate in the body. I will show you the ways in which the adepts used the involutionary forces of the dead brother of Luna to force the growth of more

refined, tougher forms within her sphere. To begin with, we must again speak of the developing conflict between you and the one appointed as your alternate.

"In the early days of the Hiding, many thousand of millennia ago, there were no bodies on the Earth that could be used for the incarnation of intelligent, self-aware beings. Since the appearance of such beings was vital to the eventual elimination of the involutionary force within a reasonable span of time, the first task of the Knights of Will within her was to initiate the processes that would eventually lead to the appearance of such suitable bodies. In terms of its effect on the goal, this was the least important of the periods of time, though it was the longest as it would be measured by incarnate intelligences. These later periods after the appearance in bodies of true human beings are much shorter. But the intensity of the effects working now are such that the difference between the earth before the Hiding and afterwards for many thousands of millennia is minuscule by comparison.

"But nevertheless, this creation of bodies had to precede the important part of the work, or that work could never be done. Effectively, the Knights of Will had to create a situation in which the evolution of the physical animal bodies would be accelerated several fold. To do this, they had to make use of the involutionary force of the dead brother.

"Now at this point there came a disagreement over methods, between you and your alternate. As usual, he was trying in some way to take away the leadership of the group from yourself, so that he could be the one who would be the initiator of the Earth's rising in this present day. Lzinopo has already gone over the ways in which the powers of the adepts of the Will sub-ray of the Second Ray, and of the Love sub-ray of the First Ray, could degenerate or be exaggerated into faults. Both of you, you and your alternate, possess the faults to match your virtues, and always have done so. This was inevitable, since neither of you really had any competition on your own level to slap you down.

"But within the framework of the Earth, you, of the two of you, has tended to be more cautious and workmanlike in the manifestation of your force. You being alien to the system's essential keynote, the system tends to backfire on you more rapidly that on your alternate and thus you retain more caution in your actions. Your alternate on the other hand, being comfortable with and in the Second Ray, tends to jump ahead of himself, thinking he knows it all and can do whatever he wants without care of caution.

"Now at the point in manifest time of which we speak, the Knights were discussing the ways in which the involutionary force could be used to accelerate evolution. Being of the First Ray, and having experienced the effects of forceful invasion of your being in the time of your entrapment, you held that the organism itself must always be held inviolate. That is, that the involutionary force should never, ever, be merged into the actual physical bodies of the animals being evolved. Rather, it should be applied to the organism from the outside, in the form of rapid and unexpected environmental changes. This would allow the evolutionary aspect of the

Third Ray within the animal bodies to operate freely in its adaptation to new conditions.

"Your alternate, being of the Second Ray, was inclined to merge the involutionary and evolutionary forces within the same body, and to try to harmonize them by balancing their conflict in the nervous systems of the animals themselves. He felt this would be more effective than your own method.

"As it has turned out now, your own method was the better of the two, and was the one that eventually was adopted for most of the surface of the planet. But at that time it was questionable whether one or the other was better, since it had not before been tried in the knowledge of any available source.

"Your alternate managed to convince a large minority of the Knights to support his own proposal. This group, while not large enough to over-rule your own decision on the matter, was strong enough to demand that their own ideas be given a fair test. Therefore two areas of the Earth's surface, each at that time reasonably isolated, were designated as test areas. The one given over to your own plans was the area now known as East Africa. The one given over to your alternate's plan was the area now known as Australia-New Zealand. These two land masses, having separated from each other only recently as geological times go, still had comparable groups of animals on them. But they were far enough separated that there would not be any cross-fertilization between them.

"So the two of you and your adherent adepts went to work. Within the area of Africa you caused severe climatic and geological changes to take place, using the involutionary force to produce these changes as you needed them. The food shortages, and the increased dangers to survival, you believed would cause a rapid increase in adaptation among these creatures, making them more versatile and resilient, able to adapt that much more quickly to future changes. Eventually you hoped to create a creature that would be able to not only adapt itself to its environment but to cause modifications of that environment for its own use.

"Your alternate, on the island continent of Australia-New Zealand, did not indulge in such climatological modifications to any great extent. He considered them unimportant, and did not even attempt to control those natural changes that took place within his area of work except when they became too extreme to allow his subjects to live. In his area, he attempted to fuse the involutionary aspect of the Third Ray with the evolutionary, hoping and expecting that this would create internal stresses in the animals that would cause their bodies to adapt and become more refined. Eventually, he hoped, the forces in these bodies would cancel out completely. Since the amount of involutionary force within the Earth was much less than the amount of evolutionary force, his idea was that even after the involutionary force was entirely canceled (over a period of millions of years in billions of animal bodies) there would still be enough evolutionary force left so that the Earth could go back to her original plan of expression within the system. That this idea was in direct conflict with the intent of the Earth herself did not bother him, since there were none but yourself who could prevent him, and you, being the consum-

mate individualist that you were, would not do so without at least a fair test. He figured that a fait accompli would put him on top again among the adepts of the system, and even Sol would not be able to say him nay.

"But alas for this plan, his system did not work well enough to be continued. After several million years, a sudden change in climate caused all the animal life over the largest portion of his work area to be killed off, and the coming of a desert condition that appeared to be permanent prevented the remaining animal lives from ever gaining the needed strength and numbers again. Thus, even his own adherents decided that his plan would not work and it was decided to abandon it in favor of your own plan, which seemed to be working well.

"(I should point out here that your own manipulations of the African climate led to the changes in his work area. He could have prevented them if he had paid more attention to the climatological effects, but he had not done so. You had warned him several times that he should do so, and predicted the result that came. But he had rejected it as gratuitous carping on your part. Since you were all now working on a lower level than before, such emotional reactions were now possible, and he expressed them in this instance. He blamed you directly for the failure of his plan, and vowed privately to perform an act of revenge at a later point in your own work. But he missed his chance the first time, and after that you were warned and manipulated his anger to your own ends.)

"Meanwhile, the animals of your own area of work had been adapting constantly and continuously to the changes you had forced upon them. Many of them developed sufficiently to be able to survive over ranges of climate that would have killed any of their predecessors in less than a day. And not only to survive, but to flourish. The population had not only increased despite the changes, but had increased in variety far beyond what you yourself had expected. Large numbers had even escaped the work area and fled to other lands, spreading the adaptations far and wide.

"Now in view of their relative success there was no question in the minds of the adepts that the external-threat system of forced evolution was superior to the internal-conflict model. So even your alternate abandoned his project, and went to work to spread the new animal lives about the globe and to force even more adaptations within their being. Thus, the modern mammals and birds became the ruling classes of the animals upon the Earth, and the marsupial descendants of the alternate's experiment were left to develop as they could in the new conditions. Some of them did evolve significantly once the internal pressure of the involutionary force was removed, but none ever came fully up to the standards of the mammals.

"All of these events took place during what man now calls the Tertiary period of evolution on Earth. Within that period, the time of experiment ended about twenty-five thousands of millennia ago. By the beginning of what is now called the Miocene epoch, the adapted animal forms had been spread all about the Earth, and had taken root and begun to adapt even more on their own, filling every available niche in the ecological pattern.

"This time-scale seems vast from the standpoint of an incarnate intelligence, I know. But from the point of view of the Adepts of Will, it was more brief than the later period in which human-like beings had appeared. On the levels on which they were working, time as man now knows it did not exist, and duration, the rate at which events are experienced, could be varied widely by the will. So it did not seem all that long from their viewpoint.

"It was only after the appearance of man-like or ape-like beings that the work again began in earnest. These being represented the ultimate in adaptability and nervous-system development of all those animals that had been forced to evolve. And they had already begun to use tools on their own, to change their environment, when it was discovered that their nervous systems had developed enough to incarnate a human-type soul.

"There were several species that showed potential for full awareness and intelligence, and it was decided that all of them would be tested and set against each other to see which would come out best. This testing began about seven million or eight million years ago, with the appearance of the first true hominid species, which were small ape-like beings. It continued in irregular spurts up to the present time, as one species after another showed itself to be of less than human potential and was dropped from the schedule. Usually these beings were rapidly killed off by the competing species who were still within the testing cycle.

"About a million, a thousand thousand years ago, the last three of these species had been selected and set against each other in competition for living space and food. Eventually one of them won out, and became the only truly human species of Earth. But this species again fragmented as small populations became isolated from the main group and began to evolve even more on their own in the less fruitful areas of the world that circumstances forced them to. With the increased adaptations that their extreme living conditions gave them, they eventually migrated into the areas controlled by the main group, and either supplanted that group or mixed with it, either way leaving their own genes in charge and causing the weaker genes of the losers to disappear from the race. This occurred several times more during the intervening millennia, and each time the replacing race was stronger and more adaptable that its predecessor. Eventually we came to a point where all of the animal-humans were fully capable of holding all of a human soul. Though at that point the consciousness aspect of the humans could still not be fully expressed. The lives of men, the connection between the heart center of the body and the life aspect of the soul that enlivens the body, had been in place since the first appearance of the hominids. Now the consciousness aspect, which was present but rudimentary in the races, had to become fully developed.

"Now at this time on earth, the human souls who lived within her sphere were gathered into a community on the astral plane. There was a civilization there that compared favorably with most of the present-day human societies in manifestation, as far as human thought and behavior went. Since, on the astral, there was no inherent need for competition, this society was relatively peaceful and given to simple

human artistic pursuits, along with the normal interactions between souls that make up the substance of most lives. There was no pain that was not self-created, and no horrors of any sort. This would not have been the case if the earth had been open to the stars in that time. If that had been the situation, then conflict would have been more prevalent, as one or another group sensed the force of one or another cosmic being and attempted to put its energy into practice in their lives. But the isolation of the Earth made for relative stability and coherence in the group of human souls. This was the civilization that is remembered today in the legends of Atlantis, and Mu, and of other "lost" civilizations.

"The manner in which the consciousness of human souls was forced to come down into the bodies completely has been covered in the visions of the Airy Lesser Angle of the Earth Tablet, and we need not go into it again here. But we should remind you for purposes of reference that it was you yourself who was the cause of the fall into matter, and thus it is you who was the proximate cause of the legends of Lucifer, the angel who fell and carried the legions of angels with him. This same event was the cause of the legend of the snake in the garden of Eden, who tempted the more receptive (and therefore more "female") human souls to become attracted to matter, and to leave the light of the sun for the darkness of Earth.

"Now in the foregoing years, before the fall, you had spent several different "incarnations" on the astral plane, trying to convince the souls there to go into matter willingly. But most would not hear you, and so you devised a plan, with the other adepts of the Will, to cause the fall to take place involuntarily. This was the event that was described as the act of the child who studied crystals, in the account of your past lives in the Kerubic visions.

"I said that I would not say much on this, so I had better stop now. But there is more to be seen in this area before you go on to the next senior, Liiansa, so you should again invoke me before that time. I will come to your call, and we will see what remains to be seen."

4/15/86

I called upon Alhctga again, and she appeared. This time she was not pregnant, but all other aspects of her appearance were the same. I did the 5=6 signs, and the signs of LVX and of Set. She responded with the sign of Set, and then transformed her body into the various crosses and symbols of LVX. Then she reformed as a woman and saluted me with the fire sign.

"Hail, o mage of Will, hail to you, and homage to you! For in the dark of night you have brought the light again to the Earth, and the Earth rises up in response.

"Now during the previous day, we had difficulty speaking together, and there seemed to be some inhibition working to make the communication weak. This is in part due to the fact that you are operating under a transit of Saturn, but more to the fact that we are here dealing with energies far beyond what might normally be encountered in an invocation of these squares of the Tablet.

"To continue with our story of yesterday, we were about to tell of the way in which you caused the souls of men to become incarnate consciously in bodies for the first time.

"In that time of which we speak, man was living in consciousness primarily on the astral levels. Those few parts of his consciousness that had been fused with the physical body were concerned with the operation and functioning of that body in the world, its maintenance and basic survival, and so seemed dark to the larger part of awareness that remained upon the astral levels.

"It has long been known that the lower levels of the astral reflect the heaviness and inertia of the lower earth, and the darkness and seeming evil there acts as a barrier between the incarnate existence and the astral. This barrier today acts mainly to keep men from becoming fully aware of their astral life, which they continue in their dreams but which they do not remember in the waking incarnate state.

"In those earlier times, the barrier's effect was mainly in the opposite direction, keeping the astral self from remembering those parts of its being that existed upon the manifest plane of Malkuth. This barrier was the main difficulty to be overcome in forcing the fall of man into matter.

"You will recall from the visions of the fiery lesser angle of the Earth Tablet that the energies of matter have a mode of rotation opposite to that natural to the higher planes. The friction between these counter-rotating planes was what created the darkness on the lower astral, and the barrier between them.

"The entire purpose of the work of the Earth, her plan for the removal of the involutionary force from the solar system, took on a rapid increase in activity at this point. Where the previous thousands of millennia had been given over to the refinement of bodies through the external-threat model of evolution, now the main rite of the work must come into being. The involutionary force had to be placed into the consciousness of man, so that by his will and his awareness, and his striving to return to the spirit, it might be overcome and eliminated while at the same time giving a tremendous boost to the development of consciousness in the cosmos. Where before the force only acted upon the bodies from the outside, now it must be incorporated into the feelings and minds of men, so that the conflict might be resolved forever.

"To do this, and also to get the greater part of the awareness of each soul down to the level of Malkuth, you took the involutionary energies and formed them into a vortex, a whirlpool, on the higher levels of the material plane. Since the involutionary force also has a rotation opposite to that of the evolutionary aspect in matter, its rotation was identical with that of the astral levels. The only thing separating it from the astral before this time was the intervening evolutionary aspect, and the effect of Saturn upon this low plane by reflection from his normal place beyond the Tree of Life.

"So you gathered this whirlpool around yourself on the physical plane (the etheric levels of that plane). Then by your concentration upon the relation between the astral and the physical, from a viewpoint on the lower astral, you caused the

effect of that vortex to be drawn upwards through the barrier that separates the astral from the physical. You opened the gate into hell for the innocent lives of the early men. That this was done at the bidding of the planet herself was not known to them, and so they perceived your action as evil after the desired effect had been fully achieved.

"Having opened the gate, you yourself were the first to pass through it, leaving behind the astral to explore the physical through the senses of the body. Having done so, you returned with reports of what was in that place, seeking to inspire curiosity and a will to see among the humans. Some of these responded, and not all by any means were your fellow adepts of the Will aspect. For even in that time, when humans were merely a form of angel or deva, passive to the action of higher forces, some of them by flukes of nature were prepared for this work and became attracted.

"Each one who passed through the gate and returned to the astral culture brought with him a bit of the involutionary force. By contact with the others on that plane, the force was slowly spread throughout the astral assembly of men. They became infected with the force unawares, and its effect on them, the changes it made in their perceptions, were not immediately grasped by them.

"But eventually it became clear to even the most innocent that something unprecedented was happening. Where before the astral community had been relatively stable and unified, now there was growing dissent. Conflicts arose as the perceptions of men were changed by the experience of the involutionary Third Ray force. What had once been whole now became divided. Groups of men on the astral came into conflict, and the way in which the society was to be governed became a matter of debate instead of natural activity. Some held for attempting to retain the old state. Some held for going immediately into matter. Others developed opinions that were at odds with any type of perception known to man up to then.

"This growing development of conflict is remembered to this day in the stories of the fall of Atlantis, how the priests of the different gods fought, and in their fighting caused Atlantis to sink beneath the waves. This sinking was not the sinking of a land mass into a physical ocean, as it is usually interpreted, but instead is the sinking of man down through the astral waters to the material world.

"Having tied nearly all the souls of men in existence into that vortex through their infection by the ones who had passed through it, you now did the act which caused men to fall into matter no matter what their will. Focusing yourself on the highest levels of the material world, you caused these souls to be drawn to you through the gate by their connection with its energy. You caused the vortex to descend from the astral and this caused a corresponding descent of man.

"Having brought men into matter, on the side of consciousness, you now closed the door to the astral fully, locking them in until by the force of will they would eventually break out again. With the door closed the vortex was no longer needed, and you caused its energies to be dispersed among the population, each one absorbing his share of the involutionary force to the extent he was able despite his desires

in the matter. The rest of the force, that could not immediately be held, was dispersed back into the environment.

"While this event seemed to occur rapidly from a viewpoint on the astral plane, in the realms where time governs it was spread over many years, as the souls had chances to incarnate in the limited number of bodies available. In manifest time, the event began at the end of the tertiary period, and continued on well into the quaternary, or most recent, epoch.

"At the same time, the concentrated involutionary force that was released back into the environment caused a degradation of the living conditions on earth, through a reduction in the amount of heat escaping from the Earth's core. This caused the climate to vary widely, rapidly swinging from hot to glaciated and back again, putting extreme stress for survival onto the now incarnate humans. The needs for survival forced the human souls to make use of that faculty of their being now known among men as the concrete mind, forced them to make use of their higher faculties within the limits of incarnate existence.

"The involutionary force in men's minds caused them to perceive each other as enemies, if they were not already familiar with each other. This time was one of great killing of man by man, and of tribe by tribe. The many skulls from this period found by archaeologist that had damaged skulls are evidence of the severity of the problem. At the same time, man perceived the involutionary force in his environment, in the form of the dangers to himself, and the concrete mind had to be used to devise ways of countering the danger from both man and world. Thus was born the beginnings of civilization, in the gathering of men for the protection of each other against other men and the environment.

"In many ways, the conflicts between men within each group were more intense than the conflicts with external dangers. For the need for survival caused them to refrain from killing each other as easily as they killed strangers, and this restraint let the force build up. It was the effort to devise ways to live with each other despite the tendencies of the involutionary force, as much as it was the effort to devise protection against the outside, that caused the concrete mind to be developed.

"The effort to survive caused thought-forms to appear on the astral and mental levels, which incorporated a will to counter the effects of the involutionary force. These thought forms, slowly built up by the minds of men, acted directly as a balance to the involutionary force, weakening it and destroying it a bit at a time. The will-to-survive proved to be greater than the will-to-death, and slowly man conquered the involutionary force for his mother the Earth.

"By the end of the last great period of glaciation, about ten thousand years ago, the battle had been effectively won. Man had learned to survive in the worst conditions that nature could throw at him, and flourished in all the environments that could be experienced on earth. Now the concrete mind, freed somewhat from the essentials of the battle, began to create new ways of living, different from those of the animals from which he evolved, which so greatly increased his ability to survive that he became in truth the lord of the world that he is today. Truly is man Adonai, the

Sun in the Earth, the light of the spirit within matter, as the Earth had intended him to be in that long-ago day when the plan of salvation was devised.

"I might mention in passing that the conflicts between men in this day, between nations and individuals, are merely the hangovers from this period. The involutionary force is gone, save for those rare cases when man invokes it deliberately. The evils that men do are the result of his racial memories of that time, brought forward into this new age.

"It might seem as if man is more violent than ever in this day, but this is not the case. The per capita number of deaths by homicide in this day is much less than even a thousand years ago. And when it is compared with those early days, there is no comparison at all. The existence of such great weapons as man can now bring against man is causing him to become consciously aware, as a race, that what aided him in his early survival has now passed its day, and must consciously be removed from his behavior. The men of those early days, had they had atomic weapons, would not have hesitated to use them at the first offense. Man in this day shows his superior state by the fact that, once he realized the terror he produced, he restrained himself from its actual use. I have confidence, as do my fellow Seniors, that man will be able to survive the existence of his own tools, and will remove them from the world in short order, as circumstances change and they become unneeded even as deterrents.

"Truly do I speak, and all men should listen to these words: Nowhere, nowhere in the cosmos (save in your own case, o unique one who writes this) has consciousness come through such tribulations as man on Earth has suffered. And nowhere has the conquest of mind been as great as it has here. Truly has man shown himself to be the child of the gods, the conquering child who sweeps all before him. All, even the least of men, have already passed onto the road of the Gods, and all, even the least, shall tread its path in the endless going into wonder. Those who say differently, that man must subordinate himself to the will of the gods, and become as the beasts of the field in his submission, speak from ignorance, and the blindness that the closure of the Earth has kept upon him.

"Open your eyes, O Men! Open them, and see that even now, upon the Earth and in the body, you are gods. Nothing now determines your path but your own desires and will. Nothing now stops you in your going save only that resistance of matter that all the gods must fight against. Fight ye with a good will, and conquer! Let the light come into the Earth again through your minds, and ye shall bring that light to the universe at large, and the beings who inhabit that universe shall wonder at you, and be abased as you continue to do what they can not, and bring down the light beyond the Tree into matter.

"Other places are there in this universe, very many, where consciousness does exist in the body, and mind act upon matter. But in those places, the course of evolution was of a gentler nature than here, and the minds of the souls that were like men before the fall were placed into their bodies directly, by the gentle hand of their gods. None of them, none, have the strength of being that the least of men shows.

None of them, none, will survive the withdrawal of their enlivening god from matter, save those on whom man acts in the future years beyond the opening of the gates to the stars. Those on whom man acts will partake of his nature, and thus will his strength infect mind in the cosmos, as the involutionary force infected him in that long-ago fall into matter. Thus will light spread ever more abundantly through the cosmos, and the gods shall rise up out of matter to create endless new universes for the play of evolution and wonder.

"Now, o scribe who is a mage who is a god, we have done with the presentation of Alhctga, who is myself. We have taken man from his fall to his rising, and now the course of evolution is inevitably upwards to the stars. With man's final conquest of nature, a new phase opens in his history, which is the phase of the evolution of the mind through the conflict of the gods who are men. The new phase shall be described in part by the next of the Seniors in order, Liiansa, whom you should next invoke. I am proud to have been the instrument of the revealing of the knowledge before men, and I salute you, the first of the adepts of Will within the Earth, and I salute all those who have risen by your acts, the races of man. Let it ever be thus, that man strives for the light, and leaves behind the darkness, destroying it by his will.

"I have done."

Liiansa, Senior of Saturn

4/18/86

I recited the calls and invoked the powers of the tablet of Earth, ending with the Senior Liiansa.

Liiansa appeared before me in vision in the form of a man, rather old with graying black hair. He wore a black and red robe, with a lining of dark violet. His feet were shod in what appeared to be sandals made of some dark, heavy metal. In his left hand, he held a book, open to a page showing a black tower with a guardian before its gate. As I watched, he turned the page, and showed another picture, of the planet Saturn, with the enochian letter equivalent to "A" under it.[7]

I did the 5=6 signs, and the sign of Set. Liiansa answered with the LVX signs, and also the sign of Set, followed by the sign of fire, which he indicated was a salute to myself. I returned the sign.

I asked him to speak, but he did not. Instead he turned to his left, and pointed with his left hand to a point to my right. I turned, and there I again saw the image of the planet Saturn. But here it seemed in some way emphasized that the rings of Saturn actually represented a hole between levels of existence, and the body of the planet sat in the hole and guarded it. On closer examination, I saw that there were forces of some sort coming down from above, and passing between the ring and the body of the planet. Below the planet, these forces came out again, but in a different form. I could see that they now had an ordering to them of a different type than when they entered. It was as if an inchoate mass of particles had been bound together into a sort of crystalline web, which the planet spun out behind it as it moved.[8]

I turned back to Liiansa, and he said: "Welcome again, o mage of will. Now that we have covered the nature of my being by these symbols I have shown, let us continue with the story that we have been telling, of the past of the earth and mankind.

"When you last left off, we were at the point where the involutionary force had been completely conquered by the desire of men, acting in the body and upon the earth. The time is just after the last of the great ages of ice, about ten to twelve thousand years ago, depending on the part of the world we are considering.

"This is the time which is felt, in the backs of the minds of men of the present day, to have been the "Golden Age" of man, that wonderful past that everyone thinks of but no one can identify. The "good old days", as it were.

"Indeed, in many ways it was a golden age, though from the standpoint of our modern environment it was a rather harsh time physically. The reason that it was golden, from man's point of view, is that in that time, the true opponent of man, the involutionary force, no longer had a great effect on him, and at the same time, pop-

7. The tower in this case is the tower of the elements, Malkuth, and the guardian before it is Saturn in his capacity as guard of the gate to the worlds below Malkuth. Caer Benoic, the "four-sided castle" of the Grail myths, is a congruent symbol. The enochian letter Un, equivalent to the English "A", is attributed to Taurus, kerub of Earth, in the G.D. system of symbolism. Hence the second page indicates Saturn of Earth, the character of Liiansa.
8. Saturn is again shown in Malkuth, as the crystallizer, or cause of outward expression, of subjective concepts.

ulation was so low, and so spread out over the surface of the earth, that competition between man and man over resources had not yet begun. Man took what he willed from the earth, without opposition.

"Now in that time, the culture was much more of a cooperative than a competitive venture. Man did not have to compete with man, but he could gain great advantage in life by combining his individual skills with those of other men, to make life a little easier for all. Thus the groups of men were cohesive and cooperative, rather than competitive.[9]

"Since the pressure of forced evolution was no longer on man, and his mind was at that time not distorted by the teachings and acts of later days, the signs of the spirit were given openly to man, without concealment or distortion. For the first time on earth, and for the last time for a very long time, knowledge of the relationship between yourself, acting as Set, and the Earth was fully known. The religious symbolism of the day emphasized this union of yourself and the earth and expressed it in the ways most relevant to man of that time.

"The basis for their "religion" was the light in the earth. Man was that light, and you as the Son of the Stars were the symbol of that light in the minds of the seers. The earth itself was symbolized by the cave, the womb in the ground, within which man sheltered, and had his civilization. The earth's womb, as the caves were considered, was always of the same temperature, no matter the forces outside, and so it was the best of places to live. The earth gave these places without demanding anything in return, and so man saw her as the great provider, out of whom came all good things. Not only their shelter, but their tools of stone and their nourishment came from her, and so she was worshiped as the all-mother.

"The religions of that time were truly magickal in character, and were concerned more with getting things from the earth to make life easier than they were with the worship of some god or another. Man felt that the world would give him anything, if he planted the seed of his need deep within her womb.

"So the priest-leaders of that time, who were magickians and also were hunters and leaders in the mundane sense, would travel as far into the earth as they could, deep into the lowest passages of her caves, and there they would plant the seed of the need, in the form of pictures painted on the walls of her womb, and energized by the desire of the heart. By doing so, they believed that they could cause the earth to produce exactly those things they desired. And so it often was, for confidence in action is the key to magick, and their belief in the efficacy of their actions was absolute.

"The artistry of these paintings is not much appreciated in these later days, for man now sees these pictures in the light of his bright lamps, and not as they were

9. The May, 1986, issue of Scientific American (distributed about two weeks after this section was completed), contains an article about this period of time which substantiates the claims made here. The article also clarifies that man at that time had developed a complete, workable system of life that allowed him to live in relative comfort and safety throughout the year. The technology of the period was highly developed for the materials they had to work with, and the society, while completely egalitarian, was thoroughly effective in achieving these goals. The article also supports the statement made later in this section that hierarchical systems of status did not appear until two to three thousand years later.

intended to be seen. In the light of the dim torches by which they were created, these pictures seemed to move, to take on the life of the thing they represented, so that in the eyes of the magician-priests, they were identical to their physical counterpart.

"In the more southerly climes, where the caves were not so common, there developed a similar worship, but using the symbolism of the seed in the ground, which sprang to life to provide man with food. Thus were the beginnings of agriculture brought into the world, as an adjunct to the worship of the goddess, and of her son.

"Now the name Set is not the name by which you were known to these men and women, but the symbolism they used is substantially the same, within its limits, as the symbolism we are trying to re-introduce to the world today in an effective form. The symbolism of the mother and the son was nearly universal in that time, and appeared in cultures that had never met each other directly. All of the symbolism came directly from the sensing of the mages of the story which we tell now, to the extent that it had been accomplished in that day.

"So this was the golden age, when man was at peace with himself, and with the earth. It was a period of necessary rest for the souls of men, after the terrible trials of the previous thousands of millennia. Conflict existed primarily on a personal level, and not at all on the social level. That is, group did not normally fight against group, but cooperated in the tasks of living.

"But this situation was not to last, as we all know all too well today. And, as in the previous phase of the cycle, you and the Knights of Earth were primarily responsible for its ending, and the initiation of the next phase of the Earth's plan for man.

"The golden age was intended also as a sign for the future, so that men might have in their astral memories the sense that there was a time at which men did not fight men. In the earlier phase of the work, the natural desire of the souls of men to return to the spirit from whence they came acted as the impetus for the work of eliminating the involutionary force. Now, in the present day, a new goal had to be created. For now the Knights were to plunge man into the state of conflict with man that has continued to this current day, and is still in process of overcoming.

"The reason for this conflict was not to destroy man, or to cause suffering for its own sake, but to force man to come to terms with man, to understand himself and others through the ability to sympathize and feel another's pain. Man at that time, while in tune with nature, was still not completely master of himself, as is still the case today with a small portion of the population. In order to get man to come to this understanding, he had to experience its opposite. That is, the conflict, the pains of civilization, would act to cause man to evolve himself further than nature could force him, so that he gained full control of his incarnate being. The unification of that being, through the elimination of both internal and external conflict, would cause man to eventually express not only the third-ray influence of Active Intelligence, but also the second-ray influence of Love-Wisdom, acting as the cause and goal of right human relations. Man had to learn to live with man in ways that would be beneficial to all, despite the pressure to conquer and eliminate opponents."

(At this point, I felt that I was having some difficulty getting the information clearly, and asked Liiansa if there was anything that might help. He indicated that it would help to use the word of spirit I had been given, with the first key. But since I was ill with some infection at the moment, he suggested I stop here and continue another time, so as to not over-stress my body.)

(Later that evening, I decided that the difficulty was due to my perceptions not being properly aligned with the force invoked. To try to correct the problem, I did an invocation of Nuit using my self-developed version of the VIIIth degree OTO method. Her relation to the idea of alignment is through the Tarot card now known as The Star, which shows at its top a star surrounded by seven smaller stars in a partial circle. I associate the center star with Polaris, and the seven stars with the stars of Draco, which were related to her in early times. Since the position of Polaris is an expression of the Earth's center of rotation, it represents the alignment of the manifest and unmanifest parts of existence, the mundane and the "heavenly". It is also interesting to note that in Achad's Tree of Life, the sum of the paths of the Supernal Triangle, which has this path as its base, is 510, the numeration of ThNIN, Draco.

(The immediate effect of the invocation was to relieve me of the stress my illness had put on me, and to allow me a good night's sleep for the first time in several nights. Her answer to my request for the missing key to perceiving this story properly was given to me in the dreams I had that night, which will be described below.)

4/19/86, 11:23 AM

I invoked Liiansa using the usual methods. He appeared to me in vision in the same form as the previous day's, but lacking the book he had held at that time. Instead, his left hand now held a phoenix wand, and his right hand an ankh. His skin was an indigo color today.

I saluted him with the signs of Set and of LVX, and he answered with those signs. Testing him with the pentagram and the Hexagram of Saturn caused him to formulate more clearly. He came forward, and called on me to take the wand and ankh from him. I did so, and asked what the purpose of these gifts was.

He replied, "Now that you have found how to use the invocatory word of the spirit in its proper fashion, you are entitled to use these tools, which are the expression of the spirit of life, and of its return to incarnation in new forms. Both of these are part of the symbolism of yourself who is Set. He is the master of life, and the master of death. His power of going takes men to the stars, where Horus can only touch them through the sun.

"Take these tools, and make use of them in your rituals of the spirit, and their power will be multiplied greatly, to your benefit and the benefit of the earth whom you seek to raise.

"Now, let us go on with the story as we have begun it. Yesterday, we were about to explain the manner in which intra-human conflict on a large scale was introduced to the world, in order that men might learn of the power of Love-wisdom through the expression of its negative side, which is repulsion-conflict. By exhausting the

possibilities of the latter in manifest experience, they eventually were and are being forced, individually and as a group, to come to the realization that the former is the higher expression.

"To do this was something you could not do yourself, as you knew in that time. For your own nature, being of the Will aspect, was too far from the natures of men to affect them directly. So, in this time, you decided to turn over the main focus of the incarnate work, the work in the world, to your alternate. Being of the Love aspect, in its Will sub-aspect, his expression was closer to theirs, and so he was better able to introduce that idea which would eventually result in the conflict you desired.

"How was this to be done? The symbols of the mother and the self-begotten son were already strong in the earth at the time we speak of, and had no further need of encouragement to continue their flow of force into the world. Had this flow been allowed to continue unobstructed, then man would not have advanced much further than he had at that time, living a natural life in a natural world. The association of the mother is too strong to be overcome without an equally strong opposing viewpoint being available. The stars of night now had to be masked by the brilliance of the Sun, who is closer to man but less holy than her. But the sun is the soul, and the soul is what you sought to bring men to, through the harmonizing of conflict.

"This is where your alternate came into the picture, as the opponent of the forces of night, and the proponent of the power of Sol. Sol is of the second ray of Love-wisdom, as has been said before, and your alternate in his essential nature embodied that force, as has also been said.

"Even in those very early times, before the beginnings of civilization, it was known how men and women united to produce children. But the power of the father was seen to be merely a stimulus to a process that was inherent in the female, the manifest aspect of the Mother. Now the father, the male, had to take on his own power, and understand his own place as the key to power. In effect, the martial side of life, which no longer could fully express itself in the fight against nature, had now to be channeled into higher levels, where it could affect the course of men's minds and actions towards each other on a large scale.

"And so the first revisionists of the spirit were born onto earth, and developed, over a period of millennia, a current opposing the current of the mother. This was the solar current, with its symbolism of the sun who dies and is reborn, without the aid of the mother. In later days, this expressed itself in the temples of Horus, Osiris, and of the Jews and Christians. It was the system of hierarchical dominance, as opposed to the natural association and merger of abilities which was the hallmark of the mother's symbolism. Man fought man, following the ways he observed among the animals, fighting each other to establish which should rule, which should be the one to breed, and therefore to carry on his life into the future.

"This was also the earliest time in which the power of Saturn was raised up to Binah, figuratively speaking, and the power of the Mother cast down into Malkuth.

The new philosophy denied her her place in the heavens, and put up the father, in the form of the authoritarian figure, the so-called "Alpha male", in her place.

"The religions of the mother were not cast down permanently in that time. For many ages, lasting into the dynastic times of Egypt, she again came to power for periods. But these periods grew shorter and shorter as the millennia progressed, and the periods of dominance by the father-gods became longer, until in these later days, in the late Hebrew, the Greek (to a lesser extent), and the Roman and christian religions, she has been effectively wiped out as a manifest power, even though her adherents and servants continue to do her work on earth. In fact, their work has been helped by her loss of mundane power, for her practitioners could develop their work in secrecy, and with their full attention, instead of being distracted by the needs of running a civilization. So her inner power, and that of her child Set, increased substantially at the same time that their outer power decayed.

"You will recall, from an earlier invocation, your memories and feelings of a time in the early period of the Egyptian civilization when you and your opponent were both incarnate at the same place and same time. The place was a temple of the mother and son in the southern part of that country. At the time, you were incarnate as a woman, a senior priestess of that particular cult. One of the methods by which the cult tried to express the idea of the mother and son was in the way of having women have children fathered by their own children, or the children of other priestesses. In this way, they hoped to produce a son eventually who fully expressed the power of the mother, being different from her only in the one gene that caused him to be male.[10] (They of course did not think of it in terms of genes, but came to a similar conclusion by direct observation of breeding experiments with animals.)

"In that particular life, the adversary in this contest, your appointed alternate for the eventual awakening of the Earth spirit, was incarnate in one of the bodies of these male children. But unlike most who resulted from such processes, and were conditioned by the teachings of the temple to accept their place in things (which was a good one for the times), he, from the first moments of his conscious selfhood, desired to be free of the influence of women. He disliked being subordinate to any being, and he perceived the women, being physically weaker than the males he saw in the temple and outside it, as being naturally subordinate to himself. Like the male lion with whom he later has identified himself, his will was purely to dominance of self over others, the innate expression of his perceived superiority to men.

"As he grew in that time, and came to his physical maturity, he was trained in the methods of the temple, in the ritual of uniting male and female for the purposes of the gods and the priestesses. His power was so great that he took the training much more rapidly than most, and by the time he was fifteen, he had accomplished the full training and become an initiate of the temple.

"But, despite his power and authority in the temple, due to his magickal skills, he found his new position even more aggravating. He saw his own abilities as superior

10. The defective children of either sex were killed humanely (that is, quickly and without warning) as soon as their defects were detected. The priestesses felt that they were merely following the Mother's way in this, and taught such.

to those of all the other temple-workers, and believed himself to be the natural leader of the temple. But above him stood yourself, his actual physical mother, as well as the head of that temple. No matter how great his accomplishments, it seemed he could never get away from your perceived dominance. This created great hate, a great force of the rejective aspect of love-wisdom within him. And he determined to overcome you by any means possible of accomplishment.

"Within the temple, as we have said, there were many young men. These were educated, and if found unsuitable for the priesthood were given honorable positions managing the affairs and properties of the temple. Many of these latter were also resentful, for reasons like or unlike those of your opponent. These he sounded out, with a proposition that they take over the temple themselves, and raise themselves up as its leaders. He found many who would go along with him for one reason or another. He also sounded out those outside the structure of the temple, the hunter and worker classes, and got many of the strongest of these to agree to his plan. Thus he obtained the forces needed to conquer the temple.

"In the night he opened the gates of the temple, and called in his assistants and conspirators. Together, they attempted to slay all those who came within their reach, so that none would survive to tell of their evil. But many heard the noise of their attack, and managed to escape through other entrances. (Tactics was not one of your opponent's strong points, in that time or later times.) And so many lived to preserve the knowledge and warn other temples of the impending change. Many of those who escaped hid within the temples of other gods and goddesses, in other places, and as small groups within these temples preserved the symbology of the mother and son.

"Now, on the morning, this one called forth the peoples of the area, and declared from the steps of the temple that a new aeon had arisen, in which the elder gods were thrown down, to make place for the new, chief of whom was to be the Child of Victory, the conquering child, who he claimed to embody in himself. Thus was born the first of the "official" Sun-gods, he who later became Horus.

"You yourself were captured in that raid, by the express will of your son and adversary. And you became the first of the "official" victims of Horus, as your son sacrificed you to his new image of the gods.

"Note the irony of this, o scribe! In this present day, in that last life of his and of yours, did he again attempt to declare the aeon of Horus, and to absorb the intent of your will in this time into himself, thus becoming the one to reopen the earth to the stars. He even dared to adopt your own symbolism in his effort! The parallels between that time and this are exact, save that since you were in a male body this last time, he must needs take out his hate of women upon others in your stead. Nevertheless, his attack upon your being in that last life, through the magickal link created by your oaths to him and his organization, are a correspondence to his slaying of you in that earlier time. The gods laugh at him, as he stands before them now, exposed for the fool that he is in his failure.

"Yet much of good was accomplished by him, nevertheless. He never knew of your secret intent that events happen in just that fashion, in that day as in this. For Set, who is Achad, the Isolated One, who is yourself, does keep his secrets well (even from himself, if need be), hidden on the levels beyond the reach of those that he has manipulated for the development of man, and the raising of the Earth.

"Thus in that time did he serve your will by bringing the forces of conflict between groups to a new pitch of intensity, inaugurating the forceful development of the emotional and mental natures of man. And thus in this present time, through his will to succeed, and to be the opener of the stars for man, did he have to revive the very doctrines that in earlier days he did suppress. Thus again is he the tool of his own downfall, his actions against your body in that last life providing the shock that, when its recoil returned to him, knocked his own intent askew, and left him sitting on the sidelines in this most important of times. All as you intended. For never could he see that in death was your victory, your opportunity to come again in another form and another place, to continue the fight for the freedom of men from the subjection of the gods.

"Thus also in those old days, when the priests of the mother and son who had hidden among the other gods' priests summoned up again in secret the force of your will, to continue the work. The many tales of Set returning in the god-forms related to other gods, only to be slain again by Horus, or by his successor Osiris, reflect the fact that no matter how hard he tried, in his many incarnations, he just could not destroy the intent of your work, nor could he make it his own. He attempted to control the world, through his many god-forms in many nations, but the more order he brought about, the more disorder resulted. Thus did Set ever conquer Horus. Thus did the sacrificial victim become the god, while the slayer was bound away by his own acts. We laugh at him, laugh and gloat, at the great one fallen so low! Yet how could he expect otherwise, with his will bound to an ill purpose from the beginning?"

(All during this speech the astral area in which we stood echoed with huge laughter, and a feeling of immense humor, coming from some point not seen. As if the universe itself were greatly amused.)

"Now we are done with the tale that I am to tell, and the rest of the story of Set and Horus, and their works in the Earth, will be told by the last two of the Seniors, Ahmlicv and Laidrom, and by the Sun-King of the Tablet, Iczhihal.

"But it might be good to explain a few things from your own life's recent events, to show how even in this time has Horus-Osiris attempted in his feeble way to interfere with your work.

"First, I would like to cover the incidents that took place in Indianapolis. First, tell the tale of the policemen, then that of the authority who employed you. Then I will explain for those who read how these fit with the story we are telling. Finally we will look at the dreams of last night, which are rather clever answers by the goddess to your questions, and also show a new bit of the symbolism of Cancer, as it relates to the work."

(I was still a bit ill this day, and tired rapidly, so I delayed writing the description, and getting the rest of the presentation until the next day, 4/20/86.)

After the completion of the invocations described in *Touring the Earth Tablet*, I was in Indianapolis on an assignment from my then-employer, the Federal government, to teach some new employees my job. I continued to work with the current instigated by the invocations during that time. Set first appeared openly as an operator in the work while I was there.

The incident with the policemen occurred the first day after Set announced himself. In the evening, I was in my room at the Hyatt Regency Hotel, room 1216. It was around 11:00 pm, and I had settled down to do an invocation of Set using my version of the VIIIth degree methods. I had also smoked some pot a while earlier for relaxation, and still had my supply out, but disguised from view by being in a plastic shopping bag from a local department store.

I had been doing the invocation for some few minutes, and had a strong feeling of being filled with the force of the god, when a loud pounding came from the door. I went to the door and opened it a crack to see who was there. What I saw was two policemen, one with his hand on his gun and his thumb on the hammer, and several persons behind him in medical green clothes. All of them were looking at me as if I were a particularly obnoxious laboratory specimen they were about to dissect.

The cop with his hand on his gun told me to open the door and let him in so that he could ask me some questions. I asked him to explain his reasons, but he refused to give them. I then told him to wait while I put on some pants. But as I moved to close the door, he pushed against it and forced his way into the room, followed by all the others with him.

Since there appeared to be nothing I could do about his forced entry, I got some pants on, and turned to question him about his purpose. He did not answer, but started grilling me about what I had been doing that evening, whether I had made any phone calls, who I had seen, where I was from, and what I was doing in Indy. I answered every question responsively, as seemed prudent, and repeated my demand for information after every question. Meanwhile, his partner looked around the room, not touching anything, but obviously looking for something actionable. The second time I protested this, he came back and stood by his partner.

After about ten minutes of this grilling, the cops turned and left, followed by the others, still with no explanation given. The next day, I called the hotel management to protest this treatment, and the lack of hotel security personnel on hand to protect my own interests. After checking with the police, the manager (who had never been informed of this impromptu raid) called back to explain that the cops had had an anonymous call saying that someone was going to suicide by jumping off the twelfth floor balcony of the hotel. Since I was the only person living on the twelfth floor that day, the cops had made a beeline for my room, on the idea that wrong action was better than no action.

The second incident(s) involved my relationship with my employer. One day in class, I had been asked some questions about matters of import to new employees,

such as the promotion possibilities, chances for raises, working environment, benefits, etc. I had answered these questions truthfully, saying that promotions were becoming rare, salaries would continue to stay far behind the national average, benefits were being rapidly eroded, and that the pensions system was clearly headed for dissolution.

Naturally, this caused more than a little upset among the local management. They wanted me to tell the trainees that everything was all right with the government, and that they could expect all sorts of great and wonderful things to come out of their work. I told them that if they wanted to have fairy tales told, they would have to do it themselves, and that I would in the future refer any such questions to them.

About a week later, I was talking with the local manager, who appeared to be a nice person as an individual, afterhours at a local restaurant-lounge. She had asked me what my true feeling about the agency were, and after getting her assurance that my answers would be held in strictest confidence, I told her exactly what I thought the problems with the agency were, and that the problems came from the very top management.

The next day, I found that not only had she not kept the confidence as she had sworn, but had immediately called the regional commissioner and blabbed the whole thing. The commissioner came down, along with one of her assistants, and I found myself in a good approximation of a star-chamber proceeding. No, more like the Inquisition, at least in atmosphere.

They had gathered, I was told, to decide whether a person of my clearly heretical views, who had dared to actually criticize the gods of the agency, had any business teaching the minds of innocent young trainees. They first discussed my comments to the class about benefits, trying to convince me that I was wrong. When I countered by quoting substantial evidence in favor of my statements, in the form of the documented actions of their own superiors, and of the current administration, they gave up on that tack.

Then they went to work on the comments I had made to the manager. These, they said, were the worst form of heresy, and the only way I could get back into their good graces would be by recanting the whole thing in writing, and apologizing in person to those I had mentioned. The fact that the information was given in strictest confidence, and they only knew about it through the actions of an oath-breaker made no difference to them. If I said it once, I could say it again in the future, with more damaging effect to their reputations, particularly that of the commissioner who headed this panel. I declined to do as they told me to do, and matters rested there for the moment.

Two days later I had the misfortune to contract pneumonia from the usual nasty Indianapolis winter. I called in sick, and mailed them a statement from the doctor I had seen saying that I would be too ill to work or travel for at least ten days. On Friday of that week, two minutes before the close of business, I got a call from the lowest-ranked person on the office's management team, telling me that they were

cutting off my per diem as of noon the next day, and I was being reassigned to my home office.

I protested that I was too ill to travel, and asked that it be extended. In fact, I was running a 103 degree fever at that moment. I was told that everyone authorized to make that decision would be out of town until after the end of the next week. I was also told that they had already called the hotel and told them I was moving out.

So I ended up driving 500 miles, in half-hour segments so I could rest, half delirious with fever, in the middle of winter. Being forced to do this added at least two weeks to the time it took to recover from this illness. It also lead to my rapid resignation from that organization. I'm too stinking proud to work for scum like that.

Liiansa's comment: "The meaning of these two events in the light of our tale here should be fairly clear. It was a last-ditch effort by the forces of Horus-Osiris to get you off the path of your destiny. Government is of course heavily Osirian, since Osiris was a black god, and black is the color of Saturn, and of the astrological Capricorn, which rules government.

"Two attempts were made. These reflect the usual actions of the Horan-Osirian powers towards individuals, and they expected you to react in the usual way, giving them something they could use to either hang you or put you back firmly under their control.

"The policemen are enforcers of the authority of the government, their powerful arm. So long as police exist, it is possible for the group that controls them to say 'Do what we want or we will kill you'. All government, no matter where in the world you look today, is based solely and deeply on this principle of forced obedience. Not one of them, not one anywhere, is truly responsive to the will of the individuals over whom and in whose name they claim to govern.

"Had the force of the Osirian current had its effect on the anonymous mentally ill person who made the call to the police a little earlier than it did, then it is quite possible that you would have been caught smoking pot, and the amount you held on you at that time would have been sufficient for a long prison sentence.

"But, as is usual, the forces could not act quickly enough. Never is a government really able to control events, no matter how hard it tries or oppresses its people. It always and only reacts to what is forced upon it. The self-styled "rulers" of the lands think they are the top of the heap, but in fact they are whores, dishonest ones at that, incapable of initiating anything truly new into the world. All they can do is take what the world throws at them, and try and twist it to their purpose. But never do they catch up. Always, Set is one step ahead of them, creating new things to disorder their system faster than they can control them. This delay is inherent in the force of Saturn that they have co-opted to their own purpose, though they never realize it. Thus in this case, the force of Set within yourself, making you stand up to the police instead of quaking fearfully as they had hoped and expected, countered the force of the Osirians sent to derail you again.[11]

"Similarly for your confrontation with your employers. You had already had a full exposure to Set's force, and nothing their little bureaucratic minds could do, filled

as they were with the fear of ruin by their superiors, would have caused you to go back to their way of doing things. Again, it was too little, too late, and so will it always be.

"Now, you took this force of Saturn that had been sent at you, and used it in the way it was intended to be used, in the beginning of time. Saturn truly relates to Malkuth, as the barrier between the Tree of Life and those realms that lie below it, with which none of any spirit will deal. Being Malkuth, he relates also to the crystallization or outward expression of the inward will. And so did you use it, crystallizing your decision to quit their ways and go your own, which had been building for some time.

"It was no accident that the forces came at you just as Set, who is Achad, who is the core of yourself, appeared on the scene. The actions of light, until they are firmly established in the person, always generate an opposition. It is natural that this be so, and also convenient, for it forms a sort of final test of the effectiveness of your work. Had you not actually succeeded in your intent in the Earthworks, then these things would not have appeared. So even the shells unwittingly have acknowledged the appearance of the new master, and again shown themselves to be the inferior.

"Now as to the dreams, I will summarize them to save time. You had invoked Nuit to find out the key to what I was trying to say, the concept that would allow your intuition to understand it whole. The first dream was short, and only one image is of relevance to our discussion here. In it, your mother handed you a key, in the form of a small red obelisk or menhir. You discovered that this key was to a car. But rather than going directly into the keyhole of the ignition, it went into a loop that allowed it to be used as a lever, like a torque wrench, to start the car.

"The mother is obviously a symbol of Nuit, as you have already interpreted it. The key is a form of the pyramid, representing the path of Shin, which connects Kether with Tiphereth in your system. The loop it went into is the yoni, here representing the lower aspect of your being who is the scribe.

"The car is a form of the Tarot card The Chariot, since an automobile is a vehicle which is powered by the elements. That is, it moves by burning (fire) in a vaporous form (air) a liquid (water) derived from the ground (earth). Exactly as the chariot of the card is drawn by sphinxes of the elements. So in all, this image indicated that the key you sought is to be found in the union of spirit-fire with its opposite, in the sign of Cancer.

"Just to drive in the point, you were caused to awake from the dream at exactly 4:18 am. And the invocation was done on 4/18. The significance of the date did not occur to you until you saw the time at which you awoke.

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11. Liiansa neglects to mention here that the idea of suicide, the purported cause of the police invasion, is related to Set. Suicide relates to Scorpio, Set's sign, through the scorpion that stings itself to death, and also directly in that Set has frequently made his own murder an intrinsic part of his plans for a given lifetime. Thus the anonymous caller was telling the Osirian authorities that Set was up to something on the twelfth floor of the hotel, in a direct symbolic fashion. He apparently spoke better than he knew, to my present great amusement.

"Now Cancer is a water sign, and therefore has to do with distribution and dissolution of things in some fashion. In the context of this story we are telling, we will look at it in a slightly different fashion than it is usually interpreted.

"In the normal interpretation, Cheth, Cancer represents the dissolution of the lower self in ecstatic union with the higher spirit. With the lower self gone, the bodies of the person that live below Tiphereth become a shell, like the knight's armor, that is empty except for the spiritual forces, with no real personal self to be seen. This is in accord with the traditional astrological interpretation of this sign except that it is on a higher level.

"The dream was in part an acknowledgment that you are achieving this level of union in your work with Set/Achad. You are almost ready at this point to reverse yourself and acknowledge that you are indeed as we have presented you to be, in the Earth Tablet working. Already, your magickal memory has opened widely, and you have had many glimpses of your other lives, as they relate to your overall work and your work in this time and place. These will continue and improve in clarity and precision as you progress.

"But as I said, the dream was also the answer to your question. Remember that your purpose at the time we have been speaking of was to generate a counter-force to the Sirian force you represent in the earth, so that by conflict men would come to understand the causes of conflict and learn eventually to establish right relations among themselves.

"So look at the symbol of the sign of Cancer. It is made of two lower-case sigmas, one turned upside down and pushed so that its tail is below the body of the other. The uninitiated astrologer often says that this is a picture of the claws of the crab, but this is not the case. The initiate frequently associates it with the symbol of yin-yang, again associating it with the merger of opposites.

"But it is also a glyph of the whirlpool, which is a concentration of water into a distinct form within a larger sea of undifferentiated water. The whirlpool is a shell-full of air within the water, again relating back to the Tarot card.

"Consider how a whirlpool comes into being. It is caused by two currents of opposing vector sliding past each other. The friction of their passage transfers momentum, changing the vector forces along the interface so that they turn and become circular in their movement. Your satellites have photographed any number of these whirlpools where the Gulf stream goes past the main body of the Atlantic along the east coast of your land.

"In this case, you needed to generate such a whirlpool, a vortex (to use the magickal term) in the mental and emotional levels of being, so that the spirit could find a way into those levels. It is fortunate that you had the ideal method of doing so immediately to hand, or your work would have been much more difficult than it was.

"Remember that you yourself are of the First ray of Will, and the sub-ray of Love-wisdom, represented by the term 'love under will'. Your alternate is of the Second ray of Love-wisdom, and the sub-ray of Will, so that he might be termed 'will under

love'. So the vectors of your individual forces, along one dimension, are exactly opposite to each other.

"Your own force, as I have said, was already firmly established in the minds of men at that time, between seven and eight thousand years B.C. In order to generate the conflict you desired, so that man might become conscious of the gods while in the body, you merely had to give your alternate his head, and allow him to attempt to fulfill his own plan within the world. Naturally you did not tell him of your real purpose, but held it concealed on levels he could not yet reach. Remember your origin, and what we have said about your level of achievement at the time you were first called to the Solar system.

"Rather, you put a different face on it, one he would find believable. In a conclave on the inner planes around 7000 B.C., you informed him and his followers that it was your will that they take over the next part of the work, and do it according to their own ways. The reason you gave was that you had realized that your own type of force, the First ray, was too far from the consciousness of men to be effective, and also too dangerous to be allowed into the world in its pure form. You said that it could only cause destruction if introduced at this point. Your opponent, expressing his usual Second-ray faults, believed you implicitly since your words fit with his own evaluation of the situation.

"For two and a half millennia, you allowed them a free hand in creating their works. You effectively withheld yourself from action on any large scale, although you continued to support fully those who followed your way. But you made no effort to expand your power base on earth, and allowed your alternate to create in the minds of men those ideas that would eventually cause a flow of power along his own lines.

"He introduced conflicting ideas along two lines that affected yours directly. First, he emphasized the group over the individual, encouraging the subordination of the soul to the purpose of the group. Second, he introduced the concept of hierarchical status, of relative individual value, to man. That is, he encouraged men to think it natural that one who is stronger than another, either physically or spiritually, should dominate and control the other's actions.[12] Together, these concepts eventually resulted in the form of top-down imposed structuring that is common to all the civilizations on earth today, with only small groups actually attempting to operate on a basis of your own concepts, which are the sanctity of the individual will, and the cooperation of men for mutual benefit without coercion.

"His current was in effect an overlay on yours, and your own current was in line with the memories of the "Golden Age" that all men sense in themselves, so there was never really a chance that he could overturn your own current on any level higher than Tiphereth. Too many individuals would be subconsciously sabotaging his work, even as he did it. This naturally occurs in any situation where imposed restrictions take too much away from the individual. Also, biologically, the human

12. These concepts are definitely Second-ray in nature. Note their importance in the works of Alice Bailey.

body is suited on an instinctive level to working in groups no larger than thirty or forty persons, which was the natural size of human communities for most of the evolution of truly human bodies. Thus in larger groups there is a natural tendency towards splintering and separation which acts automatically against imposed forces. Every government that has ever existed has eventually succumb to their own largeness. The larger the group or organization, the more unconscious sabotage occurs, and the more likely it is that it will come to the end of its existence. The rapidity with which this occurs is inversely proportional to the degree of freedom the group allows its individual members.

"Now in this current time we are attempting to redress the balance, bringing the sanctity of the individual back into the minds of men, as the forces of Aquarius come into appearance on the lower planes. This force is associated with the *voluntary* association of individuals in groups, on the basis of mutual need and interest. Thus it is suited to our purpose, as is the energy of the sign's ruler, Uranus, who represents the principle of individuality, or the destruction of imposed groupings.

"The force going out of manifestation, that of Pisces, is associated of the dissolution of the individual into the group. Through its ruler Neptune it relates to illusion, false prophecy, Maya, inchoate idealism, etc. Thus the popularity of the Big Lie, and of emotional manipulation as tools of governance among the predominantly Piscean governments of the world. Through its other ruler, Jupiter, it relates to the idea of kingship, of order imposed by fiat or decree that is characteristic of such governments, no matter their supposed philosophical base. Note also that Mercury, intelligence and knowledge, is in its detriment in Pisces. Hence the common demands by the hucksters of the Christian churches that man put aside his intelligence and have Neptunian "faith", and mindless obedience to the Jupiterian rulers of the churches. Contrary to this, Mercury is exalted in Aquarius, and thus will knowledge overcome superstition as the currents of the sign takes over from its predecessor.

"Our work and yours, o beast, is to help man in the transition to life based on knowledge, on *gnosis*, by providing invocations and a system of symbolism suited to the consciousness man will have to adopt to deal with the incoming age. The rituals and invocations will be given as your sight develops to the needed degree of clarity to read your own library on the inner planes directly, instead of through the picture-book representations we keep for the less well developed.

"That is all we have to say about this, except to say that the other dream you had, of a man breaking into your room while you examined a handful of jewels, was merely a reminder. The big man is of course the cop who broke into your room. The jewels in the hand relate to the VIIIth degree working you were doing at the time, with the colored gems representing the chakras you were stimulating.

"Now I am done, and you need not invoke me again, save when you desire my assistance in some matter in the future. Tomorrow or the next day, you should invoke Ahmlicv, who will show you the tasks you put yourself to, while your alternate was working his will within your secret design.

Ahmlicv, Senior of Mercury

4/23/86 4:54 pm

The vision opened upon a region of air, light blue in color. Ahmlicv appeared. His likeness was of a stocky youth, wearing a robe-like garment that appeared to be covered with round, overlapping scales of a silvery blue color. He wore on his head a crown with small wings, on which were engraved the sigil of Mercury, its astrological symbol. His left upper arm was horizontal at the shoulder and cocked forward about forty-five degrees. His left forearm was vertical, with the hand open and the palm facing forwards. His right arm was held down and slightly behind him. I could see the end of a wand of some sort in his right hand. It looked like a caduceus without the entwined snakes.[13] His skin looked the color of buckeyes or chestnuts, perhaps a little lighter.

My viewpoint revolved around him until I could see that on his back he had small wings like the typical Christian depiction of an angel.

I did the signs of Set and of LVX. He responded with LVX, the Set's sign, then the fire sign, and then the sign where the arms are held down and out from the sides at a 45 degree angle.

He said, "I greet you, o mage of earth and fire. Let it be that we become one, in the telling of this tale of the earth and her masters.

"Now, when you left off with Liiansa, you had come to the point where you had turned over your main work to your adversary, so that his more congenial force could produce in man the sense of conflict between individual and group that has been the source of all the conflicts of mankind since. At the same time, though, you were taking on another aspect, that of Thoth, so that you could produce a tendency to upward motion to add to the cyclic nature of the conflicts generated. That is, you sought to ensure that the conflict would result in upward progress rather than becoming stasified in a circulating current.

"This was to be done by enhancing the knowledge of mankind, and causing his mind to look ever towards the new things possible in life, rather than backwards towards the golden age. If the force of your adversary had been left to itself, it would have caused a regression to those more primitive conditions again after a short period of conquest.

"Now on the first plane of this system, that which is represented by Kether in the Tree of Life, and the highest of the seven planes of the Bailey system, you caused to be formed an image of the god Thoth, as the god of wisdom and knowledge. This expression of your will you then brought down into Chokmah, so that it would reflect your will rather than embodying it. Thus the lunar aspect of Thoth was born, even though this was not the strongest of his aspects. But knowledge had to be represented as complete in itself, not tied to either of the conflicting forces, and so it required both a male and a female aspect in one.

13. Actually, he was standing in the classical pose shown in Roman statues of the god Mercury. But I did not recognize it because I was seeing it from an unusual angle.

"In one sense, Chokmah is male, in that it balances the definitely female character of Binah, but in another sense, it reflects itself into Tiphereth as the son, and is in itself the son on a higher plane, uniting in itself the femaleness of Binah with the initiating impulse of Kether. As the son, it balances male and female, as Thoth balanced the conflict between Set and Horus, so that neither would ever win in their perpetual battle. This legend reflects your intent exactly, as does his role as one of the Lords of the Balance in the Tuat. Knowledge had to be seen as impersonal, not tied to any one condition or philosophy.

"Now, in those old days, you caused to be created through the other Knights the Temples of Thoth in Egypt, and his correspondence was shown in other lands around that same time, give or take a thousand years. Remember, a thing established on the inner planes can only manifest in a particular area of the world when the zeitgeist allows it, so the time differed from place to place.

"Most of this work was not done directly by the Knights, for the Earth already had a full complement of adepts of the fifth ray of Intellect, ready to go into action in this very way. The intellect aspect would have been part of the earth whether or not the events leading to her hiding had taken place, and so she had the appropriate kinds of workers available. The part of the Knights and yourself was to determine the time at which they would start to work with full force within the world, and the form of manifestation that they would take in the human kingdom. Thus your manifestation of the image of Thoth caused the initiation of this cycle.

"Up to this point in history, about four thousand years before the dawn of the Christian era, mankind looked at knowing primarily in terms of the passing on of skills. That is, knowledge of how to do things was considered of primary importance, and other knowing was considered useless by definition and was not kept. There were exceptions to this, as there always are, but on the whole, this was the condition that prevailed.

"Now you had to show that knowing for its own sake also led to things of value. So the introduction of Thoth as a god was intended to turn the zeitgeist in this latter direction. Men were now beginning to develop the abstract mind, and those who incarnated with strong minds had to have some sort of symbol on which to support themselves, so that they would not allow their minds to become subordinate to the conceptions of those less-developed persons who made up the majority of humanity. If Thoth had not been there, then peer pressure would have distracted them from their true purpose into less productive lines.

"Now, the essence of preserved knowledge is in the symbols by which it is preserved. Word-of-mouth transference of knowledge is limited, even in those societies where guilds and work groups had formed to preserve particular sections of knowledge. There is only so much that one man can hold in his mind, and word-of-mouth transference inevitably leads to a situation in which some knowledge is lost with every generation. New things come into being, but old things are lost at the same time.

"Writing, the preservation of words in a concrete form, which can then be read by many men, is a superior way of doing things, as all men would nowdays be willing to admit. Without writing, man could never have developed the kind of society that he has now. If writing were to be suddenly removed from the world, all would immediately collapse back into barbarism.

"So the essence of this new tack was to cause to be developed in the minds of men the idea that symbols could be made for ideas as well as for experiences. Up to that time the symbols available were mainly intended to express in visual form the experiences and perceptions associated with a certain god, or a certain state of mind. Now man had to see that words themselves could be made into symbols, and that these symbols could be understood by all, and not just by those who had had the experience.

"Into the minds of men, then, was forced this idea. And many responded to it in many parts of the world. It did not take any incarnations of masters to produce the effect, although many did incarnate. Men alone and without aid from the masters and Knights were already of a level of achievement that they could do the work on their own, given the original impulse to do so. This latter way was preferable, because then the new idea became directly incorporated into the zeitgeist, where if the masters had tried to introduce it by themselves, it would have been adopted much more slowly. Even as it was, many men considered writing to be a magick on the same order as the powerful rituals of the priests. And so it was, and is, but it is a magick that can be used by any, not just those of talent.

"To be certain, writing was in the beginning mainly the property and secret of the priestly classes. But once introduced, it could not be withheld from man. Like the physical Mercury that is named after the god, it flowed outwards and downwards through the classes, sneaking through every available crack in the priest's security. And once it became known, and the advantages seen in such mundane pursuits as the tallying of stores, then the demand for persons who could write became so strong that the priests could not do other than train many and release them into the world. Thus came into being a new category of man, the scribe, of whom you have in part chosen to be an example yourself in this life.

"The scribes, the masters of letters and numbers, the translators of fact into symbol, have been the mainstay of every civilization that has had them since that time. Through their works, the knowledge of man has grown, not exponentially, but at a rate that is much more than geometric. If we were to chart the amount of accumulated knowledge available to the race since the dawn of consciousness, for most of the race's history the line would barely be above the baseline. But with the introduction of writing, the line suddenly curves upwards. With the invention of paper and ink, and its spread through the world, the line began to approach the vertical. With the introduction of easy methods of reproduction, the line immediately passes through the top of the graph and out of sight.

"In this present time, the number of book-equivalents of information produced yearly has come close to equaling the number of people alive in this time. No one,

not even the most intelligent, can possibly comprehend all the knowledge that is produced in a single year, let alone during a man's whole lifetime. The universe of the knowable has become as effectively infinite as the physical universe from which knowing sprang. Man has created out of himself a new world, one in which he is the true ruler, and none of the lesser orders can equal him. He has indeed become a god by his knowing, and even the least of those who know is guaranteed a place in the universal work of consciousness.

"Strangely, man has not yet realized, on a broad scale, that this is the case. Most still seem to think that they live and move in a world of facts, that can be checked by reference to the world they can see and feel. But this has not been the case for many centuries. It is fair and valid to say that today, in the developed countries, the number of persons who live entirely within the world of factual experience amount to no more than five percent of the population. Even in the least developed countries, where writing is not the property of the masses, less than twenty percent of those alive could be said to be in this category. The rest of them live more and more within the world of mind, of concepts, and the manipulation of concepts takes the greater part of their lives. Without realizing it, man as a whole has raised his consciousness out of the living world, and taken the first three initiations in the process. That is, the initiations corresponding to 0=0, 1=10, and 2=9 in the cabalist systems.

"There is no man alive today who has not taken at least the 0=0 initiation, and the vast majority have taken the 1=10 initiation, and now live their lives with their consciousness focused on the astral/emotional level. That they have done so unconsciously and as a part of the great upward movement of the consciousness of the race-being does not in any way lessen their achievement. Mankind is now initiated.

"Thus it becomes necessary in this time that men learn those techniques and viewpoints that will enable them to control their emotions, and to live focused on the intellectual level. The methods to do this have been available for many centuries, and in this present day have more or less become public property. Anyone who has need of such can easily locate the needed materials in any library or bookstore. Most men can figure out the needed techniques without any help at all, by the innate power of their minds. All it takes is the desire to do so, and a little persistence.

"In the coming centuries, even this amount of effort will become unnecessary. As the intellectuals of the race become a larger portion of the population, and true thinkers appear in more and more areas of life, the needed perspective will become an inherent part of the zeitgeist, and will be absorbed without effort in the process of growing up.

"All this, from a few men scratching marks in clay! And now we have reached a point where even the symbolic equivalents of factual events are becoming of lesser importance, and ideas about ideas, and about thinking, are becoming more important. Meta-thinking and meta-language are rapidly being developed in this present time, and within a few years, probably within the lifetimes of many alive now, the structure and properties of the world of thought will be as familiar to man as the physical world in which he lives.

"And as humanity as a whole rises through the planes to their new focus in Hod, the task of the adepts has also been raised up a level. In the early days of man, when you first called the souls of men into matter, the task of the adepts was to bring about a fusion between the astral world and the physical world. And this task was the primary task for many thousands of millennia. Then, in the early days after the end of the glaciers, the task was to develop the astral powers of the race, to teach them to become the masters of emotion rather than the subjects. This was accomplished on a large scale by the end of the Egyptian dynastic periods, well within the times of recorded history. And since then, up to the present day, the task has been to fuse the intellect with the previously-fused spheres. In the last three hundred years, the task has gradually been shifting, so that now, and in the immediate future, the task of the adepts with respect to humanity as a whole is to teach man to unify the three lower spheres, and to put them fully under the conscious control of the individual, making him a fully integrated personality. This latter task is in process, parallel with the fusion of mind and emotions, and should, if things go as foreseen, be accomplished for a large part of the race by the end of the next five hundred years.

"There will always be some, a large minority of men, who do not achieve full fusion within the limits of this current humanity. These people will act as the brain of the race-being, the material expression of the ideas of the race, subject to the direction and will of those who have achieved higher levels. Hod and Netzach must balance, and these will act as Hod to the Netzach of the integrated personalities.

"At the same time, this upward progress of the race as a whole has opened up new horizons for the adepts. Since humanity is so close to full fusion of the lower levels, the adepts can now concentrate on the development of the middle levels of the tree, from Tiphereth to Chesed, which make up the soul of man. More and more as the years progress, the adepts will concern themselves solely with events on these levels, and the fusion of these levels with the lower ones. No longer do they have to spend most of their time leading the blind majority of men to their destiny. Man will be able to be self-determinative in the best sense, and will be able to develop his own methods of right action within the world, within the limits and specifications given by the masters.

"It will be more common in coming centuries for adepts to work in their natural field of expression. And humanity will shortly come to accept that these adepts are doing something valid for the earth. What, even today, seems to be an area of blindness that men fear and misunderstand, will shortly become accepted, and will seem no more peculiar to society than a man who specializes in some little-known area of knowledge or science. Persecution will become a thing of the past, as the emotional types gradually leave incarnation, and the mental types suited to the incoming Aquarian energies become more common. Man will change his society so much in the next two hundred years that any true predictions we make now would seen fantastic and unimaginable.

"This is another reason why your own theme, that of the advantages of reincarnation to the willful traveler of the Path, becomes so important at this time. As the

changes in society become ever more rapid, the need to gain new bodies adapted to the zeitgeist of the times will be ever more vital. Man must be able to see that if his present physical, emotional, and mental bodies are no longer able to adapt rapidly, he has the option to drop that body and reincarnate in a new one, without loss of purpose, and without developing so-called "bad karma" as a result.

"The *only* reason why suicide has ever caused bad results for a person is that he believed it would do so. The sense of sin in the western cultures, and the false view of karma in the eastern cultures, created a mind-set that drew limiting energies to the person. He was punished for suicide because he believed he would be punished.

"Death is every man's privilege, if I may quote your favorite scribe quoting someone else. As the truth of reincarnation becomes self-evident in the next century, the idea that suicide is a sin will gradually fade, and men will laugh at the naivete of their ancestors, fearing to kill themselves and get a new body, when they had so many times an advantage in doing so.

"The false view of karma, which says that man is forced to compensate for past acts in a current life, must now be taken from man. The true view is as you have stated it. The acts to be done in any life are under the full, willed control of the incarnating entity. If he chooses not to learn fully of a particular perspective on existence, by looking at all sides of it in the compensatory process that has been called karma in the past, then he need not do so.

"At the point where man chooses his new body of manifestation, nothing controls his selection but his own conscious choice. Those who say this is not so are liars, or self-deluded fools. The will of man is greater than the false limits put on him by incarnate minds, and no act of any sort on the physical plane can force him to incarnate in a particular way in any future life.

"However, this truth does not give license to run roughshod over other men. All men have this freedom equally, and revenge is a well-developed concept in the minds of men. If one acts too cruelly towards one's fellows, injuring them without option of defense, then that one may find himself in his next lives surrounded by those who are intent, by their own wills, on making him suffer.

"Consider the case of he who was Hitler, in that recent time. Since then he has attempted to reincarnate seven times. Each time he has selected a body without the defects that caused him to be as he was in that time. But he erred in making the Chosen of God his victims, for the memory of that people is as long as their history, and they never, ever, forget an injury. In each lifetime since then, he has been murdered at an early age, in a cruel fashion, by the will of those who can not forgive. When they will allow him to live as a man again can not be said, for as yet the hate of those who stalk him has not been poured out fully.

"Therefore, it is best, from a practical standpoint, to not seek to injure others, without allowing them an equal chance at yourself. When such is the case, all involved will usually feel that the fight was fair, and will not seek to follow from life to life for revenge. This is true even if the incarnate self feels he will never forgive.

For the non-incarnate self, freed from the pain of events, can see with a truer perspective and act accordingly.

"'As brothers fight ye!' So says Liber Al, and so say I. Let each accord the other his place and will, and where wills appear to conflict, let the fight be as among equals, for the pleasure and challenge of the contest, and not for perceived gain of one over another.

"Now, I have done with my part of this narration which is to be the book of the seniors of Earth, and have no more to say. But I perceive that, as with my fellow Seniors, you wish me to state my nature, and the meaning of my name.

"He whose book you have recently obtained is a talented individual, and worthy to explore the realms of Enoch. But as is inevitable with a work so broad, errors creep in. He has been fairly accurate in the definition of my fellow's names, but in the case of my own he is in error. My name does not mean 'most ancient one', as he says. Rather it means, 'youthful in all the ages'. Thus I have carried the spirit of Mercury, the god of youth, in the Earth through all the times since the beginning of the planet. And so will I until the end. I am the fresh green buds of spring, as they come forth full of life, green from the rains of Pisces and the warmth of Aries, and the nourishment of Taurus. I am the principle of new growth in the world, of new things come to lighten the lands after the time of darkness. I am also the principle of relative value, and of the objectification of thought. Thus it was my force, acting through the adepts of the fifth ray, that caused the concrete mind to be developed in man under the will of the Knights and masters in the Earth.

"Your own group had little to do directly with the development of the concrete mind in man, save that your efforts caused the time of its development to be set forward by many thousands of millennia. Had the Earth not closed herself, and set the Knights to direct her course through the dark times, then man would have remained upon the inner planes, and mind of my sort would not have come until far in the future. Fortunate is man that he has been put under the hammer of the gods, and forged into a sword to cut the earth from the ties of her past! Fortunate is he to have been tortured as the ore is tortured to get the pure metals out, and fortunate is he that his metal proved good in the eyes of the Knights, and of their brothers the gods. Now let that sword be drawn from its scabbard, and let the Knights direct that sword against the ties that bind the earth into her sleep in the womb! And praise unto the adepts of the gods, in all their forms and functions, for they have been an acid to leach from the ore the last pure drop of metal, and a flame to make from that metal a weapon fit for the use of the gods!

"Now I am done, unless you have more questions, o mage of fire and earth."

I had no questions, and so gave him license to depart.

Laidrom, Senior of Mars

4/24/86, 10:45 am.

The vision opened upon an air of a steely-blue color. Laidrom first appeared as a roman centurion, with back-and-breast armor, a small circular shield in his right hand and a sword held point upwards in his left hand. Upon his breast armor there were the sign of Mars and the enochian sigil of Earth. He wore a short black tunic under his armor, and shields on his lower legs. As I watched, his image transformed so that the armor became a long leather apron, the sword became a chisel, and the shield became a hammer. On the breast of the apron were the signs of Mars and the Tau-cross, the former above the latter. His hair was a red shading to gold where the light hit it. His skin was of a dark red color, as if he had a sunburn over a tan.

I did the sign of Set and LVX. He responded with Set, LVX, and then raised the hammer over his head and brought it down in a swift motion.

I asked him to begin his presentation. He said, "It is not yet time for us to do my section of the presentation of the seniors, o mage of earth and fire. For there is some other work for you to do in this time that is more urgent. I would suggest that you do the invocation of spirit, and then use the word you have been given to invoke the spirit in its sub-aspect of fire, the last letter of the word. This is important, and should be done asap.

"But while we are here, I should clarify the meaning of my name so that this does not distract you in the other work. My name means 'first among the third angle's conscious powers'. That is, 'L', first, 'aai', among, 'd', third angle, 'r-om', with 'om' meaning consciousness or understanding, and the 'r' being a symbol, a contraction of the enochian word 'rahe', meaning 'willfulness' or 'directed power'. Thus, they combine to show the meaning I have stated. Now go and do the invocation of the word and return."

I saluted him and left the vision.

I recited the first key, and vibrated the word. I visualized the pyramid, which has three sides of the element of spirit, and the left-hand, west, side of fire. I entered into the pyramid and waited, vibrating the name with a will to attract entities who could explain the nature of the square to me.

A column of light appeared in the center of the pyramid, and began to expand, filling the whole interior with light. But the visions stopped at that point.

I sensed that the true intent was that I prepare myself for my visit with some other magicians the coming weekend, by balancing myself as much as possible under the current transits of Uranus and Saturn to my astrological pattern. This was so that these powerful forces would not interfere with the events of the weekend.

4/30/86

I invoked Laidrom with the usual methods. He appeared this time in the guise of a Knight, with a dark brown horse at his side. He had his sword in his left hand, and a small shield in his right. The sword was held upright.

I did the signs of Set and LVX, and he answered with the same, followed by the sign of fire. I tested with the pentagram of Earth, which made his image brighter.

Now he mounted his charger, and rode towards me. As he passed, I was drawn up onto the horse behind him. He said, "We have far to go today, so I have brought this mount to make the way go faster. Observe as we go, and tell what you see."

He gave the horse a kick with his heels, and we were off. The first place we came to was a dark plane, with the sky above it lightening with the dawn. On the horizon ahead of us was a tower outlined against the sky. As we came closer, I saw that the tower was cylindrical and did not have any buildings attached to it. We rode into the tower and came out upon its battlements. Here Laidrom said we should dismount for a moment.

On the plain below, I saw a number of small dark creatures scurrying about. Closer examination showed them to be scorpions. They dressed themselves into ranks, and turned to the tower. I saw them raise their claws in an imitation of the sign of Set. Then they rose upon their hindmost pair of legs, and gave a fair imitation of the signs of LVX.

Observing them, I asked Laidrom of the significance of this place. he said "These are the ranked powers of the sign of Scorpio, which is Set's sign.[14] Though we are in the earth tablet, we have come here as the first step on today's journey of discovery. For the powers of Set are your own powers, and must be invoked and absorbed before we pass on to other places. I bid you, go down among the ranks, and accept their salute."

I mounted the horse, and rode down the tower and onto the plane, drawing up before the first rank of the scorpions. There I dismounted and went forward.

The lead scorpion, who stood a half-length in front of his fellows, came forward and placed his left claw into my right hand. Thereupon his sting jetted forth venom, covering both the claw and hand. They melted into each other, and then the scorpion melted into my astral body. I felt a thrill of power as it did so. The other scorpions came forth in turn, and each did the same. There were seemingly endless ranks of the beasts, but the process took only a few moments of time.

As I absorbed the ranks, there appeared about me a storm-like charge of power, filling out my aura with its force. I could see flashes like lightning bolts along the outer shell of the aura, and a whirling wind sprang from nowhere bringing with it rain and thunder. I myself changed as the power increased. My skin turned a dark olive color that looked almost black in this half-light, and I felt myself changing into the image of a man in the short kilt and collar typical of egyptian deities. I requested

14. Since Mars is the traditional ruler of Scorpio, it seems appropriate to see it here, despite the watery nature of the sign. But Scorpio is also related to Earth, as it represents the decaying vegetation within which are hidden the seeds of the next spring's growth.

a mirror, and saw that my head had become the head of a grazing beast of some sort that I did not recognize. The skull was long and ended in a horse-like muzzle. The ears were small, and in the position the head was held on the body they were above and forward of the horns. They twitched in short arcs. The horns went out horizontally from the sides of the head, and then curved upwards. Each was about the same length as the thickness of the head. In my right hand I held a staff of life, a phoenix wand, and in my left hand I held an ankh.

Now the mirror vanished, and I was again on the plain, which was now almost empty of the scorpions. One or two of them were headed out over the horizon, but I did not pursue them. I turned to the horse and saw that it had also changed. Where before it had appeared as a knight's horse, thick-bodied with strong legs, suitable to carry a great weight, it now had more the aspect of the arabian type, a racer rather than a charger. Its mane was lifted up in spikes, as if an electric charge were held in it. Its skin and hair was now black in color, instead of the previous brown. The horse gestured with its head in a way clearly intended as an invitation to mount. I did so, and the horse returned me to the parapet of the tower. There, Laidrom mounted again, and we took off into the sky.

As we passed on, he said "Now you have absorbed the force of your father, the God Set, who is Achad, and we can go on to other things. The image in which you found your body is the image of Set, with the head of the beast that is his sigil. Use this image if you would invoke his force at any time in the future."

Now we were passing through a realm of silvery-gray, with patches of fog swirling around, so dense they looked almost like steel.

"This is the original realm of your brother-god, Typhon, on one of whose horses you now ride. We will not see him this time, for he is involved in another work elsewhere at the moment, but he left for you this mount, as a gift to his brother. In the group working of last weekend, you invoked the Dark Hunt of the Sidhe, which is the image of Typhon in the lands of the Celts, your ancestral clans. Their relation to Typhon is clear from the whirlwind-like way in which they appeared and flew around the circle, and in the way they rose up to heaven and off to the south at the end of their appearance. The horse who remained and nuzzled you is this horse on which we now ride, in one of his more playful moods. He also nuzzled your friend Kenn, in order to show that his own work has a part in the release of the minds of men from the tyranny of the Osirian priests and authorities. Thus we praised him and recognized his value in this way."

Now we came out of the silvery area, and into another which was of a more normal aspect. Here there was green grass growing, and trees full of fruit and nuts. The horse stopped beneath a tree, and we dismounted again. He went aside a pace and cropped the grass.

Still in the aspect of Set, I turned about in a full circle. To the east the sky was blue, and showed the rays of the sun slowly rising over the low hills there. In the south it was still dark, and lightning flashed in the clouds. To the west the ground rose and then dropped away, so that it appeared that one could step off the edge

directly into the realm of the stars, which shone brightly. The space between them seemed to be living, and projected a sense of extreme depth, passing into dimensions different from the one we were in. To the north, a great wheel revolved in the sky, its center in the position of the star Polaris. The ground beneath us was rich with the remains of plants, compressed into peat, and directly above, a small cloud lingered, shielding our sight from the sky there. I willed it to move, and saw behind it a deep abyss, a door seemingly entering into nothingness.

My consciousness was riveted by this hole, this rip in space, and it seemed to pull me towards itself. I resisted, and asked Laidrom to speak and account for these images.

"The hole above is the abyss which is your brother Typhon, the gate to the worlds beyond the worlds of light. He is not the entry into that lower darkness beyond the roots of the tree, as the later egyptians taught, but rather is the entry way into that larger world of which the manifest Tree is the reflection and body. Let us mount again and go to it."

We did so, and as we did, he said "The other images were of your place as Set within the symbols in the minds of men. Set is the pole-star, the force of light entering into the earth through the tunnel in her magnetic shielding that exists at each pole of rotation. Around that star is the constellation Draco, frequently attributed to Nuit, or to the mother-goddess who is the Earth. The pre-dawn light indicates his other aspect, as the god Kephra, the god of incarnate light in the darkness, the light within all men that enlivens them and drives them back to the spirit with its painful prodding. The stars to the west are of course the stars and space of Nuit, the higher mother from whom Set was born into the Earth. The south is the realm from which we just came, the realm of Typhon within the earth."

We had continued to rise towards the abyss while he said this. Instead of becoming darker in its immediate area, it became lighter, until the space about us was filled with intense brilliance.

"The abyss of Typhon appears to be dark to the eyes of the lower worlds, for its light is beyond the range of man's senses. But as we come nearer, and adapt to it, it shows its true character as the light which powers all existence."

As we came closer to the abyss, I saw within it little squiggles of light, like the sigil of the astrological sign of Aquarius, save that these were in constant motion, flashing about within the limits of the gap. They also reminded me of the wavy visual effects that sometimes precede a migraine headache.

Laidrom said, "Typhon is related to the powers of the planet Uranus, and the sign of Aquarius. Uranus is the power within atoms, that constantly changing force that takes on the aspects of all the sub-atomic particles. Each can change from one to another while retaining the same energy as its essence. This ability to change rapidly from one thing to another is the mark of Typhon. Since the Horan-Osirian priests saw change as destruction, and did not appreciate that change is also development and unfolding of life, they saw him as evil, as a devil like unto yourself, and caused his image to be changed within their culture to reflect their fears. Now in this

time has he come forth in the minds of men as your precursor, your herald, pointing out his true nature to man so that he might have the perceptual and conceptual base to manifest your own energies. He combines yourself and Nuit in an unfolding tension, not merging the two, but holding them separate but intensely involved. Thus the flashing images of the energies bounding between the poles within himself."

Now we drew very near to the gap. It took on the aspect of a great wall, looming above us to infinity. We plunged between two sets of the energetic lines, and out into darkness.

On the far side, my consciousness seemed to be in two places at once. Part was still within the astral body, and another part stood off at a distance, apparently being held there by another consciousness greater than itself.

I saw myself, Laidrom, and the horse as tiny figures, just barely visible above the gap, which itself seemed very small. I got the sense that they were being observed by beings of a much greater scope, who surrounded the hole and looked at the world through it. One among them was very close to the hole, and I could feel that his being was bound into a spherical shape. From him radiated a sense of god-like tranquility and unconcern with self. His spherical body was of an intense blue color, and this color seemed to transform by synesthesia into other forms, a sound like a triumphal organ note, a feeling of warm fatherly protectiveness, a taste like the rich taste of fine dry sherry.

Others beyond him manifested other colors. One was the red of Mars, and a line went from him to Laidrom. Another was mirror-like, a reflecting stillness that could be vitally fluid when appropriate. Yet another like the sudden rush of green things from the ground in spring, throwing out life in abundance. And another like a dark stable cube, who moved not, yet held all movement within himself. Beyond them yet was another like the light of the Sun, brilliant yellow-gold with the internal certainty of one who rules by divine right.

Beyond them were many others, going off into the distance on all sides. Only those closest to us were silent and observing. The rest talked among themselves in tones of many instruments, so that their voices made an harmony like the best of orchestras playing a song of grandeur and magnificence.

Now my consciousness was separated from the one who held me above my body, and I saw him as the incarnation of the force of Typhon into a conscious entity. His color was a sort of yellowish green that could not be focused on. It changed as one looked at it so that it did not register on the mind directly, but only as a memory after the fact.

My own consciousness was still dual, one part in the astral body in the form of Set, and the other, no longer held, taking on a form like those of the gods surrounding me, but not so large. My own note seemed to be triple in character, one part like a flute, one like a bassoon, one like a trumpet volley. But all three were the same in some way.

The part of me that was still on the horse asked Laidrom to explain this thing.

"The bodies that surround you are the bodies of the planets on their true plane of existence beyond the realms of the manifest Tree of Life. They live here, and send their energy into the world through the worlds in which they attach themselves to matter.

"Now they have come here to welcome and help the one who will bring to man the consciousness of their true nature, which is the nature that man will take on the star-roads, and to see that he is connected properly with his own body within their realm.

"You are a marvel to them, as you are to all within the greater realms who have seen you. Of these before us, only one, he who manifests as Uranus, has managed to manifest a nature which is of three different natures at once. The others are all triplex as well, but manifest only one or two natures among their three aspects. Uranus must do so, for he powers the Tree of Life in its existence, but he has come to his threefold nature by another route than you, and only came to it after many universes full of experience, and on a much higher level. That you have managed to do so while barely out of the Tree is the miracle that they marvel at.

"Of course, we speak here of that fullness of being that is not yet completely within your self-conscious aspect, and not alone of the scribe who writes these words and comprises two of those aspects within himself. The third aspect is yet the largest of the three in power, and can not yet be comprehended within your incarnate perceptions.

"Because he is the only one who is of the three natures of yourself, Uranus was the only one who could hold you in place and avoid the premature merging of your excarnate consciousness with your incarnate consciousness. Thus he did aid you to protect yourself in those first moments when your body came into this world, so that it would not be destroyed by an inflow of power. Now, that larger part of yourself is holding back on its own, giving you just as much of its awareness as you can absorb at this point."

Laidrom directed the horse towards the Sun, who stood behind those others. At the same time, that larger sphere of self went into orbit about the sphere of Sol, each orbit drawing it closer in. It intersected the lower aspect once on each orbit, so that its spiral path and our straight path progressed inward at the same rate.

As we approached the sun, an image began to form out of the center of his sphere. It was the image of a king upon his throne, as in the card called The Emperor in the Tarot. Its throne was lacking the symbols of the Ram that are in the card, and in their place had the symbols of the Lion and the Dove.

As I watched, this king raised the scepter that was in his left hand, and pointed it towards me. He also raised high the orb in his right hand, and shook it towards me. A golden fluid sprang out of it, and covered me and the horse fully with a sheen like oil. Laidrom, I noted, had jumped out of the way as this was done, and then come back to stand in the air beside me.

This king now spoke, saying, "Thus do I anoint as my herald the one who has been the aid and comfort of my daughter in her times of trial. He shall come before

me in the Courts of the Stars, in the place of honor in our procession to the marriage of the daughter and that one who is beyond me, as I am beyond her. Let him be seen by the gods as the promise of all men who live within her sphere, for they shall duplicate his state in their own beings, a legion of miracle workers to aid in the development of life and light in all our realms.

"Now let him see himself as I have seen him in his place in the Earth, and let him know his place truly in these coming days, so that all shall know, within and without her sphere, that man has come to his adulthood, and is ready to seed the stars with his incredible qualities of light.

"In him, I have given unto man the sign of his future, and a guide through the darkness of the days of the Hiding. Let them see him, and know that they themselves are as he is, when they rise into the realms of the gods. Let no man deny another his place within this realm, for all are ready, and all shall come in their own time to their own place of honor within these hallowed halls of the gods. Let all take joy in the prospect before them, and let all rise as they chose to the tasks that await them.

"One life has he who is my herald, one life in three aspects, that cover the Tree of Life in its fullness, and go beyond into the stars of the Greater Night who is reflected in my daughter.

"Go now, o man who is a mage who is a god. Go, and return to your world and body. As the days progress you shall see that here I have spoken a truth, a truth that should be known of all men who hope to be greater than they are. Let them know that within themselves, though they perceive it not as yet, they also are of a threefold nature and one life, and shall be in their own way as you are in yours, new gods, created out of time and space to work their will within the universe. Go now, and be blessed. I shall call you in that day to come before me to the courts of the stars, and all shall honor you, and your men of earth, as they honor our child in her own achievement. Yea, honor shall come to all, within the Courts of the Stars.

"Be ye gone now to your place."

The part of myself that was outside the astral body seemed to be locked onto the sun in some way, so I performed the sign of Hoorpokrati to reabsorb it. Yet a part still seemed to be within the aura of the Sun, and remained there as I willed the horse to turn, and pass through the abyss of Typhon into the worlds of the Tree of Life.

As we passed through the Abyss of Typhon, it receded into the distance again, leaving us suspended in light above the landscape from which we began our passage outwards. Laidrom was still in the air beside me, and directed me to land upon the peat fields. We did so, and I dismounted again. I noted that I was still in the god-form of Set, which seemed to have maintained itself without any attention on my part throughout this working. I needed a few moments to gather my wits again, so I examined the wand that I held.

It was a phoenix wand, as I had perceived earlier, but rather than being in the standard form of such wands in the Egyptian cults, it was a staff of ebony wood,

with a phoenix rising in flames mounted on its top. The flames seemed to flicker and flow down the staff as I watched, covering my hand and arm with its power. After a few moments, the fires dispersed into the general glow of my aura, and I began to feel more normal again.

The ankh that I held in my other hand looked to be of some metal that was extremely hard, and had a blue sheen to it. The hardness reminded me of platinum in some way, and the blueness of refined uranium. Sparks flashed frequently through the glow that surrounded it, and also flashed up my arm and into my heart center. I got a sense of increased life in the heart as this occurred.

Now I turned to Laidrom, and asked him what was next to be done in this time. He said, "We are done, except for a small explanation of what has occurred."

He gestured, and an image of the temple that I constructed from the Tablet of Earth appeared before us.

"In the course of these visions, you have been generating the force to fully charge the parts of the temple within which the gods are said to reside. Your previous efforts, viewing the Kerubic squares of the tablet, had the effect of charging the pillars of the temple, which enclose between them the part of the temple given over to man. Thus in these two series have we completed the construction of the temple in truth, so that now you stand as the exemplar of the path which that temple describes, fully able to manifest all its levels and functions.

"The parts of the temple attributed to the sephiroth need not be invoked at this time, although I am certain that you will do so at some time in the future, simply for the sake of consistency and completeness. But in fact they have already been invoked in their essence in the invocation of the pillars. For note you, the lowest of the sephirotic squares of each angle, which sum up the powers of the sephirotic crosses, are placed in the temple exactly upon the intersection of each angle's kerubic squares, as they are grouped to form the pillars of the temple. Thus, the invocations of the pillars also served to manifest a sufficient amount of the sephirotic energies that a new set of invocations is not needed.

"The tour of the paths of the Seniors within the Earth Tablet is completed. Within this tour, we have given you knowledge of the course of yourself within the earth, and the course of man under the tutelage of the Knights of Will in the Earth, who are also known as the Knights of Set and the Mother. We have shown how man was forced to develop along lines not originally intended for him, and how the many tortures man has gone through have all had the purpose of raising him higher, to a greater kind of being than he would have been had not the earth conceived her plan of salvation for the solar system.

"We have also stressed the importance of knowing, of the intellect and higher mind in the development of man in these later days, and how that mind has caused the evolution of man to proceed at a pace that outstrips anything that has been within the cosmos, in its current cycle. Let men not abandon their minds, but use them fully. Let the forces that hope to hold them in the passions of the lower astral be done away with by their will. Let them abandon the falsehood of faith for the cer-

tainty of self-obtained gnosis, and let the limiters of Horus and Osiris be damned to the hells they have created to generate false fears within the hearts of men.

"Fear not, o men and women of Earth! Fear nothing! Ye are gods, and the gods do not force their will on their fellows. Fear not the forces that seek to oppress you within your incarnate existence, for their hold is only as long as the incarnate life, at the worst. And when ye are free of the body, ye shall know the evil they do is a transitory thing, with no lasting hold upon ye, save if ye believe their lies. Instead, fight them! Declare their falsehood before your fellow men, and offer man the truth of light in place of the dead darkness. They who do these things to you with a conscious will shall not survive the Earth's awakening, but shall be shattered into shards and shells, and discarded on the trash heap of existence, to rot and molder away from the realms of life. They who oppress you due to the delusions laid upon them by those men shall see their error, and beg forgiveness of those they have injured. Ye who know and seek of the light can not be permanently injured by them, so long as ye fight them. Death is not the end of existence, but its beginning.

"Fear not death! He is your final refuge from their power, should ye be set against in battle. Ye shall return therefrom to continue the fight, ever confounding they who hope to hold the world in stasis for their own benefit. They can not abolish you, for ye have the power of Set within you. No matter how many times they kill you, ye shall return in another form, ever confounding them with the new, driving them to the ultimate hells of their own creation when they realize that it is they who are lost, and not ye. Never surrender! Ever seek to do your will in the world, free from the shackles of the mass emotions they seek to control you with.

"Those who fight alongside ye are many more than ye might comprehend. Many are the forms the god-men take within the world, more by far in non-magickal modes than those who have their will to seek the direct experience in Light, through the means of magick. Deny not a man his place as your fellow-soldier, simply because his ways are not yours. In the freedom of Set's path, all can do their will without conflict. Let those who seek freedom simply for the honor of man in the world, or for the freedom to do business unhampered, or for many other reasons, be recognized as your brothers in spirit, doing a work that is parallel to your own, with its own place within the future community of man. Each area of life requires its own types of warriors to free it from the thrall of Osiris and Horus. Fight ye your own fight, and encourage them in fighting theirs, whether or not it fits with your own work.

"I, who have the power of Mars, the warrior, within the Earth, tell ye this. Ye have nothing to fear, save submission to the will of evil men. Be the gods that ye are, and ye shall triumph. Let it be so.

"Now, o man who is a mage who is a god, I have done with my part of this story, and all ye have left to do is to complete it by the invocation of the Sun-king of the Tablet, Iczhihal, who is the summation and director of us all. Proud am I to have been the instrument of this message to men, and proud shall I be to fight with those who hear these words and take them to heart. Never shall I, or any of the Seniors of

Earth, abandon man to the will of Osiris the Devil-god. Always shall we be there, to strengthen the hearts of those who seek freedom, and to aid them in the fight of spirit against the deeper darkness. This, ye men, I do swear before ye all, and may I be torn into pieces, and those pieces scattered beyond recovery, should I ever break this oath."

(Scribe's note: The invocations of Iczhihal mentioned above were done, but the results were not satisfactory, and so are not detailed here. Apparently, the Yetziratic character of the Elemental King makes it difficult to manifest his force in the form that these visions of the Seniors have taken. The Seniors themselves are Briatic in nature, and manifest somewhat more easily.)

LLEWELLYN'S HIGH MAGICK SERIES

An ADVANCED GUIDE To *Enochian Magick*

by

G E R A L D J . S C H U E L E R

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P R E F A C E ;
AN INTRODUCTION TO THIS MANUAL

This manual is meant to provide a convenient and reasonably complete source of all information required by the serious practitioner of Enochian Magick. The branch of Magick called Enochian was disclosed in modere times by Dr. John Dee (1527-1608). Dee was an authority on mathematics, navigation, astronomy, and optics. He was also the Astrologer Royal to Elizabeth 1. His magical Partner, Edward Talbott, who changed his name to Kelly, assisted him in the descriptions of the subtle regions known as the four Watchtowers and thirty Aethyrs. These, together with their presiding deities, formed the kernel of the powerful magical system now known as Enochian Magick. Dee has been called "a pioneerin spiritualism,"because he kept meticulous records of all of his magical operations. However, his primary approach was through the process known as "skrying." Kelly would sit before a crystal, or "shew-stone," and describe whatever spirits or visions he saw. Dee scrupulously recorded all that Kelly told him. Often Angels from the Watchtowers or Aethyrs would assist them in their work. For example, one of their "guides" was a young elfin girl named Madimi who appeared over a period of seven years.

Little came of Dee's psychic investigations until late in the nineteenth century when a group of occultists and magicians took up the Magick. The Hermetic Order of the Golden Dawn used words and phrases from Dee's Enochian

Magick in their magical rituals and writings. However, ít was not until a magician rose to the grade of Adeptus Minor that he was given the keys to this magical system. Here Enochian invocations for skrying in the Spirit-Vision (a magical process sometimes called astral traveling) formed a part of their magical work. The Golden Dawn taught that Dee had merely rediscovered an ancient system known to the ill-fated Atlanteans thousands of years ago. The Enochian alphabet was said to have been a direct derivative of that which was used in Atlantis.

According to H.P. Blavatsky, "Enoch was a generic title, applied to, and borne by, scores of individuals, at all times and ages, and in every race and nation." *(The Secret Doctrine)* She equated Enoch with the Egyptian god Thoth, who gave language, law, medicine, and science to man. The term 'Enoch' meant Seer or Adept of the Secret Wisdom. Thus Enochian Magick was not created by a single individual but evolved gradually over time which is now lost in history. The Enochian alphabet and language may in fact be nearly as old as man, at least in this hemisphere. Certainly they bear striking similarities with the *Necronomicon* and with names used by Lovecraft and others, whose origins are now lost in our early history.

At the turn of this century, one of the Golden Dawn's members, Aleister Crowley, published some of the Order's magical papers dealing with Enochian Magick as well as some original work. Crowley acting as Kelly (a skryer), together with his associate, Victor Neuburg, who acted as Dee (a scribe), traveled through the Sahara Desert visiting one Aethyr each day (except the first two which Crowley had visited earlier when in Mexico). Crowley wrote of

these visions in *The Vision and The Voice,* a remarkable work, although somewhat obscure and difficult to read, owing to the poetic and highly symbolic language used.

Using the works of Dee, the Golden Dawn, and Crowley, I attempted to gather together the quintessence of this Magick. I presented the basics of it in the *book, Enochian Magic: A Practical Manual.* This new manual is intended as a companion to that first book (hereafter referred to as ENOCHIAN MAGIC) by Llewellyn Publications. I have assumed that the reader has studied ENOCHIAN MAGIC or at least is familiar with the basic concepts of Enochian Magick. *Enochian Magic* contains the theory of how and why the Magick works. This *manual, An Advanced Guide to Enochian Magick* (with a final k), explores the many uses and applications of those basic principies.

The magical system described here and in Enochian Magic borrows heavily from both the Golden Dawn and Aleister Crowley. Students of this magical system are referred to *The Golden Dawn* by Israel Regardie and Crowley's *The Vision and the Voice (Liber XXX), as* well as *Liber LXXXIX Vel Chanokh,* both of which can be found in *Gems of the Equinox* by Israel Regardie. The Golden Dawn is available from Llewellyn Publications.

In my opinion, Enochian Magick ranks as one of the most powerful branches of Western Magick and occultism. It rivals the Hebrew Qabalah in scope, and provides an alternative to the more familiar system of Qabalism. One of the goals of this book is to open the Enochian system ta the public and to make it as available as the Qabalah. Although steeped in Western Tradition, it has not until now, ever been fully revealed.

The Enochian magical system appeals to the brain as well as the heart. Those who desire SeIf-Initiation or those who seek meaning in their daily life will be attracted to its study. If offers a 'new way' for those who are dissatisfied

with their current understanding of themselves and the world in which they live. Those who seek for 'scientific answers' and rational explanations for Magick will also be drawn, because such explanations are included in this system (detailed in my forthcoming book, *Enochian Physics).*

Enochian Magick, with its emphasis on individual study, may better serve those who prefer not to participate in the group ceremonies of more traditional Wicca or Occult organizations. Although similar in theory, Enochian Magick is probably best practiced alone and in secret.

All true religious, philosophical, occult, and magical systems lead the sincere aspirant to the same goal-a dearer understanding of the meaning of life. It is sometimes described as many paths, all leading up the same mountain toward the same invisible peak. Some paths slowly meander around the mountain. These paths require little effort, and offer great security and many resting places along the way. Others attack the mountain in a direct and aggressive ascent which is both steep and dangerous. There are advantages and disadvantages to each path up the mountain slopes. Enochian Magick is a steep and precarious path. It is one that should not be undertaken lightly. It offers quick rewards but warns of fatal penalties for the unwary or unprepared.

I have written this book to help clarify the highly complex system of Enochian Magick for those who wish to practice it If Enochian Magick becomes better understood and more safely practiced as a result of this book, then its purpose will have been achieved.

MAGIC VS MAGICK

"The whole question has been threshed out and organized by wise men of old; they have made a Sciénce of Life complete and perfect; and they have given to it the name of MAGICK"

Aleister Crowley, *BOOK 4*

Enochian Magic uses the more general and familiar term “magic” You should note that this Magican's Manual uses the spelling of Magick with a final '' K' ' This is in keeping with Crowley's use of a final ''k' for reasons of gematria as well as to distinguish his more specific system from Magic in general. Crowley defined Magick as "the science and art of causing change to occur in conformity with will." This extremely broad definition is exactly the meaning intended throughout this manual.

Magic is both a science and an art. Like music, only so much can be communicated in words. Its study demands practice. You will not become a magician simply by reading this or any other book You must put what you read hito practical application. Enochian Magick is a very special category of Magick. After learning of *the* Watchtowers and Aethyrs, for example, you must then experience them.

Crowley's Magick is also associated in various degrees with a sexual element, which fact alone usually distinguishes *it from* most other magical systems. This sexual element is not considered in *Enochian Magic*. However, certain forces and atmospheres encountered in the Enochian system are decidedly sexual in nature. These forces constitute an essential difference between *the* more general Enochian Magic and the more specific Enochian Magick.

HOW TO USE THIS MANUAL

'There are only two operations possible in the universe, Analysis and Synthesis. To divide, and to unite. Salve et coagula' said the Alchemists."

Aleister Crowley, *TheBook of Thoth*

This Magician's Manual is intended for use by a wide audience, ranging from beginners in Enochian Magick to experienced magicians. It is impossible to present a fully structured, progressive program of magical development that will be satisfactorily suitable for everyone. Some readers will be more attracted to the Watchtowers, others to the Aethyrs. Some will advance rapidly and effortlessly in certain areas while others may require more time in those areas before begg ready to advance. For this reason, this manual has been especially designed to present all of the basic theoretical material together with guidelines for practical exercises that would be required for the beginner, the intermediate, and the advanced magician. You, the reader and practicing magician, must familiarize yourself with all of the information contained in this manual and then select those sections that especially appeal to you to work on. The only exception to this rule is the Aethyrs which should always be approached in serial order from TEX, the lowest, to LIL, the highest.

It is suggested that you begin your practice of Enochian Magick by browsing through this manual to learn where areas are located and what subjects are covered. The manual itself is presented in five major parts: general magical theory and background, invocations, the Watchtowers, the formulas of Enochian Magick, and the Aethyrs. Detailed figures of the Watchtower Squares can be found in the Appendices. The methods of their construction are given in Enochian Magic which is considered prerequisite reading.

Similarly, practical exercises for invocations are *in Enochian Magic* and are not repeated here.

If you planto practice Enochian Magick, you will need to memorize the Pentagram Ritual and the Hexagram Ritual presented in this manual because these will be used in most of your operations.You will also need to construct your own magical weapons, robe, and talismans, and begin a Magical Diary. The Test will be up to you. If you already have some experience then you should be able to begin at your own level and pace without difficulty. If you are a novice or beginner, then you should practice the exercises for beginners that are presented.

You should construct work sheets, as explained in *Enochian Magic,* for each exercise or operation that you perform.The work sheets contain all of the data that you will need for any particular exercise or operation and they thus assure that no data will be lost or ignored. Proper use of work sheets and your Diary will help guide you in your future exercises and operations. For example, poor results from an exercise or operation will demonstrate what will not work for you. If you carefully record the data, you will know what not to do the next time.You will find that good resulta are not necessarily repeatable. Everyone has good days and bad days; times when Magick can be performed easily and times when it *will* not work at all. With practice you will learn your own cycle and what preparations and rituals work best for you. A sample work sheet is provided in this manual.

Thirteen important Enochian rituals are presented at the end of this manual. Study them carefully .before practicing them. Memorize the words and prepare the necessary weapons and instrumenta yourself. They do not have to be elaborate or expensive. The Ritual of TEX is designed for use by beginners. The Ritual of IAO invokes the feminine current and simulates a journey to the 5th

Aethyr MAZ. The Ritual of the Priestess of the Silver Star invokes the feminine current and simulates a journey to the 19th Aethyr.The Ritual of the Pyramid invokes the masculine current and simulates a journey to the 18th Aethyr ZEN.

The Dragon Ritual is designed for the advanced magician who desires to assume the responsibilities of the Magical Dragon. The Ritual of Vrelp stimulates a journey to the 14th Aethyr VTA and the City of the Pyramids. The Ritual of the Abyss simulates a journey to the Great Outer Abyss. The imagery used in these seven rituals is designed to simulate as closely as possible actual journeys to these Aethyrs.

The other six rituals include magical operations for invisibility, evocations, precipitations, power, health and longevity, and the mastery of death. These rituals are specifically designed for the advanced magician.

As an additional word on the rituals contained in this manual, the following quote should be remembered:

> *These rituals need not be slavishly imitated; on the contrary the student should do nothing the object of which he does not understand; also, if he has any capacity whatever, he will find his own crude rituals more effective than the highly polished ones of other people.*
>
> **Aleister Crowley,** *Liber O*

Whether you are a beginner, an intermediate, or an advanced magician, you are encouraged to experiment. Find the path that suits you best and follow it. A new world may be right around the bend.

THE HOLY GUARDIAN ANGEL

"It should never be forgotten for a single moment that the central and essential work of the Magicians is the attainment of the Knowledge and Conversation of the Holy Guardian Angel .... . . anything apart from this course is a side issue and unless so reguarded may lead to the complete ruin of the whole work of the Magician."

Aleister Crowley, ***Magick Without Tears***

The Term Holy Guardian Angel was adopted by Crowley from the Golden Dawn, particularly from S.L. MacGregor Mathers' translation of *The Sacred Magic of Abramelin, The Mage.* Crowley used *Abramelin* to attain the Knowledge and Conversation of his Holy Guardian Angel. This name is especially appropriate in Enochian Magick. In each Aethyr that you enter, you will encounter at least one governing Angel. Crowley demonstrated that if you are properly prepared beforehand, at least one Angel will serve as your personal Cuide through each Aethyr. The Cuide that awaits you in the 8th Aethyr, ZID, is your own Holy Guardian Angel. You will confront him face to face when you enter ZID.

One problem that you must confront meanwhile is that ZID lies aboye the Abyss. The Holy Guardian Angel is often used by Magicians as an aid in crossing the Abyss.

This is possible because, even though a direct confrontation is not attained below the Abyss, you can nevertheless develop an intuitive feeling for your Holy Guardian Angel and calI on him for assistance at any time.In fact, this is a prerequisite to entering the Abyss which is in ZAX, the tenth Aethyr.

But what is your Holy Guardian Angel? It is none other than your own spiritual self or genius. Enochian Magick teaches that every person has a spiritual counterpart, a

spark of divinity, at the core of bis being.You are inherently spiritual.Your physical body is an expression of your mirad. Your mirad is an expression of your soul. Your soul is an expression of your spirit. This inner spark of divine light acts on a higher level than your human mirad.It will appear to be separate from you and will seem to act independent of you. In Enochian Magick it is called your Holy Guardian Angel.

The Knowledge and Conversation with the Holy Guardian Angel refers to the act of the human self confronting the spiritual Self. It is a mystical experience in which the Human personality or ego melts into its Source. In the East, this'blowing out' of the ego is called *Nirvana.* It involves a magical shift in your sense of identity. Your sense of identity will shift from the human personality to the spiritual individuality. This shift in identity is necessary to safely cross the Abyss and directly confront the Holy Guardian Angel in ZID.

THE GOALS OF ENOCHIAN MAGICK

"The first step is the separation of (what we call, for convenience) the astral body from the physicaI body. As our experiments proceed, we find that our astral body itself can be divided into grosser and subtler components. In this way we become aware of the existence of what we can, for convenience, the Holy Guardian Angel, ami the more we realize the implications of the theory of the existence of such a being, the clearer it becomes that our supreme task is to put ourselves into intimate communication with him."

Aleister Crowley, ***Magick Without Tears***

The ultimate goal or objective from practicing Enochian Magick is to unite the microcosm with the macrocosm; the subjective self with the objective universe. A more immediate goal for you, the Enochian magician, is to gain conscious control over your own lile.

These goals can be achieved by progressively entering and experiencing the thirty Aethyrs. They can also be achieved by an invocation of your Holy Guardian Angel. The only valid objective in performing any of the lesser rituals is to purify or strengthen an aspect of yourself or your world in order to achieve success in the Ultimate Ritual.

Successful completion of the Ultimate Ritual is the Great Work of the true magician.

Enochian Magick is nothing less than a path of spiritual development. The rise upward through the thirty Aethyrs is a progressive, spiritual journey toward the essential nature of all things.It is a climb from Earth through Water, Air, and Fire finto indescribable spiritual realms and beyond. Along the way you, the magician, will learn to see through illusion and deception.The innerbeing of your self and of

others will slowly unveil before you. As you approach the Uitimate Ritual, you will discover your true purpose in life (called your True Will) arad can then set about to express it in your daily life. Those who seek personal gain, psychic powers, or mastery over others, are advised to search elsewhere. The theoretical principies of Enochian Magick are too rooted in the laws of reincarnation and karma for any but the honest seeker who loves his fellowman to safely practice.

The practice of Enochian Magick will allow you to consciously control both yourself and your surroundings. It is the art and science of producing a willed change. Science tells us that we use only a small portion of our brain, and thus only a small portion of our inherent capabilities. Through a graduated practice of Enochian Magick, you will learn how to consciously control your thoughts, your emotions, and your actions. You will learn how to expand your capabilities. You will learn that your surroundings, in both the waking state and in dreams, are mirrored projections of our thoughts and emotions, and that external events themselves can be consciously controlled by the magical will. You will learn how to maintain a continuity of consciousness so that lapses or breaks cannot occur, and thus you will be able to remember your dreams as well as your past lives. Your everyday life will become more enriched and meaningful. Your goal in Enochian Magick is to obtain an understanding of your life while consciously directing your own destiny.

OUR WORLD ACCORDING TO ENOCHIAN MAGICK

The first step in Magick is "travel beyond the world of the senses."

Aleister Crowley, *Magick Without Tears*

The magical system presented by Sir John Dee, court astrologer to Queen Elizabeth 1, views the physical world as only the lowest in a graduated series of cosmic planes. There are many invisible worlds surrounding this Earth. The reason they are invisible is because they are composed of matter that is so tenuous that our eyes cannot see it. There are many degrees of matter's density. The most dense is the physical plane. The next, more ethereal and very close to the physical plane, is the etheric plane symbolized by the element Earth. The next more ethereal world is the astral plane which is usually divided into a lower half, symbolized by the element Air, anda higher half symbolized by the element Fire. The highest plane conceivable to human consciousness is the spiritual plane symbolized by the element Spirit (the Enochian system uses Spirit as a fifth element). Aboye this is the divine piane which is inconceivable to the human mirad and no descriptions are possible.

There are seven cosmic planes in all. Little can be raid of the highest two. The lower five cosmic planes are inhabited by man, although most people will acknowledge only the lowest of these, the physical.

Figure 1 shows the cosmic planes that surraund our world. Actually, they are meant to be concentric, inter-
penetrating spheres, not separate levels like the skins of an onion. The astral plane is not up in the sky somewhere. It interpenetrates the Earth plane. However, its extension is larger than that of the Earth and so it is shown in the diagram as a larger sphere.

The Hermetic axiom, "as aboye so below," is used in Enochian Magick to explain how each cosmic plane can be divided into subplanes. There is an Air of Water subplane, and an Earth of Fire subplane, and so on. In addition, at the outer boundary of each cosmic plane is located a Ring-PassNot. This effectively prohibits passage of a lower cosmic element frito a higher sphere. Earth can not pass finto Water, nor Air finto Fire. These are outlined in Figure 2.

You must take care not to confuse the cosmic element Earth with physical earth. Nor is the cosmic element Water the familiar H20 of physical chemistry. Western occultism uses these terms because of their correspondences. Cosmic Water is somewhat like physical water. For example, it is reflective, and expressive. Both can be easily molded into any desired shape. But the similarities can only be stretched so far.

The Golden Dawn taught the Qabalistic doctrine of four worlds or planes as follows:

1. Atziluth, the divine world of archetypal ideas.
2. Briah, the creative world of the Archangels.
3. Yetzirah, the astral world of Angels and Demons.
4. Assiah, the physical world, the lowest and most material.

These bear striking sinnilarities to the Enochian Earth, Water, Air, and Fire Tablets. You must always remember that the Earth Tabeet refers to the etheric Plane rather than to our physical world. In the same way, the Hebrew Qabalah equates the lowest Sephira, Malkuth, with our planet Earth. The lowest of the Enochian Aethyrs, however, is just aboye (i.e., less dense than) the Earth and thus does not precisely equate with Malkuth. Correspondences between the Enochian system and the Hebrew Qabalah have impressive similarities, but the Enochian Aethyrs are not identical with the Qabalistic Sephiroth.

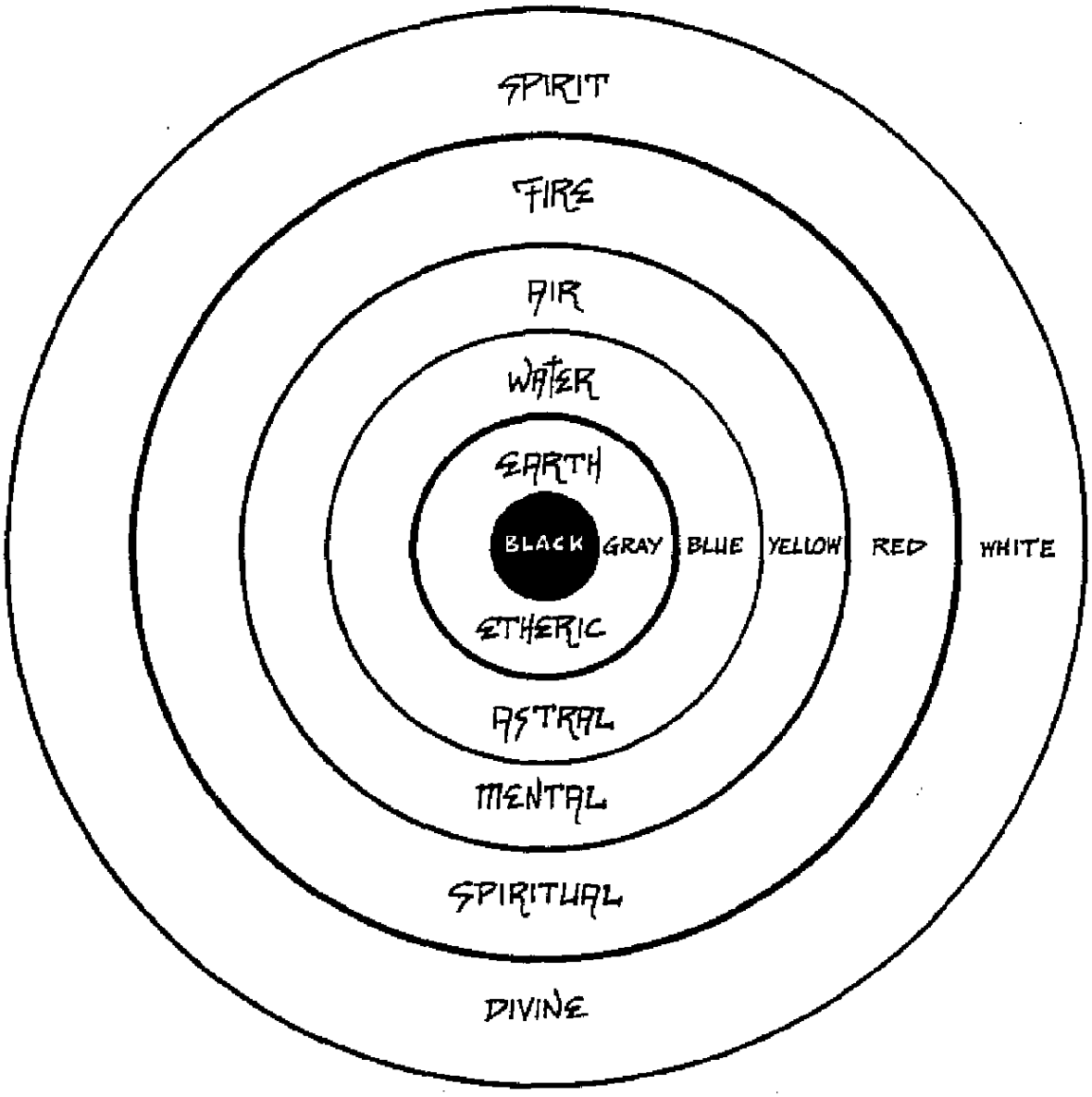


Figure 1.Our World According to Enochian Magick.

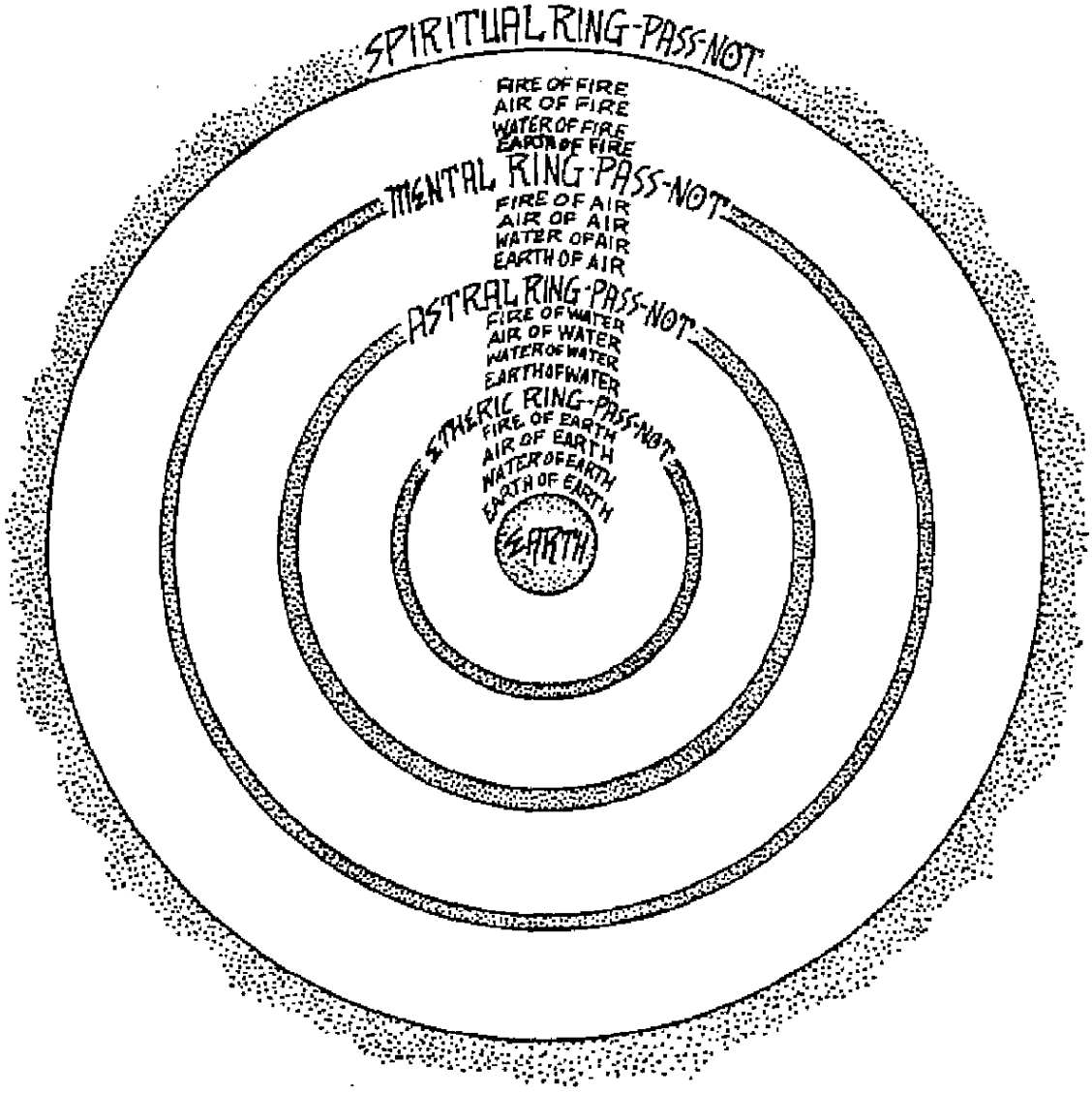


Figure 2.The Lower Five Cosmic Planes.

MAN ACCORDING TO ENOCHIAN MAGICK

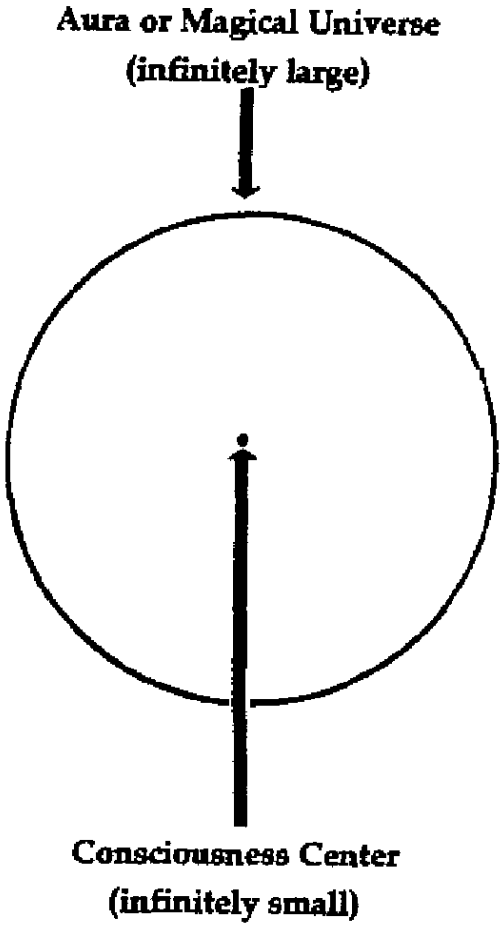
"A man is what he maketh himself within the limits fixed by his inherited destiny; he is a pan of mankind; his actions affect not only what he calleth himself, butalso the whole universe."

Aleister Crowley, *LiberLibrae*

The Enochian magical system views man as a microcosm of the macrocosmic world. As the physical Earth is the lowest of a series of expressions, so your physical body is but the lowest of a graduated series. This view accords well with both Eastern and Western occultism. You have a body or vehicle to correspond with each cosmic plane. Immediately aboye or behind the physical body is the etheric body. Next, is the astral body followed by the mental and spiritual bodies. The physical body is the vehicle through which you view and interact with the physical cosmic plane. The astral body is the vehicle through which you view and interact with the astral cosmic plane whose symbolic cosmic element is Water. The physical body is limited by a Ring-Pass-Not to the physical cosmic plane. The etheric body is limited to the etheric cosmic plane. The astral body cannot enter the mental cosmic plane, and so on.

Man below the first Aethyr LIL is dualistic. However, aboye LIL, man is monadic. This monadic nature, often called "monadic essence" in occult terminology, is symbolized by a circle with a point in the center as shown in the figure on the following page. The cirde's center is a geometric point of consciousness often called a "consciousness center." The surrounding circumference *in* the microcosm is called the "aura," while in the macrocosm it is called the "magical universe." A well-known axiom of occultism is that the aura of man is a magical mirror of the universe. In Enochian Magick, your aura is your personal replica of the magical universe.

Man is like a circle whose center is nowhere (microscopic) and whose circumference is everywhere (infinite). Enochian Magick represents this center by the god Hadit. The circumference is represented by the goddess Nuit.



THE FIVE ELEMENTS

"The earth is an element, and whatever is produced from it. So is the water and all produced there from. So then that is an element which produces. Andan element is a mother, and there are four of them, air, Eire, water, earth. From there four matrices everything in the whole world is produced."

Paracelsus

Figure 1 shows that the cosmic elements of Earth, Water, Air, Fire, and Spirit are not to be taken as chemical elements but as quantifiers of density. Physical matter is the grossest or most dense cosmic elementin our world-system. Spirit is the leastdense (most ethereal) cosmic element. The other cosmic elements range in between. In Enochian Magick a thought is a thing; an entity, which is composed of the cosmic element, Air. An emotion is an object which is composed of the cosmic element, Water.

Table Ion the following page contains three symbolic ways of representing these cosmic elements. The first group of symbols are magical and cover all five elements. The second group of symbols are Kerubic astrological sigils. The third alternate symbol group are the Eastern Tattwas adopted by the Golden Dawn.

TABLE I. SYMBOLS OF THE COSMIC ELEMENTS

ELEMENT	PRIMARY SYMBOL		SECONDARY SYMBOL	TERTIARY SYMBOL
EARTH	black		black Taurus (♉)	yellow square
WATER	blue		blue Scorpio (♏)	silver cresent concave part up
AIR	yellow		yellow Aquarius (♒)	blue circle
FIRE	red		red Leo (♌)	red triangle apex up
SPIRIT	white		—	—

'The Magician works in a Temple; the Universe, which is (be it remembered) coterminous withhimself."

Aleister Crowley, *Book 4*

The Magical Universe is the macrocosm of the magician. As a magician, you will have your own experiences in your own aspects, but no two magicians will see the subtle planes of the Watchtowers and Aethyrs in exactly the same way. These general agreements are called signposts. Like key sites on a map, the signposts will guide you through the majar regions of the cosmic planes. However, no two tourists will have exactly the same experiences on a trip to a foreign country, and in the same way no two magicians will experience the Watchtowers or Aethyrs in exactly the same way. Even when the objective experience is similar, every-one's responses and interpretations will vary according to his personal background and karma. The Aethyr DES, for example, will be seen quite differently by the scholar and the artist. Your experiences in BAG will be substantially dependent on your personal opinion of yourself, and so on.

One way to understand the Magical Universe is to consider it as one half of a monad. The other half of this manad is consciousness. Because a monad is defined as a single indivisible unit, consciousness can never actually be separated from the universe. Imagine consciousness as a geometric point whose extension is zero. Imagine the universe as a circle whose circumference is infinite.Together the point within the circle symbolizes man within the Magical Universe. Crowley called the infinitely large circle Nuit. The Egyptian goddess of the night sky Nuit (or Nut) personified infinite space as well as the concept of objectivity. He called the infinitely small point Hadil. The Chaldean god

Hadit (or Had) personified pure consciousness as well as the concept of subjectivity. The Egyptians used the symbol of the winged globe to represent a center of consciousness.
Whatever the symbol used, as a magician you will soon realize that the universe around you always faithfully expresses the thoughts and emotions that are within you.

Similarly, the thoughts and emotions within you are conditioned by the world environment around you.Wherever you go, try to see your inner world and your outer world as two sides of an equation. When you reach the point where this truth is realized as a fact of life, you will be able to control every situation by an exercise of your wiil. For example, if you are aware of this fundamental truth during a dream at night, you will be able to consciously control the dream content. Somewhat alce a movie director, you can stop the dream at any point and make whatsoever changes you will. For this reason, you should use your dreams to practice your magic skills. Never waste a night. Keep your magical diary by your bed, and immediately after waking up down whatever you can remember of your dreams. Will yourself to remember your dreams before falling asleep. Dreams will serve as a very accurate barometer to indicate just how well you truly understand your Magical Universe.

THE ENOCHIAN ALPHABET

"It (Le., Enochian is *not a jargon; it has a grammar and syntax of its own. It is very much more sonorous, stately and impressive than even Greek or Sanskrit, and the English translation,* though *in places difficult to understand,* contains *passages of a sustained sublimity that* Shakespeare, Milton *and the Bible* do *not surpass."*

Aleister Crowley, Confessions

"The Enochian language is not just a haphazard combination and compilation *of divine and angelic names drawn from the Tablets.* Apparently, it is *a true language with a grammar and syntax of its own."* **Israel Regardie, *The* Enochian Language**

The Enochian alphabet was given to the public by Sir John Dee and Edward Kelly and enhanced later by the Golden Dawn and Aleister Crowley. Each letter has a specific magical meaning and gematria number associated with it.When letters are combined to forro magical Words of Power, the individual letter meanings combine to indicate the overall formula of the word or narre. In addition, the gematric value of individual letters combines (sums) to form a gematric value for the word or name. A study of words, names, phrases and even entire sentences with equal gematric values will reveal the existence of correspondences or relationships that are often otherwise hidden or occult. Table II contains a summary of the characteristics ascribed to the Enochian letters by Crowley. Table III shows four possible gematria schemes with the Enochian alphabet.The Aurum Solis values were determined from the experiences of that occult organization as described in *The Magical Philosophy, Book V: Mysteria Magica* by Melita Denning

and Osborne Phillips (Llewellyn Publications). The Golden Dawn-Greek/Hebrew values are presented by David Allen Hulse in *The Numerical Structure of Enochian.* Here each Enochian letter is assigned the gematric value of its corresponding Greek and Hebrew letter. The Enochian letter A corresponds to Aleph and Alpha which have the gematric __ value of 1. The letter B corresponds to Beth and Beta which have the value of 2, and so on. The Golden Dawn-Geomancy values were also presented by David Allen Hulse in the same work. Here sixteen letters of the Enochian alphabet are assigned a corresponding geomantic figure. The Golden Dawn correspondence between geomantic figures and Hebrew letters is then used to determine the gematric values. The remaining five letters are assigned values devised by Aleister Crowley. The fourth possible system of gematria is that used by Crowley in *The Vision and The Voice.* This is also the system employed in this manual. The student is advised to experiment with all of these systems. Let the results of your own experience determine which to use.

TABLE II. ALPHABET CORRESPONDENCES

Enochian Letter	English Letter	Planetary/ Element Correspondence	Tarot Correspondence	Gematria Value
	A	Taurus	Hierophant	6
	B	Aries	Star	5
	C,K	Fire	Judgement/Aeon	300
	D	Spirit	Empress	4
	E	Virgo	Hermit	10
	F	Cauda Draconis	Juggler	3
	G	Cancer	Chariot	8
	H	Air	Fool	1
	I, J, Y	Sagittarius	Temperance/Art	60
	L	Cancer	Chariot	8
	M	Aquarius	Emperor	90
	N	Scorpio	Death	50
	O	Libra	Justice	30
	P	Leo	Strength/Lust	9
	Q	Water	Hanged Man	40
	R	Pisces	Moon	100
	S	Gemini	Lovers	7
	T	Leo	Strength/Lust	9
		Caput Draconis	High Priestess	3
	U, V, W	Capricorn	Devil	70
	X	Earth	Universe	400
	Z	Leo	Strength/Lust	9
		Caput Draconis	High Priestess	3

TABLE III. FOUR SYSTEMS ENOCHIAN GEMATRIA

Letter	Aurum Solis	Golden Dawn Greek/Hebrew	Golden Dawn Geomancy	Crowley
A	6	1	6	6
B	1	2	5	5
C, K	2	20	300	300
D	4	4	4,31	4,31
E	7	5	7	10
F	5	6	300	3
G	3	3	9	8
H	10	8	1	1
I, J, Y	9	10	60	60
L	20	30	40	8
M	8	40	90	90
N	50	50	50	50
O	70	70	30	30
P	30	80	8	9
R	80	100	100	100
Q	40	90	40	40
S	200	200	10	7
T	300	300	400	9,3
U, V	100	400	70	70
X	60	60	400	400
Z	90	7	1	9,3

A MAGICAL THEOREM

Every man and every woman is a star.
Aleister Crowley, *Book of the Law*

A major theorem of Enochian Magick is that every man and every woman is inherently a star. Although this theorem is stated in Crowley's *Book of the Law,* the idea is a very old one. In ancient Egypt, for example, the highest and most spiritual component of man was the khabs, which together with the khu, constituted the spiritual body of man similar in dehnition to the atinan of Vedanta. The Egyptian word khabs also translates as star.

As stars travel through the sky in their own orbits, so every man and woman have their own path to tread. Everyone has an inherent right to tread his own path without interference from another.

As a practitioner of Enochian Magick you must determine your True Will, decide upon your course of action, and carry it through without fear. You also must respect the inherent right of every other person to do the lame.

Another way of stating this theorem is that every man and every woman is an inherently complete and self-sufficient individuality. The essence of man is monadic. Your Great Work is largely the process of realizing the truth of this theorem.

Aleister Crowley's famous dictim, "Do What Thou Wilt" is a direct corollary of this theorem. If the word ''thou' refers to the human ego or personality, this becomes a license to debauchery and will result in a misuse of Magick But if the word -`thou' refers to the spirit, or individuality, then the dictim becomes a way of living that is in harmony with nature and natural law. You are already spiritual. You are a star in the hidden core of your being. Once this fact is seen to be so, your Great Work will be to express your

spiritual nature in your daily life. "Do What Thou Wilt," is another way of saying, '"Do outwardly in your life what is already inherently in the core of your being." It means first

Know Thyself, and then, and only then, Be Thyself.

Enochian Magick teaches that when you, the magician, vise into the 8th Aethyr, ZID, you will confront your Holy Guardian AngeL Conversation with this Angel will reveal your True Will. After obtaining this knowledge, you can set about to tread your true Magical Path. Your motion through life will then be like a star following its orbit through space.

ANOTHER MAGICAL THEOREM

Let there be no *difference made* among you *between any one* thing *and* any other thing *for thereby there cometh hurt.*

Aleister Crowley, *Book of the Law*

Another major theorem of Enochian Magick is that man is capable of being and/or using, anything that he encounters, because everything that can be encountered by man is a part of his being.

You will probably not fully realize this theorem until you enter the higher Aethyrs (especially the third Aethyr, ZOM) but at least an intellectual understanding of it should be obtained at the beginning of your practice.This theorem is the underlying principie behindall operations of Enochian Magick.It explains how these operations work.

This theorem is directly related to the Hermetic Axiom, "as aboye so below," and the magical axiom that man is a microcosm. The outer world is a macrocosm of man the microcosm. Whatsoever is in the world of man has its counterpart somewhere within man himself. Whatsoever is in the world which is not within man, will not be encountered by man. This theorem holds trae for all energies, forces, beings, and things throughout the universe.

The practice of Enochian Magick will demonstrate the truth of this theorem. The deities and demons encountered in the Watchtowers and Aethyrs will appear to be independent, of you, the magician. However, in the same way that dream images appear autonomous but are actually dependent, so are the deities of Enochian Magick. It is only after you become conscious of these esoteric correspondences that you can hope to control the Watchtower deities. There is a mystical relationship between the subjective self of the magician and the objective world in which the magician finds himself/herself at any point in time and space. They are two sides of a duality.

THE PRIMARY MAGICAL OPERATIONS

Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in actian.
Aleister Crowley,*Magick in Theory and Practice*

There are three primary magical operations.

1. Invocation/Evocation. The first consists of invoking or evoking Enochian forces, intelligent or otherwise. This involves those traditional magical operations wherein deities or demons are brought into materialization or physical embodiment under your conscious control.

2. Out of Body Traveling. The second operation consists of leaving the physical cosmic plane and traveling through the subtle cosmic planes that surround the Earth in your subtle body. This is sometimes called traveling in the astral body, or astral traveling. However, the Enochian system views the astral as only one of several cosmic planes and therefore prefers to cali the process traveling in the Spirit Vision. The terco Spirit Vision implies maintaining a consciousness which is higher than the normal brain consciousness. Traveling in the Spirit Vision differs from dreaming in that you must retain full consciousness during the operation and return to your physical body with unbroken memory.

3. Skrying. A third operation is called skrying. This consists of using a shewstone or other appropriate device to focus your consciousness on the subtle planes while retaining awareness of, and control over, your physical body. Skrying is a form of meditation. While the mind roams the Watchtowers and Aethyrs, the body can speak of the visions and voices that are encountered by the mind.

This operation was the favorite of Dee and Kelly. In addition, Crowley used the method of skrying to visit each of the thirty Aethyrs.

THE WATCHTOWERS

Regardless of their origin, these Tablets and the whole Enochian system do represent realities of the inner planes. Their value is undoubted, as only a little study and application prove.

Israel Regardie, ***Introduction to the Enochian System***

A knowledge of these tables could then, if complete, afford an understanding of the Laws which govern the whole creation.

The Hermetic Order of the Golden Dawn'.

The Book of the Concourse of the Forces

Figure 1, Appendix A, shows the four Great Watchtowers connected by the Black Cross as constructed by John Dee and given to the public by Aleister Crowley.

Each Watchtower is constructed of 12 squares by 13 squares. This gives a total of 156 squares per Watchtower and 675 total squares, although only 644 are importara (624 Watchtower Squares and 20 Tablet of Union Squares).

The 51 Black Cross squares shown in Figure 2, Appendix A, are reduced to 20 to comprise the Tablet of Union as shown in Figure 3, Appendix A.

Figure 4, Appendix A, shows the squares of the Great Watchtower of Air.Figure 5, Appenclix A, shows the squares for Water; Figure 6, Appendix A, for Earth; and Figure 7, Appendix A, for Fire. Figure 8, Appendix A, shows how the Four Watchtowers are divided into the sixteen subquadrants.

You must remember that these drawings are only crude representations of the Watchtowers. For example, the actual Watchtowers are not two-dimensional like the fiat paper of this book but extend in at least five dimensions: height,

width, depth, time, and consciousness.

Each Watchtower Square represents a specific area or region of the inner worlds. Each is controlled by a hierarchy of deities. Some have demons, and some are associated with key Egyptian deities and corresponding sphinxes. Sorne squares are associated with astrology signs and Tarot cards. A detailed analysis of the many forces and currents that flow through these squares is described in *Enochian Magic.* The detailed results are induded in the Appendices of this manual (see Appendices A through D). They are not haphazard, but represent a natural outcome of the Hermetic axiorn, "as aboye so below." The mapping of the Watchtowers includes data from logical correspondences, experimentation, and intuitive insight. It is intended as a useful guide much like a roadmap for anmar country. As a magician, you must fill in the details for yourself as you discover them.

THE TABLET OF UNION

The Enochian Tablets are four in number, each referred to one of the elements of Earth, Air, Fire and Water. In addition to these four there is another smaller Tablet, which is called The Tablet of Union, referred to the element of Ether or Spirit. Its function, as its name implies, is a unite and bind together the four elemental Tablets.

The Hermetic Order of the Golden Dawn
The Book** of **the Concourse** of **the Forces

The Black Cross is shown in Figure 1, Appendix A, as the central horizontal row and vertical column of darkened squares. The two horizontal arms have 12 squares each and the top and bottom vertical arras have 13 squares each. The central square at the midpoint of the tablet malees the total number of squares 51. This is the numerical value of the word GOSA (Goh-sah), meaning strange or unusual. The letters within this Black Cross spell out the four Cosmic Elements as follows:

EXARP (Ehtz-ar-peh) meaning Air is written:

HKOMA (Heh-koh-mah) meaning Water is written:

NANTA (Nah-en-tah) meaning Earth is written:

BITOM (Bee-toh-meh) meaning Fire is written:

The 51 squares of the Black Cross contain empty squares as well as repeated letters (each of the four elements is spelled out twice on the Black Cross). Therefore, they are usually arranged in four words of five letters each as shown in Figure 3, Appendix A. This arrangement of 20 squares is called the Tablet of Union. The name is derived from the fact that the Black Cross joins all four Watchtowers together into a single Tablet as shown in Figure 1, Appendix A. The letters of the Tablet of Union are used to prefix the names of specific Watchtower Angels (see Appendix B). The resultant names are the names of the Archangels. The letters of the Tablet of Union are also used to prefix the names of Demons. This is shown in the sixteen figures of Appendix B.

Each square of Figure 3, Appendix A, can be made into a truncated pyramid. The result is shown in Figure 15, Appendix A. Knowing how the four cosmic elements are combined within a square will usually shed light on the characteristics of that region.

Each row of the Tablet of Union is under the influence of the Cosmic Element whose name is spelled by the letters.
For example, the top row is under the influence of Air. Files or columns are influences by the names spelled by the letters in that column: EHNB, XKAI, AONT, RMTO and PAAM.

The gematric values of these names indicate the type and nature of the influence. For example, EHNB has the value 66 which is equal to the words TOTO meaning "cycles" and IA meaning "truth." The first squares of the Tablet therefore, contain forces of truth which tend toward periodic expression. The governing element of the first file is Spirit. The second file is governed by Air, giving squares in that file the quality of spiritual intelligence and consciousness. The third file is governed by Water, giving squares ín that file the first finges of emotions and feelings. The fourth file is governed by Earth, giving form and the first stages of solidity to those regions. The last file is governed by Fire, which quickens those regions and gives them life.

MAJOR WATCHTOWERS DEITIES

'Astral' Beings possess knowledge and power of a different kind from aur own; their 'universe' is presumably of a different kind from ours, in same respects ..... . It is more convenient to assume the objective existence of an 'Angel'who gives us new knowledge than to allege that our invocation has awakened a supernormaI power in ourselves.

Aleister Crowley, *Magick in Theory and Practice*

Figure 9, Appendix A, shows the four Secret Holy Names of Divinity, which are given by the Watchtowers. These names are found by reading across the horizontal bar of the Great Crosses. The four Holy Names are:

1) Air OROIBAHAOZPI
   (Oh-roh Ee-beh Ah-oh-zod-pee)
2) Water MPHARSLGAIOL
   (Em-peh-heh Ar-ess-el Gah-ee-oh-leh)
3) Earth MORDIALHKTGA
   (Moh-ar Dee-ah-leh Heh-keh-teh-gah)
4) Fire OIPTEAAPDOKE
   (Oh-ee-peh Teh-ah-ah Peh-doh-keh)

Figure 10, Appendix A, shows how *the* names of the four Great Kings of the Watchtowers are determined. In addition, the correspondence between the four Watchtowers and the four Tarot trumps is given. The four Kings are:

1) Air BATAIVAH
   (Bah-tah-ee-vah-heh)
2) Water RAAGIOSL
   (Rah-ah-gee-oh-sel)

3) Earth IKZHIKAL
(E e-keh-zo d-he e-kal)
4) Fire EDLPRNAA
(Eh-del-par•nah-ah)

Figure 11, Appendix A, shows how the names of the 24 seniors are determined from the arms of the Great Crosses. There are six Seniors in each Watchtower. Figure 11 also shows the correspondence between the four Watchtowers and the four syllables of the Hebrew Tetragrammaton. The names of the Seniors are:

Air

HABIORO
(Hah-bee-oh-roh)
AAOZAIF
(Ah-ah-oh-zodah-ee-feh)
HTNORDA
(Heh-teh-noh-rah-dah)
AHAOZPI
(Aha-oh-zodh-pee)
AVTOTAR
(Ah-veh-toh-tah-rah)
HIPOTGA
(Hee-poh-teh-gah)

Water

LSRAHPM
(Less-rah-pem)
SAHNOV
(Sah-ee-ee-noh-veh)
LAVAXRP
(El-ah-vahtz-ar-peh)
SLGAIOL
(Se1-gah-ee-oh-leh)
SOAIZNT
(Soh-ahee-zoden-teh)
LIGDISA
(Elee-geh-dee-sah)

Earth

LAIDROM
(E1-ahee-dar-oh-em)
AKZINOR
(Ah-keh-zodee-noh-rah)
LZINOPO
(E1-zodee-noh-poh)
ALHKTGA
(Ah-leh-hek-teh-gah)
AHMLLKV
(Ah-mel-el-keh-veh)
LIIANSA
(Elee-ee-ah-ness-ah)

Fire

AAETPIO
(Ah-ah-eteh-pee-oh)
ADAEOET
(Ah-dah-eh-oh-eteh)
ALNKVOD
(Ah-len-keh-voh-deh)
AAPDOKE
(Ah-ah-ped-oh-keh)
ANODOIN
(Ah-noh-doh-ee-neh)
ARINNAP
(Ah-ree-neh-nah-peh)

These names are extremely important in Enochian Magick. They must be recited outwardly and vibrated inwardly in most Enochian operations. Consult *Enochian* Magic for the proper methods of using these Names of Power, their meanings, and gematric values.

SEPHIROTHIC NAMES

I must now explain the real meaning of the terms Sephira and Sephiroth. The first is singular, the second is plural. The best rendering of the word is "numerical emanation." There are ten Sephiroth, which are the most abstract forms of the ten numbers of the decimal scale ..... Among the Sephiroth, jointly and severally, we find the development of the persons and attributes of God.

Aleister Crowley, *Gematria*

The names of the presiding deities of the sixteen Sephirothic Crosses (also called Calvary Crosses) are shown in Figure 12, Appendix A. Consult Enochian Magic for gematria values and correct pronunciations. These deities must be addressed for all operations on any of the squares of the Sephirothic Crosses.

Observation of Figure 12, Appendix A, shows that in each subquadrant, one square is used for both the horizontal and vertical names of the Calvary Cross Angels. These 16 special letters can be arranged to spell the phrase ONDO-APIZE-BABALON (Oh-en-doh Ah-pee-zodeh Bah-bah-loh-en) which can be translated, "the eternal regions of BABALON," where BABALON is the name of an important goddess. She is equivalent to Kali, Kundali, Isis, and other feminine deities who are assodated with the Qabalistic Sephira of Binah. The gematric value of this Enochian phrase, i.e., the value of the 16 letters that are assigned to these squares, is 318. This is the value of the Magick Square of OLAP as explained later in ENOCHIAN HEALING TECHNIQUES. Essentially, this means that these 16 squares all contain strong forces of healing and well-being.

GENERAL WATCHTOWER FORCES AND CHARACTERISTICS

Thine is the Air with its Movement! Thine is the Fire with its Flashing Flame! Thine is the Water with its Ebb and Flow!
Thine is the Earth with its enduring StabiIity!

The Hermetic Order of the Golden Dawn

Figure 13, Appendix A, shows the major forces that cycle through the subquadrants of the four Watchtowers.

Figure 14, Appendix A, shows the major characteristics and astrological signs associated with the sixteen subquadrants of the Watchtowers.

The forces of Earth begin with chaotic violence. These lead gradually into formative forces, which result in establishing distinct forms. The forces of Water begin with raw emotional energy. These gradually build up into forces of cohesion and creativity. The forces of Air begin with nebulous formative relationships and progress systematically through a series of harmonious changes and knowledge. The forces of Fire begin with destructive violence. These forces advance gradually into creative transformations and the renewal of form.

You should study these figures carefully until you get an intuitive feel for how these different forces and energies course through the Watchtowers. Four major types of forces s can be found, creative, destructive, masculine and feminine.

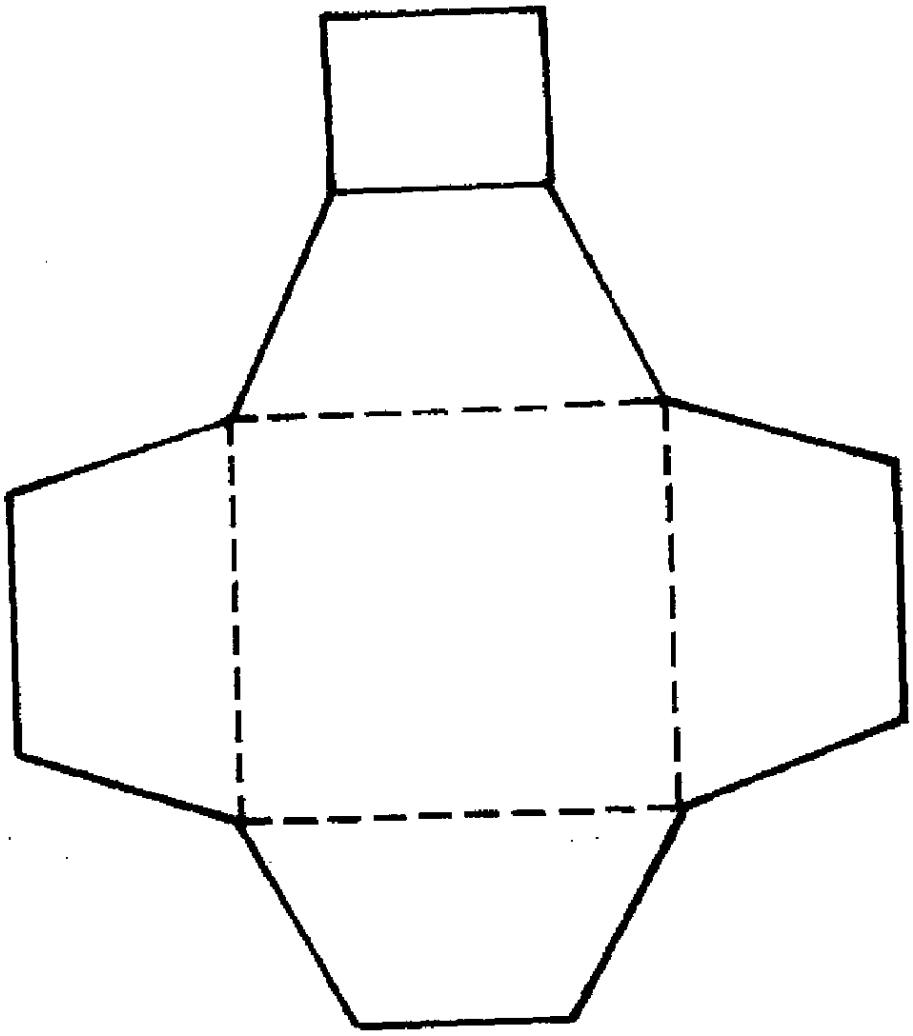
WATCHTOWER PYRAMIDS

And the Angel sayeth: Verily is the Pyramid a Temple of Initiation. Verily also is it a tomb.
AleisterCrowley,*The Vision and the Voice*

Enochian Magic explains the specific procedures used to convert each Watchtower Square into a truncated pyramid. Figure 15, Appendix A, shows the results of converting the Tablet of Union Squares finto truncated pyramids. Figures 16 to 31 show the pyramids of the four Watchtowers. These, or similar diagrams, can be used to focus your mirad when skrying the Watchtowers in the Spirit Vision.

In addition to providing a three-dimensional effect when gazing at the truncated pyramids, they are also helpful in showing how the cosmic elements are combined in each Watchtower Square. Foz example, when you look at the O in NAKO (Figure 18, Appendix A) you can see at a glance that it is composed of two parís Air, one part Earth, and one parí Water.During a visit to this region, you would expect to see a lot of Air, some Water, and some Earth, but no Fire at all. Now Iook at the S in SHAL (also Figure 18, Appendix A). Here you can see ata glance that this region is three parts Earth and one part Air. You would not expect to see evidente of Water or Fire anywhere in this region. In this manner, the truncated pyramids that are shown in Figures 15 through 31 in Appendix A can be especially helpful in quickly summarizing the cosmic elemento of the Watchtower Squares. The pyramid itself is a powerful magical symboL Its base is four-sided and thus rooted in forro, (four is the number for stability and firmness) while its peak is a single point high above. It represents the magical universe as a graduated expression in time, space, and form of BEING, from the highest spiritual spheres to the lowest material globes. The pyramid can also represent yourself; the base corresponda to your physical body and the topmost point to your Holy Guardian Angel.

As an aid in magical operations using Watchtower pyramids, you can make a sample pyramid out of cardboard as follows: Cut the pyramid out of while cardboard with a base of about four inches. Use a form such as that shown below. Foid the cutout at the dotted Enes and paste the edges to make a truncated pyramid.



THE GREAT CROSSES

The most important ítem on each Angelic Tablet is the Great Cross whose shaft descends from top to bottom and whose bar crosses the Tablet in the centre. This Cross comprises 36 squares, and has a double vertical line which is called linea Dei Patris Fitiique,'the Line of God the Father and the Son, and 'Linea Spiritus Sancti,' the Line of the Holy Spirit, crossing this horizontally, and containing one rank of letters. The 'Linea Spiritus Sancti' is always the seventh fine or rank of letters from the top, while the two vertical columns of the 'Linea Dei Patris Filiique' are always the sixth and seventh columns counting from either right or left.

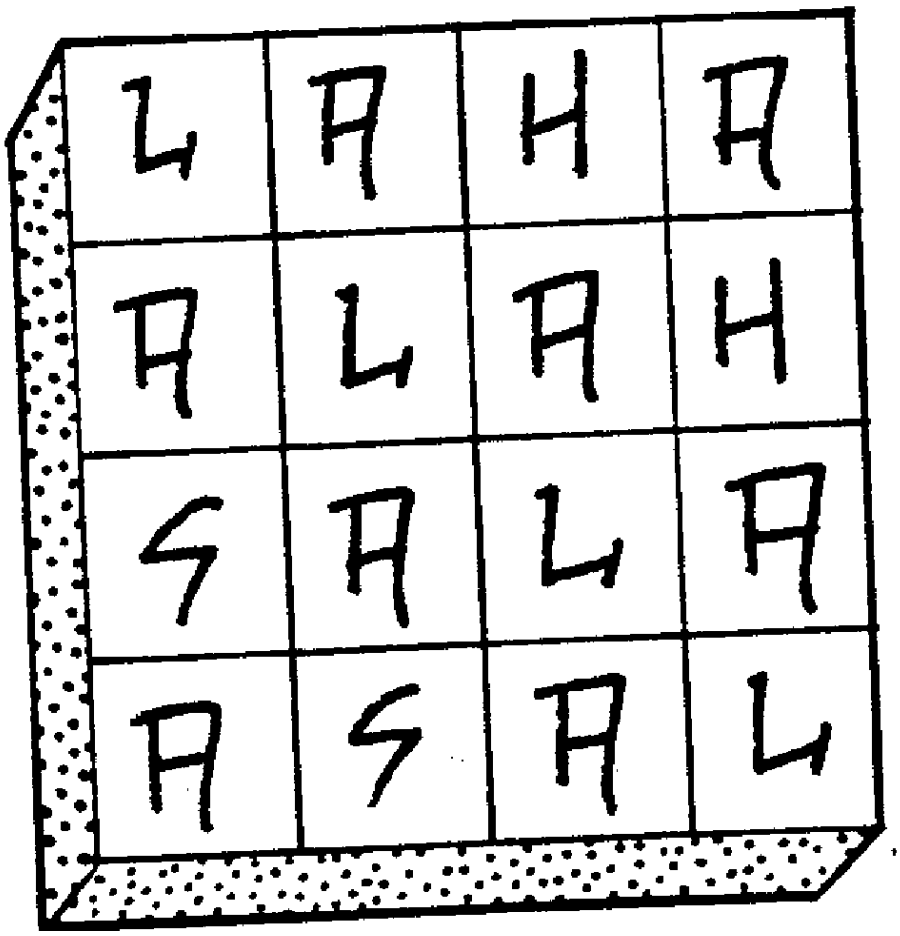
The Book of the Concourse of the Forces

The central row of each Watchtower Tablet, together with the two central vertical columns, forro what are called
the Great Crosses of the Watchtowers. The squares of each Great Cross can be converted to truncated pyramids as shown in Appendix D. The outer arms of these crosses contain the letters O, M, E and L and the inner arms contain the letters O, M, I and A. Taken together they forro the words OM-EL-OM-IA (Oh-meh el-oh meh-ee-ah) which means, "the highest understanding is the understanding of truth."

The figures in Appendix D show that each Great Cross contains two squares that are used for both the vertical and horizontal bars. The letters of these squares can be arranged to spell an important 8-lettered magical word: LAHALASA (Lah-hah-lah-sah).

This narre (actually it is the phrase L-AHA-LAS-A) can be roughly translated as "supreme treasure zones."The gematric value of this word is 48, an important number in Enochian Magick: it is the number of the magical formula of

IAO (see THE FORMULA OF IAO later in this manual). This word can also be used in magical operations in the form of a Magick Square as shown below. The gematric value of this square is 96 where 96 = 48 X 2. Each letter of the word LAHALASA is used twice in the square.



THE EFFECTS OF MULTIPLE LETTERS IN A SQUARE

> *And all these* things *deceived me not, for* 1 expanded *them by my subtlety finto the Twelve Rays of the* Crown. And *these twelve* rays *were One.*
>
> **Aleister Crowley,** Liber Ararita

Some of the Watchtower Squares have multiple letters. Two squares (one in Water and one in Earth) have four letters each, and two squares (one in Water and one in Earth), have three letters each. Fifty-five squares have two letters each. Multiple letters express the variety of forces acting in these regions. Many of these squares can be seen in several different ways. For example, the element Fire is both destructive and creative because the enlivening of spirit implies the death of matter. In this way the Archangel of the square T/L in MSAT (L) in Fire of Earth can be spelled ALMSA or ATMSA where,

ALMSA = 117 = NANBA (thorns) ATMSA
= 118 = CONO (faith)

If you use the letter L, you will see the square in its destructive aspect. If you use the letter T, you can view the same square in its spiritual aspect. To slightly complicate matters a bit more, the letter T can be either a 9 or a 3 so that ATMSA himself has two aspects denoted by the numbers 118 and 112.

The last **square** of VSX(S)Y(L,N,H), in Water of Water, has four letters (Le., Y, L, N, and H). As a general rule, the first letter is the most important. Thus the Angel YVSX is the main ruler of this square. However, the Angels LVSX, NVSX and HVSX can also be found in this square. When you look at the gematric values of these names you will see:

YVSX = 537 LVSX = 485 NVSX = 527 HVSX = 478

Furthermore, because the letter X can also be an S (this square has hilo letters, S and X) you would also find,

YVSS = 144 LVSS = 92 NVSS = 134 HVSS = 85

This gives a total of eight possible Angels, Archangels and Demons in this square. This variety of governing forces is consistent with the presiding Egyptian goddess, Isis, who herself has many aspects and roles. However, each ruler will be influenced by Saturn and the Universe (Atu XXI).

Multiple letters in squares, like multiple Gematria values for 1), T and Z, result from the complexity of these regions. The potential forces of any square can only be fully investigated by looking at each of the letters assigned to it.

THE WATCHTOWER COLORS

> *Blue am l and gold* in *the light of my bride:* but the *red gleam is* in *my eyes; and my spangles are purple and green. Purple beyond purple: it is the Iight higher than eyesight. There is a veiI:* that veil is, black.
>
> **Aleister Crowley, *The Book of the Law***

The appropriate symbolic colora to use in making your own cards or charts are as follows:

AIR = yellow Air of Air = mauve or purple
Water of Air = blue lettering
Earth of Air = black lettering
Fire of Air = red lettering

WATER = blue Air of Water = yellow lettering Water of Water = orange lettering Earth of Water = black lettering Fire of Water = red lettering

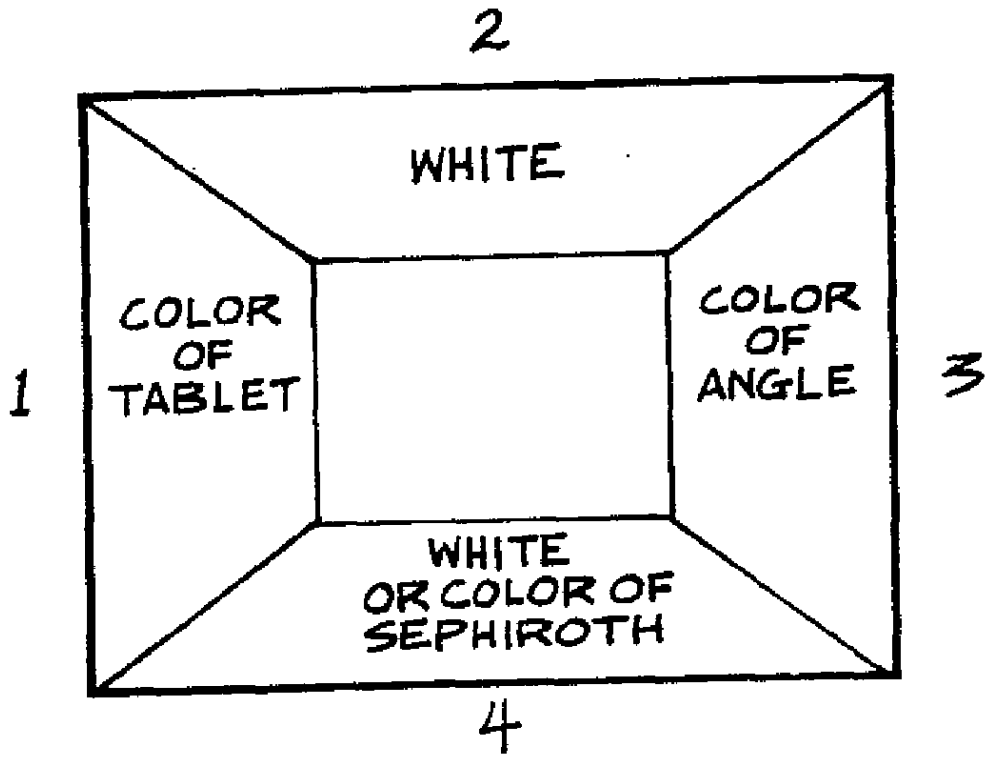
EARTH = black Air fo Earth = yellow lettering Water of Earth = blue lettering
Earth of Earth = green or white Iettering Fire of Earth = red lettering

FIRE = red Air of Fire = yellow lettering Water of Fire = blue lettering
Earth of Fire = black lettering
Fire of Fire = green lettering

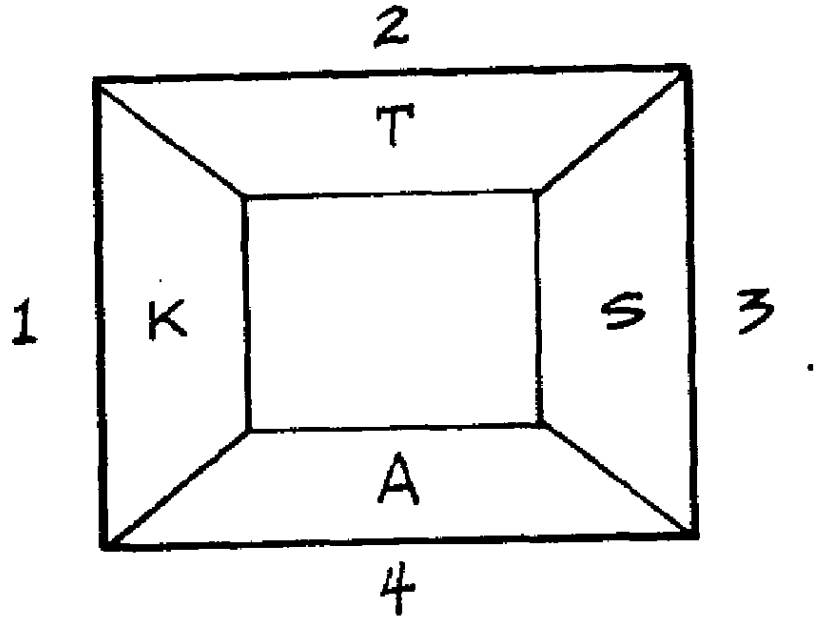
The colors of the Great Cross are:

Aries, Leo, Sagittarius = Firey = red Cancer, Scorpio, Pisces = Watery = blue Gemini, Libra, Aquarius = Airy = Yellow Taurus, Virgo, Capricorn = Earthy = **black**

The colors of the Sephirothic Crosses are determined using each truncated pyramid as:



The colors of the Kurubic Squares are determined as:



where,

T __ Color of Tablet

K = Color of element of the Court Card of the Kerub

S = Same as triangle no. 1

A = Color of Angle

WANDS = Fire, Yod, red

CUPS = Water, He, blue

SWORDS = Air, Vau, yellow

PANTACLES = Earth, He, black

The colors of the Lesser Watchtower squares are determined from the astrological and planetary signs as follows:

RED = firey = Sun, Jupiter, Aries, Cancer, Libra, Capricom

BLUE = watery = Mars, Taurus, Leo, Scorpio, Aquarius

YELLOW = airy = Saturas, Mercury, Gemini, Virgo, Sagittarius, Pisces

BLACK = earthy = Venus, Moon, Fire, Air, Water, Saturn

As a general role, complementary colors should be used when coloring the sides of truncated pyramids as follows:

BLUE squares/pyramid sides have orange lettering

YELLOW squares/pyramid sides have purple lettering

BLACK squares/pyramid sides have white lettering

RED squares/pyramid sides have green lettering

NAMES OF ARCHANGELS, ANGELS, AND DEMONS

Behold, Isis assumed the form of a woman who was adept with words .. Isis said to Ra, "Please tell me your name, O Divine Father, for the life of a person is invested in his narre" ... The Divine Majesty, Ra, said, "I will give in, and go to Isis and senil the divine name from my body to her body." T h e divinity hid himself, from the gods in the vast throne room on the Boat of Millions of Years. When events corresponded to the 'time of coming forth of the heart,' she said to her son Horus, "Forces of attraction are from the Iiving mirad of God. God has turned his two eyes. The mighty god has gven up his divine name ... Indeed, the mighty god has given up his divine name: Ra."... This was spoken by Isis, the Great One, the divine nüstress of the gods, who knew Ra by his own name.

The Legend of Ra and .Isis

Figures 1 to 16, Appendix B, show the names of the major deities of the 16 subquadrants of the Watchtowers.

The four squares at the top of these figures contain the Names of the Kerubic Angels. There are no demons or lesser Angels in these upper squares (i.e., they are upper in the cense that they are located aboye the horizontal Sephirothic Cross bars.) The names shown in the boxes over the tops of the squares are the Archangels. The Archangels reside over the respective files of squares induding the Kerubim. As an example, Figure 1, Appendix B, shows Air of Air. You should see that in the first square the Archangel ERZLA (Erah-zod-lah) govems the Kerubic Angel RZLA (Ra-zodIah) who in turra governs the four squares in the file or column below the first square. EZLAR (Eh-zod-lahrah) is the Archangel who governs ZLAR (Zod-lah-rah) in the second ñle. The 16 lower squares are called the

Lesser Squares of Air of Air. The first of these squares is governed by the Ruling Lesser Angel XKZNS (Tz-kehzoden-seh) and the Lesser Angel KZNS (Keh-zoden-seh). The Demon XKZ (Tz-keh-zod) is also in this square.

As another example, look at Figure 12, Appendix B. You should see that the square T of STIM (reference Figure 6, Appendix A, foz letters) is governed by the Ruling Lesser Angel ATIMS (Ah-tee-meh-seh) and the Lesser Angel TIMS (Tee-meh-seh). The Demon ATI (Ah-tee) is also in this square which is presided over by the Kerubic Angel AOMI (Ah-oh-mee) and the Archangel NAOMI (Nah-ohmee).

The appropriate hierarchy of deities must be addressed during all magical operations in the Watchtower squares. Use the following hierarchy for your invocations:

Kings
Seniors
Sephirothic Cross Angels Kerubic
Angels
Archangels
Angels
Lesser Angels
Demons

THE MAJOR MAGICAL INSTRUMENTS AND WEAPONS

Let theAdeptbe armed with his MagickRood jand pro vided with his Mystic Rose.

Aleister Crowley, *The Star Sapphire*

THE TEMPLE. As a magician, your temple is your universe. Enochian Magcck does not recognize only one universe but a myriad of universes, one for each man. As our thinking tends to be similar to that of others, so our universes tend to overlap. As thinking (Le., our inner subjective universe) tends to be dissimilar, so our universes tend toward isolation. This fact is dearly seen in the third Aethyr, ZOM, where you can become a true Magus, the creator and master of your own universe. Man's nature aboye the first Aethyr, LIL, is monadic. Below LIL man's nature is dualistc. The two primary polarities of man's dualistic nature are objectivity (the universe) and subjectivity (consciousness).

THE CIRCLE. A cirde is the magical symbol of man's monadic nature aboye LIL. It should be used by you to define the limits of your magical operations. Acirde, usually green, is drawn on the floor around yourself. Divine mames and appropriate symbols, such as the magical formulas, described later in this manual, are used to strengthen the cirde. Lamps or candles can be used outside the circle to ward off the forces of darkness.

THE ALTAR. An altar is usually placed within the de. It symbolizes the foundation of your work. The altar should be foursquare to symbolize the stable basis of the Magick to be used as well as your fixed will. The altar can be made of either oak (rigidity) or acacia (resurrection).

THE WAND. This is the most important of the magical instruments. The Wand symbolizes your Magical Will as

well as your Wisdom and your Word. It is the principie weapon of the Magias. The Wand is used in both invocations and evocations. Yours is aLso ara embodiment of your creative power. When charged with a masculine force iit symbolizes the lingam. In Enochian Magick the Wand is the symbol of Fire, and is especially used in those operations involving tthe Watchtower of Fire.

THE CUP. The Cup is a passive instrument. It represents your magical understanding. In the beginning, your Cup is usually empty. Gradually, with effort and experience, it filas with your understanding of truth. It is by nature round, vulnerable, and receptive. When charged with a feminine force, iit symbolizesthe yoni. In Enochian Magick the Cup is the magical symbol of Water and is especially used in operations involving the Watchtower of Water.

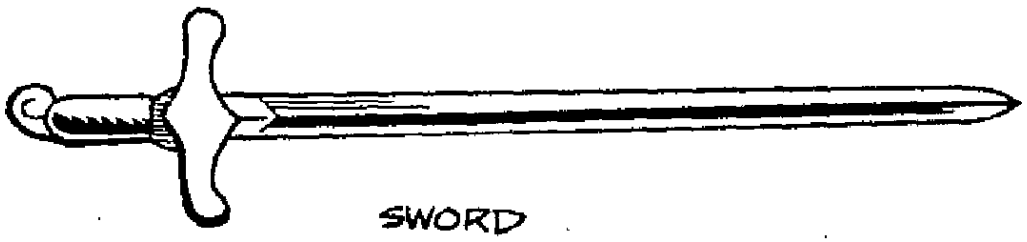
THE SWORD. The Sword symbolizes your ability to reason. The magical Sword is the analytical faculty of the mirad. As your mental faculties dissect complex iideas and theories, so the sharpness of the Sword will cutand pierce through things. When you pierce a demon with your Sword, you simultaneously strike iit with rational logical thought. The Sword thus aids to see through illusion and complexity. The nature of this weapon is destructive. It is also divisive. The blade should be steel, the metal of Mars. It is considered a crude weapon and its use is usually restricted to the Watchtowers and lower Aethyrs. Its primary use is to free you from emotional entanglements that are often encountered in the Watchtowers. Its natural force is masculine. In Enochian Magick, the Sword is the magical symbol of Air, and is especiallyused in those operations involving tthe Watchtower of Air.

THE PANTACLE. The Pantacle is your food (often synabolized by bread). As the cup is hollow, so the Pantade is flat. It also symbolizes your body. It serves chiefly as a source of strength and vitality. It is usually made in the

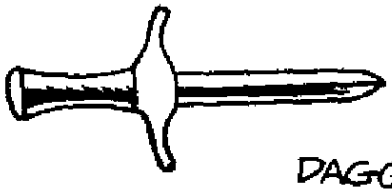
shape of a disk and enscribed with appropriate magical symbols. For each quality or idea engraved on a Pantacle, the symbol for its opposite should also be included so that the forces embodied are always balanced. In many magical operations the Pantacle is used to represent the karma of the magician (occultism defines the pphysicalbody as the crystallization of one's past karma). Its natural force is feminine. In Enochian Magick, the Pantacle is the magical symbol of Earth, and is especially used in those operations iinvolving the Watchtower of Earth.

THE DAGGER. The Dagger symbolizes the piercing ability of thought. As you aquire experience and encounter the Aethyrs, you will gradually replace the cumbersome Sword with the quicker, and equally effective, Dagger. The sword dissociates and divides, but the dagger pierces te the heart. Its chief function is the letting of blood and thereby it forces calmness. Like the Sword, the Dagger is associated with the cosmic element Air.

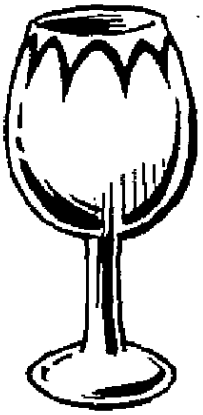
NOTE: it is sometimes said that the Wand should be associated with Air because the Caduceus was the Wand of the god Mercury who has traditionally been associated. with Air. This would associate the Dagger and Sword with Fire. This fine of reasoning concludes that Crowley and the Golden Dawn used deliberate blinds here to fool the unwary. Rather than take sides on this issue, you should first experiment with both combinations and then choose whichever works best for you.



SWORD

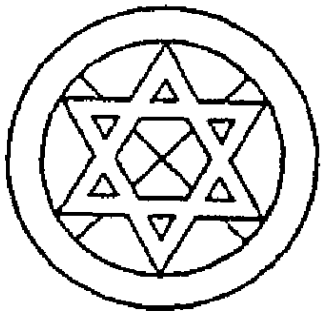


DAGGER



CUP

PANTACLE



WAND

THE MAGLCAL ROBE

The Robe is that which conceals, and which protects the Magician from the elements; it is the silence and secrecy with which he works, the hiding of himself in the occutt Iife of Magick and Meditation.

Aleister Crowley, Book 4

The primary article of magical clothing is the robe. There are two main types: black with a hood, and white without a hood. Appropriate symbols can be used to decorate the robe according to your wat.

The chief function of the black robe is to protect you by concealing. lt offers both silence and secrecy. Xt symbolizes your temporary withdrawal from the everyday bustle of Iife.

The white robe symbolizes your aura. Your aura is the invisible sheath or sphere of light that surrounds your physical body. Because of its shining nature it is often called the Body of Light. The magical nature of the' white robe is shining, elastic, and impenetrable.

The nature of your specific magical operation will determine which robe you should wear.

ENOCHIAN WORDS FOR MAGICAL INSTRUMENTS

All powerful magic is within me. I am one who can travei in strength without forgetting his narre. I am Yesterday. "Seer of MiIlions of Years" is my name .... .. My forming of words is the aspect of myself that most closely corresponds to the god Khepera.

Chapter XLII, ***The Book of the Dead***

THE SWORD:

The Enochian word for sword is NAZPS (Nah-zodpehseh). The gematric value is 81 with an alternate value of 75. The Enochian is:

THE CUP:

The Enochian word for cup is TALHO (Tah-leh-hoh) The gematric value ís 54 with an alternate value of 48. Th Enochian is:

THE WAND/ROD:

The Enochian word for wand or rod is KAB (Kah-beh). The gematric value is 311. The Enochian is:

THE CIRCLE:

The Enochian word for circle is KOMSELHA (Koh-mess-el-hah). The gematric value is 452. The Enochian is:

THE ROBE:

The Enochian word for robe is MABZA (Mah-behzodah). The gematric value is 116 with an alternate value of 110. The Enochian is:

YOUR MAGICK CIRCLE

The first task of the Magician in every ceremony is therefore to tender his Circle absolutely impregnable.
Aleister Crowley, *Magick in Theory and Practice*

At all times complete the circle of the placebefore cammencing ara invokation.
The Hermetic Order of the Golden Dawn
The Ritual of the Pentagram

A typical Magick Circle is shown in Figure 4. The four triangles outside the circle represent the four Watchtowers.

When conducting magical operations on the Watchtowers, sit or stand in a green circle (in general, green is appropraite for most operations. However, the color to use should correspond with the magical operation in which it is used) and face the appropriate triangle as follows:

Fire is a red BITOM in the South Earth is a black NANTA in the North Water is a blue HKOMA in the West Air is a yellow EXARP in the East.

Possible embellishments include:

1) Placing lamps in the triangles.
2) Burning incense.
3) Enscribing the appropriate deity name in the appropriate triangle.
4) Enscribing the magical formula within the circle or triangle as appropriate.

If a circle of this sort is impossible to physically construct, you can simulate it with a psychic circle. Draw a green circle as shown in Figure 4 with your magical imagin

ation. You must also imagine the four triangles in the appropriate positions and colors. If you can imagine this so strongly that you can "see" the circle and triangles clearly in your mirad, then you can use your psychic circle to conduct your operations. Successful construction of a psychic circie will allow you to conduct your magical operations anywhere and at any time.

Whether you use a physical or mental circle, it must be properly consecrated before any operation. This includes an appropriate banishing ritual. In Enochian Magick, you can

use the banishing pentagram or hexagram rituals, or both.

However, it is not enough to simply draw the pentagram or hexagram in the air. Your physical actions must always be accompanied by appropriate mental activities. One of the most effective mental methods of consecrating a circle is to imagine a powerful **psycho-physical force,** like a mist, emanating from your body. Let it swirl around the atmosphere of the drele. Let it gradually forro a protective spherical shell or wall around you ata distance equal to the circumference of the circle. This mental projection should accompany.your tracing of pentagrams and/or hexagrams to banish all foreign elements and influences from your cirde. A method used in Tibetan Yoga, which is quite effective, is to imagine millions of tiny rays of light emanating from your subtle body outward in all directions. The length of each ray is equal to the radius of your circle. At the end of each ray you must imagine the head of a fierce demon (a 'wrathful' deity) facing outward and snarling with protective power. Let these demon heads form a strong protective shell around you. Only when you can "feel" this protective wall surrounding you will your circle truly be consecrated and offer effective protection.

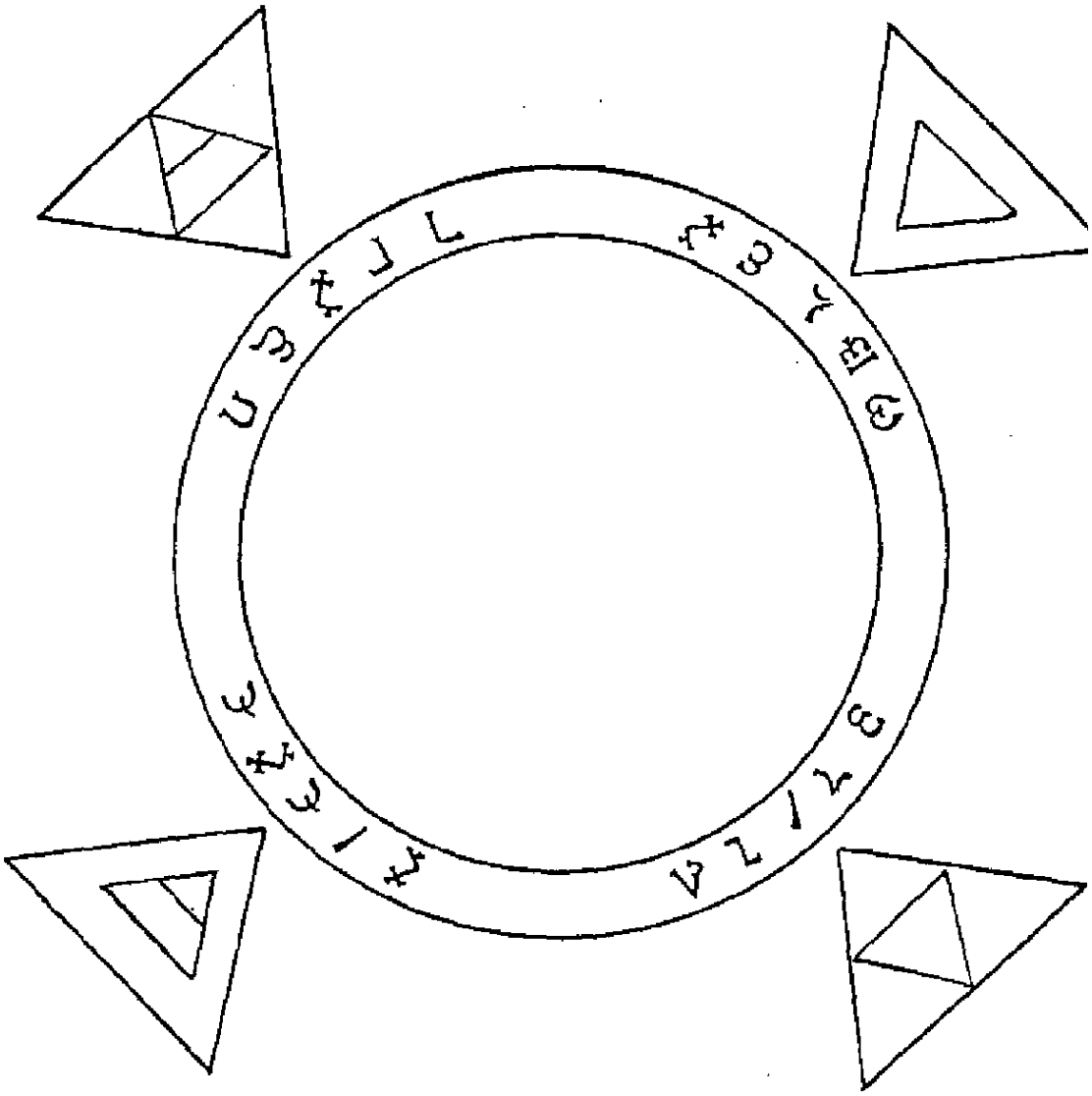


Figure 4. Typical Circle for Conducting Enochian Magick.

NAMES OF POWER

It may be conceded in any case that the long strings of formidable words which roar and moan through so many conjurations have a real effect in exalting the consciousness of the magician to the proper pitch-that they should do so is no more extraordinary than music of any kind should do so.

Aleister Crowley,Magick in Theory and Practice

These are the words to be spoken for one who arrives at the tenth pylon:... In a very loud voice, one must cry out an earnest request using the terrible Names of Power and Wisdom, and not be afraid of that which is in this region.

Chapter CXLVI, the Tenth Pylon, *The Book of the Dead*

The Enochian Names of Power, or Barbarous Names, should be spoken aloud for optimum effects. Music is well-known for its psychological influences on the listener. The saxne is true for you when you intone names or phrases in Enochian. Consult Enochian Magic for proper pronunciations.

During invocations and evocations you must always speak aloud the proper Names of Power. These are the Four Secret Holy Names, the names of the Four Great Kings, and so on. The repeating of these names out loud can have a def
nite effect in exalting your consciousness. This is especially so when the Names are vibrated. To '`vibrate' a narre, you must mentally proj ect the sound outward finto your Magical Universe as you speak each syllable aloud. You must be able to ppsychically'%ear" each syllable resound like "ten thousand thunders" throughout your Magical Universe. By physically speaking and mentally vibrating the Names of Power con-

currently, a psycho-raagnetic link is established between yourself and the object of the name.

Use the following 6-step procedure to vibrate the Mames of Power:

STEP 1. Stand with your arras outstretched.Imagine your entice body as totally empty.

STEP 2. Breathe in deeply. Invagine the Name of the divinity entering into your body with the breath.

STEP 3. Let the Name descend through your empty body. Imagine it passing through your heart region, the area of your solar plexus, your nave!, your abdomen, your pelvis area, and then clown your legs and into your feet.

STEP 4. When the Name touches your feet, advance your left foot about 12 inches. Then draw back your hands to the sides of your eyes and then lean forward. As you lean forward, shoot your arms (with fingers together and pointed before you) outward in front of you and imagine the Name rushing upward through your empty body while you exhale.

STEP 5. Imagine the Name to leave your body and thunder outward into the far comers of the universe. Let it vibrate throughout the universe like "the concourse of ten thousand thunders." Your mirad must be one-pointed and fuily focused on the Name.

STEP 6. Withdraw your left foot and stand upright. Let your normal perceptions slowly return. Take your time. Never vibrate the Mames of Power quickly.

Although these steps may seem awkward at first, with practice you will see that the procedure has a certain grace and natural ease associated with it. Speaking the name of a deity aloud is not sufficient to effect the desired results. By vibrating the name of a deity (or demon) in accordance with this procedure you will establish an occult link with that deity which is essential for success. If properly done, a single vibration will leave you exhausted and drained of energy.

EGYPTIAN DEITIES

The Egyptian Theogony is the noblest, the most truly magical, the most bound tome (or ratherl to it) by some inmost ínstinct, and by the memory of my incarnation as Ankh f n-Khonsu, that I use it (with its GraecoPhoenician child) for all work of supreme effort.

Aleister Crowley, *Magick Without Tears*

l am Iike a god... ... Viere is *no body component of mine that is lacking* fits *relationship] with a* god.

The Book of the Dead, Chapter **XLII**

Enochian Magic describes the method of determining the Egyptian deities that preside over the Iesser Watchtower Squares. Figures 1 to 16, Appendix C, show the sixteen Watchtower subquadrants with the appropriate Egyptian deity.

As an aid to properly understanding these deities, study the table below.

TABLE OF EGYPTIAN DEITIES

OSIRIS Renewal, regeneration, reincarnation, reimbodiment. Osiris is the son of Ra, the father of Horus and the brother of Isis and Nephthys. He is the God of the Dead.

ISIS Solidification, manifestation, nature, law, principie, love. Isis governs the forces of solidification. She gives form to the formless and thus rules over all birth processes. Her name rneans'throne' and she is the source or seat of creative power. Isis is similar to the Tantric goddess, Kundalini.

NEPHTHYS Dispersion, fragmentation, dissociation, severity. She is the counterpart of her sister,'sis. Her name means 'Lady of the House.' Nephthys roles over all dispersion processes. She turras forro into formless essence. Nephthys is similar to the Tantric goddess, Kali.

HORUS Attainment, fruition, man, humanity, the present as a result of the past. His title is 'the avenger of his father' because he fought Set and avenged his father, Osiris, whom Set slew. Horus is shown as a warrior. He is dynamic and aggressive. He is the spring which wins against winter and avenges the past summer.

UR-HERU Cause, maturity, responsibility. His name means 'the Elder Horus' and he is the counterpart of the child, Harpocrates.

HARPOCRATES Effect, faith, acceptance, innocence. He is Horus, the child. He is like the Fool of the Tarot. He is often shown sitting on a lotus with the first finger of *his right* hand resting against his closed lips in his role ofthe God of Silence.

HATHOR Maternal force, protection, sustenance, fertility. Hathor is the consort of Horas. Her name means 'House of Horus.' She has the form of a cow in role of the eternal mother.

SOTHIS Initiation (femiriine), evolution, growth Sothis is the goddess of the Dog Star whose annual rise into the heavens marked

the advent of the Nile river's inundation and thus assured another year of bounty. She is shown naked to indicate that she holds no secrets from her followers.

APIS Emotions, sacrifice, passion, lust, desire. Apis has the form of a bula.

ANUBIS Initiation (masculine), intelligence, wisdom, rational mvnd__ Anubis is the son of Osiris and Nephthys and thus the step brother of Horus. He is called the'Initiator of the Temple.' His chief function is to serve as a guide through the Tuat and to assist the dead through the after-death state. He is shown with the head of a jackal.

BAST Intuition, magick, irrational mirad. Bast is shown as a cat. Like a cat sees in the dark, so Bast can see into the past and future.

MESTHA Endurance, mental protective force, conscious control. He is the son of Horus and is shown with the head of a man.

HAPI Endurance, emotional protective force, abundance. He is the son of Horas and is shown with the head of an ape.

TUAMAUTEF Endurance, spiritual protective force, fertility. He is the son of Horus and is shown with the head of a jackal.

QEBHSENNUF Endurance, physical protective force, physical renewal. He is the son of Horus and is shown with the head of a hawk.

The following translations frota Chapter CLIA of the ***Book*** *of* ***the Dead*** *are* included as a further aid in the study of tthese importantdeities:

SPEECHOF ISIS (Asi, "the goddess of the throne") "1 have come here to pprotectyou. will fly with you through the air and 1 will initiate you with the North Wind. The breath of your flesh has returned to the god Tem (Le., the setting sun) but will return again to you should you hunger for flesh. You shall be like a god and your enemies shall be cast down under your feet. May you be found truthful before the goddess Nuit and strong enough to receive the flesh of the gods."

SPEECH OF NEPHTHYS (Nephthys, "the lady of the house") : "1 accompany the Adept, my divine brother, Osiris. 1 have come here to protect you. You must be an Adept to overcome the forces of the Two Lands. Meditation will assist you. Indeed, truth-speaking will also help. You can be raised up by trae words and deeds and then the god Ptah will castdown your enemies."

SPEECH OF MESTHA (Mestha, "the god within"): "1 am the god Mestha, your divine son. 1 have come here to protect you. 1 have made a place for you to endure; a place for you to endure. May you have command over the god Ptah and likewise have command over the god Ra himself."

SPEECH OF HAPI (Hapi, "the god of secreto"): "I am the god Hapi, your son.1 have come here to pprotectyou. If you are associated with the Adepts, then your flesh will be defended for you and the death processes will be beneath you. May you be an Adept and be given my flesh which will llast forever. May you be Osirified and be truth-speaking, may you be truth-speaking in peace."

SPEECH OF TUAMAUTEF (Tau-mut-f, "the god who exalts motherhood"): "1 am the god Tuamautef, your son who loves you. I have come here to protect you. The brother of the divine father Osiris (Le., the god Set) can assist you. 1 will intercede for you and he will be beneath your feet forever. He will be beneath your feet forever. May you endure. May you endure in truth-speaking."

SPEECH OF **QEBHSENNUF** (Qebh-sen-f, "the god who refreshes his brothers"): "1 am the god Qebhsennuf, your son. 1 have come here to protect you. I will join your bones together and 1 will gather yourbody components together for you. May iit be said that you are mighty in the Throne Room of Truth by all those who live beneath it."

The following is a translation of Chapter CL.XXXV of *The Book of the* Dead. It can be used as an invocation when dealing with Watchtower Squares presided over by the god Osiris:

This is a prayer to Osiris-Khenti-Amenti ("Osiris, the Initiator of Amentet'), Un-Nefer ('Beautiful One'), who is in Abydos. It is to be spoken by one who is truth-speaking in order to invoke the divine Lord and go forward for ever. One must say the following:

He who exists throughout Eternity is the divine Lord of Lords, and the divine King of Kings, and the Sovereign God of Gods, who gives new life to us. You stand over both gods and raen. You will make a throne foz those who have entered finto the Magical Universe, and those who periodically praised images of your ka will pass through millions and millions of years, when the end will come to be established. Now, when divinity is in each component of someone's body, then no further manifestation need appear in the world, and they will be like you, and they will cometo you, the great ones as well as the lesser ones. May one be

allowed to come and go within the Magical Universe. May one's ka not stray through the Cates of the Tuat.

The following is a translation from a vignette *in The Papyrus of Hunefer*. It can be used in Watchtower squares presided over by the god Anubis:

May Royal Peace be given by Osíris-Khenti Amenti,
Lord of Eternity, Wise One throughout All Duration; and
may be invoked the initiation of the company of the Gods;
and may be invoked Anubis, the subtle Dweller, the divine
Initiator of the Temple, who allows the followers of Osiris to enter
finto and to come forth from the Magical Universe, and
who rewards the Lords and Masters so that their light will be
strengthened and nourished.

ASTROLOGICAL INFLUENCES

Astrology in education is usefuI as geology is to the prospector; it tells you the sort of thing to look for, and the direction in which to explore.

Aleister Crowley, Magick *Without Tears*

The stars impel, they do not compel.

ancient maxim

The astrological influences in the four Great Crosses are shown in Appendix D. How these forces influence the lesser Watchtower Squares is shown in Appendix C. The primary meanings of these signs are given below.

ARIES: The First Cause, the life-principle, pure spirit.

TAURUS: Pure Substance, undiferentiated matter.

GEMINI: Motion, phenomena, elementary relationships.

CANCER: Universal Womb, pure waters of life, the mother-principle.

LEO: Creation made rnanifest, divine incarnation, creative activity, the ideal mart.

VIRGO: Organized matter purifed and refined, the ideal woman.

LIBRA: Ideal relationships, perfect harmony and balance, universal harmony.

SCORPIO: Emotional power, regeneration, death.

SAGITTARIUS: Aspiration, transformation of consciousness, the principie of perfection. 71

CAPRICORN: Crystallization of matter, matter organized for use, governing authority.

AQUARIUS: Universal Brotherhood, trae lmowledge.

PISCES: Emotion as Universal Solvent, dissolving of form, elimination of boundaries, cosmos finto chaos.

PLANETARY INFLUENCES

The Universe is in equilibrium; therefore He that is without it, though his force be but a feather, can overturn the Universe. Be not caught within that web, O child of Freedom! Be not entangled in the universal líe, O child of Truth!

Aleister Crowley, The Book of Líes,

Every spiritual Ego is a ray of a "Planetary Spirit" according to esoteric teaching.

H.P. Blavatsky, *Glossary to The Voice of the Silence*

The planetary influences in the four Great Crosses are shown in Figures 1 to 4, Appendix D. How these forces influence the Calvary Crosses is shown in figures 16 to 31,

Appendix A. The primary meanings of these signs are given below.

SUN: Will power, vitality, creativity. It rules over Leo.

MOON: Instinct, habit, personality, feeling, memory, imagination, receptivity. It rules Cancer.

MERCURY: Power of communication, intelligence, reason, mobility, self-expression. It rules Gemini and Virgo.

VENUS: **Love,** beauty, harmony. It roles Taurus and Libra.

MARS: Passion, desire, energy, courage, initiative. It rules Aries and Scorpio.

JÚPITER: Higher xni.nd, wisdom, optimism, spon-

taneity, enthusiasm, benevolence, generosity. It rules Sagittarius and Pisces.

SATURN: Satan, contraction, crystallization, concentration, ambition, self-preservation, caution, responsibility, pessimism, stability, endurance. It rules Capricorn and Aquarius.

MAGICAL PREPARATIONS

Thus shall We prepare him for the Confrontation of Choronzon and the OrdeaI of theAbyss, when we have received him into the *city of the Pyramids.*

Aleister Crowley*, Liber Os Abysmi*

Proper preparation is the basic rule for every phase of the magical arts. Without this, only disaster can Zoom ahead.

Israel Regardie, ***The Complete Golden Dawn System of Magic, Vol 5***

In addition to reading and comprehending *Enochian* Magic as well as other works on Magick, you would do well to assume a Magical Name, take a Magical Oath, and begin a Magical Diary. Initiation into a magical organization is not necessary. Self-initiation is just as reliable. The important thing is to malee your Body of Light, or your "Magical Personality," as real as possible. Under normal circumstances a Magical Name and the Oath will aid in this objective (an oath taken by yourself to yourself and for yourself is as binding as any other kind of oath as far as karma is concerned).

1. THE MAGICAL NAME. Determine what or who you would most like to be. Then determine a narre for this magical goal. It can be in English, French, Latin, Hebrew, Egyptian, or even Enochian. Any language will do. The only rule is that it must intuitively feel right to you. Tkte

members of the Golden Dawn aquired a new magical name at each grade. Crowley, for example, was called Perdurabo,

" 1 shall endure" because he wished his message to survive. When you honestly feel that you have lived up to your
magical name, then it will be time to adopt a new one.

2. THE MAGICAL OATH. Taking an oath is a solemn business. If sincere, it will actívate a karmic force within you which can have dangerous consequences if broken. Only you will know for sure if you are sincere. This can take place inwardly as a simple mental and personal commitment to yourself, or outwardly in a magical ceremony saying the appropriate words aloud. A new oath should be taken at each step of your magical development.

One well-known Magical Oath is the Oath of the Abyss. This Oath must be taken by any magician who desires to cross the Great Outer Abyss, the realm of the arch-demon KHORONZON. The words of this Oath are: "I swear to interpret every phenomenon as a particular dealing of God with my soul." This means that you promise to view everything that happens to you from that moment on as the direct intercession of your inner god (your Holy Guardian Angel). This Oath has many terrible consequences but is essential for one to cross the Abyss safely. You are well advised to delay this oath until sufficiently prepared mentally and physically to accept its far-ranging implications.

3. THE MAGICAL DIARY. There are several reasons for beginning and updating a Magical Diary. It allows you to check your progress in a systematic and scientific manner. For example, any repetitive experiences or cyclic magical encounters will be more easily noted if a diary is at hand. It also allows you to record your psychic experiences while fresh in your memory so that you can accurately check them against known signposts and correspondences at a later date.

The modern magician can record his experiences on cassette tape or a floppy disk using a honre computer. Data base programs allow storage and retrieval of magical reflections, and printouts will provide hard copies when needed. Whether you use a honre computer or a pen and

paper, up-to-date records are asure way for you to progress in a sane and intelligent fashion. Update your Diary as often as you can, and you will find yourself growing.

DEVELOPMENT OF THE SUBTLE BODY

Within the human body is another body of approxirnately the lame size and shape; but mude *of subtler and less illusory material ..... This body, which is called by various authors the Astraldouble, Body of Light, body* of fire, *bodyy of* desire, fine *body, scin-laeca and numberless other names is naturally fitted to perceive objects of its own class .... . . i*n particular,*the phantoms* of the *astral* plane.

Aleister Crowley, Magick in *Theory and Practice*

May the ba (soul) see its khat (physical body). May it rest in its sahu (spirit body). May it not lose consciousness. May it not lose control over the body, ever.

Chapter LXXX X, *TheBook of the Dead*

In order to investigate the Watchtowers and Aethyrs it is essential to be able to travel in the subtle body, known as the Body of Light. There are many good books available on this subject (Crowley's *Liber O is* an excellent exampie) that can provide useful details. The following is a summary of the most important steps in the development of your subtle body:

STAGE 1. Consecrate a circle and work within it. Forget deities, Watchtowers and Aethyrs for awhile and concentrate only on mentally leaving your physical body. Try to see your body as if you were standing in front of it.

STAGE 2. Observe astral counterparts of physical objects.

Create your own astral temple complete with furniture. Exercise your Body of Light and your magical imagination at regular intervals until your astral temple is as real to you

as your physical temple.

STAGE 3. Confirme developing your Body of Light until it is as real as your physical body. Slowly, gradually, project it outward from your astral temple into the surrounding environment of the Astral Plane.

STAGE 4. Practice "rising on the planes," going higher and higher each time. Try to reach the spiritual planes beyond the mental.

NOTE: The development of the Body of Light is an ongoing process. The key to success is practice. The fruit of your efforts are the experiences and lessons that you will surely encounter as you advance. Remember, your subtle body already exists; you are simply becoming conscious
of it.

WARNING: Do not confuse the planes. Always keep your subtle body on the subtle planes and your physical body on the physical plane. Mental imbalance can result from confusing the planes in your mirad. This is probably the chief error made by the novice magician.

WORK SHEET: Use the following sample work sheet to keep an on-going record of your operations. A sample completed work sheet is provided to demonstrate the kind of data that you peed to record. You will find this helpful in determining what works best for you. It is suggested that you construct and use Work Sheets such as this one for all of your operations.

SAMPLE WORK SHEET

Date of operation:

Time of operation:

Place of operation:

Duration of operation:

Goal of operation:

Description of preparations:

Description of results:

Summary:

Suggestions:

SAMPLE COMPLETED WORK SHEET

Date of operation: 14 February, 1984

Time of operation: 9:30 p.m.
Place of operation: Home, in study
Duration of operation: 23. minutas
Goal of operation: Try to sea astral counterpart of aa oak tabla.

Description of preparations: Drew psychic circle around myself while sitting in comfortable chair in ftont of a low Early American oak tabla.No perfumes or rituals were usad this time.

Description of results: When my eyes were relased I saw an

outline around the tabla which could Have been ita astral counter-part.When my eyes were focused, 1 scrw only the table.

Summary: lnconclusive. 1 probably saw the astral counterpart of the table but can not be sute.

Suggestions: 1 needto try this esercise again while standing.My mirad wandered tonight and 1 had a hand time concentrarting.

INVOCATION VS EVOCATION

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit.

Aleister Crowley, ***LiberSamekh***

I invokeye, ye angels of the celestial spheres, whose dwelling is in the invisible. Ye are theguardians of the gates of the universe, be ye aleo the guardians of this mystic sphere ..... Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the Light divine.

The Golden Dawn's ***Watchtower Ceremony***

Technically, to invoke means to "call in" whereas to evoke means to "call forth."

Under normal circumstances you will invoke a deity when you want to assume its identity. You will evoke a deity when you want to communicate with that deity while retaining your own serse of identity.

A circie should be drawn around you to protect you during an operation as well as to symbolically remirad you that you are a microcosm. To attract an Enochian deity into this circie (and hence into the microcosmn of the magician) requires an invocation.

A triangle should be drawn outside your circle in order to attract an Enochian deity finto your macrocosm (but not your microcosm). This attraction requires an evocation. One example of an evocation is Crowley's well-known materialization of the demon KHORONZON from the tenth Aethyr, ZAX. To invite such a being into your circie could be harmful and should not be done lightly.

When invoking, use the Cup asa symbol of your openness and receptivity. When evoking use the Sword to keep the entity separate from yourself.

When invoking, you will become identified with the deity.You will speak and act with the authority of that deity. Thus you may:

1. Speak orarles or expound the wisdom of one thing or another.
2. Bless a person or thing in the narre of the deity.
3. Connmand those deities or entities that are lawfully under the jurisdiction of the deity.

When evoking, you will be able to embody the energy or virtue of the deity evoked into:

1. A talisman.
2. Any magical instrument or weapon.
3. A sacrament such as a wafer, or wine which can be consumed into your body or the body of another.

THREE PRIMARY METHODS OF INVOCATION

Inaoke me under my stars!
The Book of the Law, **Chapter 1**, **verse** 57

As a magician, you will have recourse to three main ways in which to invoke a deity. These are:

1. DEVOTION

This is the way of the heart. Sincere devotion to a deity, calling on the divine narre, mantras, japa, and filling your mirad with the known divine qualities and attributes will, in time, bring about a confrontation with that deity. This is the safest method, but also the slowest. Study Crowley's *Liber Astarte* for details of this method. This method is the Western equivalent of Bhakti Yoga.

2. CEREMONY

This is the way of the mirad. It is the most direct method involving a straightforward invoking of the desired deity. The signposts presented *inEnochian Magic* and in this manual can be used to create the invoking rituaL Details are provided *in Enochian Magic.* The ritual should be such as to enduce a degree of Samadhi or single-pointed concentration.

3. DRAMA

This method is the way of the combined heart, body arad mirad. It is difficult to perform by a single person, but years of tradition attests to its effectiveness. Crowley's *Liber* 777 can be used to determine the necessary magical corres-

pondences. However, the very fact that little is known of the Enochian deities precludes use of this method for most invocations. It can be used effectively for the Egyptian gods and goddesses of the lesser Watchtower squares.In

this method you assume the appropriate god-form (i.e., let your 13ody of Light take on the liken'ss of the god) and then enact well-known incidents that involve the desired deity while assuming the role of that deity.

ELEMENTS OF AN INVOCATION

Every Magician must compose his ceremony in such a manner as to produce a dramatic clima At the moment when the excitement becomes ungovernable, when the whole conscious being of the Magician undergoes a spirituaI spasm, at that moment must he utter that supreme aduration.

Aleister Crowley, Magick in Theory *and Practice*

The objective of an invocation is for you to identify yourselftemporarilywith the deity. The only magical instrument truely needed for an invocation (or evocation) is the wand (this is explained in *Enochian Magic).* However, a cup can be used for invocation (to unite) and a sword for evocation (to keep separate). In order to successfully invoke an Enochian deity, a degree of Samadhi (an advanced stage of transcendental meditation) is required. An outline of the primary stages is given below.

1. THE FORM. First the symbolic forro of the deity must be carefully studied cantil you can hold a steady image in your mind. The attributes of the deity must be contemplated while you assume his form.

2. THE VOICE. Then you will hear the voice of the deity. The utterance of the deity must be in keeping with his/her characteristic nature.

3. THE ASSERTION. In the next stage you must assert your identity with the deity.

4. THE IDENTITY. In the final stage you must become the vehide for the deity. After this stage the original objective of the invocation is stated.

A SUCCESSFUL INVOCATION/EVOCATION

Invocations of even the most positive Gods are dangerous, unless care can be taken to keep the personality of the God distinct from one's own.

Aleister Crowley, Magick *Without* Tears

In order for an invocation or evocation to be successful, you must be able to elevate your mind to another dimension. You must be able to see and hear with the Body of Light, because the deities and demons of the Watch-

towers and Aethyrs are not physical but etheric, astral or

psychic beings.

The first step is imagination. You must imagine that the deity comes before you. The known signposts of the operation should be of service during this step. Atthe climax of the operation, you will actually see and/or hear the deity or demon invoked. if a demon strikes you, you will suffer the

pain accordingly. However, no one elle around you will

probably be able to see or hear the deity except yourself. This in no way lessens the reality of the demon or deity. If a scribe is at hand, you will want to speak aloud what you see and hear.

If you can formulate your subtle body and rise on the planes, then you can go to the deity rather than Have it come to you. The results will be the same except that f ull remembrance of astral traveling experiences is difficult.

After every successful invocador or evocation always banish the deity back to his natural residence. Every invocation or evocation establishes a psycho-magnetic link between you and that deity. This link must be properly

brokers alter the ceremony, or the deity will be able to return

to you at any time. The conse quences of such a visita-ron could be harmful.

The most important invocation to be conducted by you, the Enochian magician, is that of your own Holy Guardian Angel. An exercise for such an invocaron is presented later in this manual.

AN ENOCHIAN INVOKING RITUAL

The following ritual has been adapted from the Golden Dawn's *Invocation Ritual* called the 'Formula of Opening by Watchtower' (i.e., Regardie's *Watchtower Ceremony).*

STEP 1. Use your Sword to perforan the appropriate Banishing Rituals of the Pentagram and Hexagram. The Enochian Pentagram and Hexagram Rituals are given later in this manual.

STEP 2. Enter your Body of Light. Hold your Wand before you. Stand facing the Watchtower of Fire in the South. See fue radiate from your Wand and say:

Behold, all the phantoms have vanished,
Arad I see that sacred and formless Fire; The Fire
that llames and consumes The
hidden depths of the universe, And I
hear the Voice of Fire.

Trace the Fire Pentagram before you, and then trace a flaming red Enochian letter K (𝔎) within it. Maintain this flaming letter and say,

OIP-TEAA-PDOKE
(Oh-ee-peh Teh-ah-ah Peh-doh-keh) In the
names and letters
Of the Great Southern Quadrangle, I
invoke you, Angels
Of the Watchtower of the South.

Then vibrate the Great Holy Narre of this Watchtower. Feel the Angels of the Watchtower of Fire rising up from within you.

STEP 3. Take your Cup in your hand. Turn toward the Watchtower of Water in the West. Sprinkle some water

and say,

Now therefore 1, a Priest of Fire,
Sprinkle lustral waters of the sea,
And hear the wrath of waves upon the shore;
The Voice of Water, now arad evermore.

Stand facing the Watchtower of Water. Trace the Pentagram of Water

before you. Trace a blue Enochian letter Q (1 j) within it. Face the letter and say,

MPH-ARSL-GAIOL

(Em-peh-heh Ar-ess-el Gah-ee-oh-leh) In the names arad letters of the Great Western Quadrangle, 1 invoke you, Angels Of the Watchtower of the West.

Then vibrate the Great Holy Name of this Watchtower. Feel the Angels of the Watchtower of Water risíng up from within you.

STEP 4. Take your Dagger in your hand. Turn toward the Watchtower of Air in the East. Strike the Air three times an.d say,

My mirad extends through realms of Air.
In formless Air comes the vision and the voice; Flashing, bounding, revolving,
It whirls forth, crying aloud.

Stand facing the Watchtower of Air. Trace the invoking Pentagram of Air before you. Trace a yellow Enochian letter H (~r)) within it. Face the letter and say,

ORO-IBAH-AOZPI

(Oh-roh Ee-bah Aah-oh-zod-pee) In the names and letters of the Great Eastern Quadrangle,

1 invoke you, Angels
Of the Watchtower of the East.

Then vibrate the Great Holy Name of this Watchtower. Feel the Angels of the Watchtower of Air rising up from within you.

STEP 5. Take your Pentagram *and* turn to the Watchtower of Earth in the North. Shake the Pentagram three times and say,

I stoop clown into a world of darkness Wherein
lies unknown depths
And Hades shroud in gloom,
Delighting in senseless images;
A black ever-rolling Abyss,
A voice both mute and void.

Stand facing the Watchtower of Earth. Trace the Pentagram of Earth before you. Trace the Enochian letter X (~) within it. Face the letter and say,

MOR-DIAL-HKTGA
(Moh-ar Dee-ah-leh Heh-keh-teh-gah) In the
names and letters of the
Great Northern Quadrangle,
I invoke you, Angels
Of the Watchtower of the North.

Then vibrate the Great Holy Name of this Watchtower. Feel the *Angels of* the Watchtower of Earth rising up from within you.

STEP 6. Stand facing the East and trace the active and passive invoking Pentagrams of Spirit (reference *Enochian Magic* page 89) while saying,

EXARP (Ehtz-ar-peh) **BITOM**
(Bee-toh-meh)

NANTA (Nah-en-tah)
HKOMA (Heh-koh-rnah)
In the names and letters of the Mystical
Tablet of Union,
I invoke you, Angels who are Divine Forces
of the Spirit of Life.

Then vibrate the four names of the elements. Feel the Angels of the Tablet of Union rising up from within you.

STEP 7. Make the sigas of the Rending of the Veil (reference "Rending and Closing the Veil" later in this manual) and say,

I invoke you,
Angels of the celestial spheres, Whose dwelling is in the invisible. You are the Guardians
Of the Cates of the Universe. May you also be the Guardians Of this mystic sphere.
Keep away the evil and the unbalanced. Strengthen and inspire me So that 1 may preserve in purity This abode of the mysteries. Let my sphere be pure and holy
That I may enter in and become a Partaker
Of the Secrets of the Light.

Feel all of the Angels of the Watchtowers and the Tablet of Union rising up together from within your Body of Light.

STEP 8. Turn three times to each Watchtower while'holding your Wand. Then face the East and say,

1 am the Lord of the Universe.
1 am He Whom Nature has not Formed. I am the Vast and the Mighty One.

Lord of the Lightand of the Darkness. Lord and
King of the Earth.

See yourself as an embodimentof the spiritual forcesof the universe.

STEP 9. Conclude by feeling the might and ppower of all the Enochian deities rising up in your Body of Light. Hold this feeling for as long as you can. May you thus assume their qualities. Indeed, in this way you may assume their
qualities and powers. When your spiritual identity is firmly established, lose by repeating the Banishing Rituals.

TALISMANS

A talisman is a storehouse of some particular kind of energy, the kind that is needed to accomplish the task for which you have constructed it.

Aleister Crowley,*Magick Without Tears*

In construction of a talisman, symbolism should be exact and in harmony with universal forces.

The Golden Dawn's *Talismansand*
Flashing Tablets

S.L. MacGregor Mathers, a leader of the Golden Dawn and tutor for a time to Aleister Crowley, defined a talisman as "a magical figure charged with the force iit is intended to represent."A talisman is any object that you construct and charge with a magical force for a specific purpose. iit is "charged" by those psychic forces that you channel through yourself for this purpose. Every magician should charge his own talismans, but as with every thing else, a karmic force will also seep iinto the object and link iit with iits creator.

With proper use, your magical weapons will automatically become ppowerfultalismans. They will become charged with your own emotional and psychic energies. Additional talismans can be made for specific ppurposesbut all should come under the following general headings:

EARTH:	Taurus, Virgo, Capricorn, Venus, Moon, Pentacle, black, North.
WATER:	Cancer, Scorpio, Pisces, Mars, Cup, Blue, West.
AIR:	Gemini, Libra, Aquarius, Saturn, Mercury, Sword, yellow, East.
FIRE:	Aries, Leo, Sagittarius, Sun, Jupiter, Wand, red, South.

When you practice the exercise to gain the Knowledge and Conversation of *your* Holy Guardian Angel, you will need to design and make your own talisman of ILIATAI. Figure 5 shows an example of such a talisman design.

The Watchtowers and Tablet of Union can be used for talismans. Figures 15 through 31 in Appendix A can each make an excellent talisman of these regions. Techriically, talismans should be constructed and charged for specffic purposes by using appropriate consecration rituals. Use Crowley's *Liber* 777 or the signposts provided in *Enochian Magic* and in this manual for correct correspondences. As a general rule for charging a talisman: always be in harrnony with the effect that you want to produce. A charged talisman should be wrapped in white silk or finen to avoid contamination or leakage of the charge.

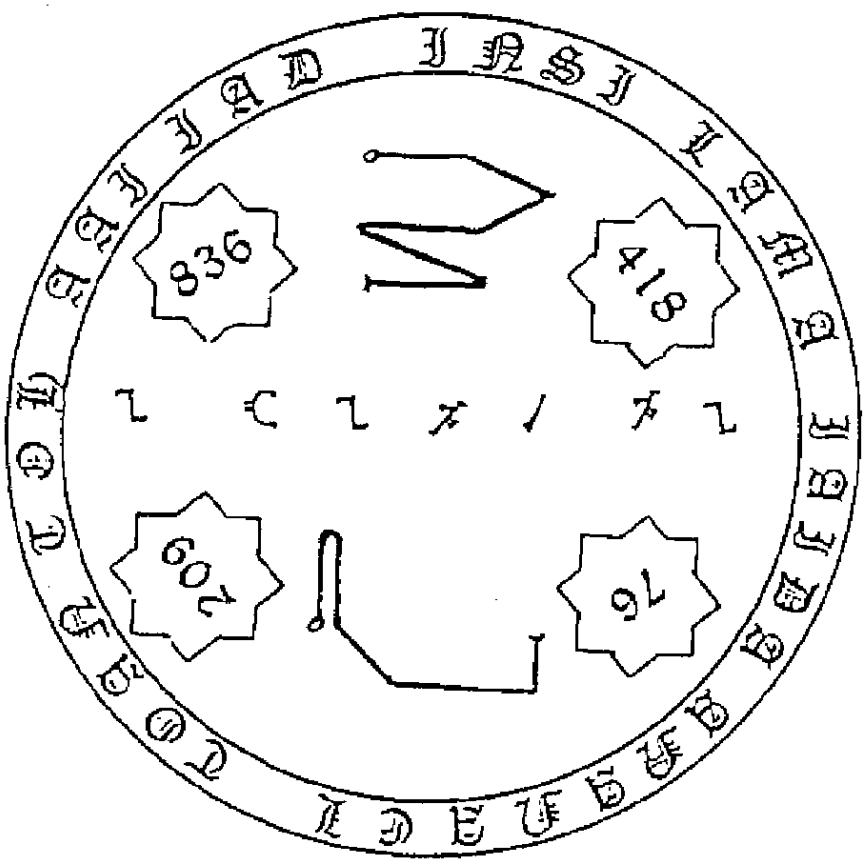


Figure 5. Sample Talisman for the Magical Formula of ILLATAI

SIGILS OF WATCHTOWER DEITIES

If the student uses *a* little *ingenuity and* imagination in this matter, he will discover quite *a* lot as to *the nature* and import *of* Sigils. *The significance* of the emblems *may be divined, from one* point *of* view, by *employing them* as "doors" *through which to skry in the spirit*-vision. More can *be learned this way* concerning *the real* implication *of* Sigils than almost by any *other method.*

The Golden Dawn's Talismans and Sigils

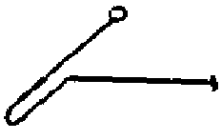
The Rase of Letters shown in Figure 6 is adapted from the Golden Dawn Rose Cross Lamen, which is specifically designed for use with the Hebrew alphabet. Figure 6 contains the Enochian equivalent. There are three rows containing a total of 21 regions and 26 letters. The symbolism of the Rose is as follows:

1. The inner three regions surrounding the central circle symbolize the active cosmic elements of Water, Air and Fire which surround, and operate upan, the Earth.
2. The second row of seven letters represents the seven sacred planets.
3. The third and outermost row of eleven regions represents the pentagram and hexagram united (5+6=11).
4. Each region of letters represents a petal of the Rose. Using AIK BKR (reference AIK BKR AND THE AETHYRS later in this manual) the petals/regions add to 3 (3+7+11 21=2+1=3), the number of rows in the Rose.

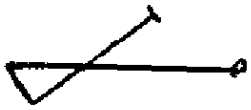
The Rose is used to determine the sigils for the deities of the four Watchtowers. Begin with the first letter óf the narre in the corresponding petal of the Rose. Draw straight unes from letter to letter as they appear in the narre. The pattern so drawn is the sigil of the deity. Awways begin each sigil with a small circie. At the last letter, end the sigil with a

short fine or dash, perpendicular to the last fine drawn. If two letters come together, represent it by a crook or wavy fine at that point If a sigil has three letters along a single straight fine, and the center letter is needed in the name, then represent it by a small noose or circle tangent to the fine at that point The following five sigils provide typical examples of how to use the Rase:

The sigil of ABMO:



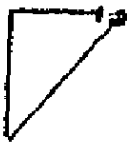
The sigil of STIM:



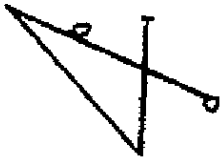
The sigil of PAKO:

The sigil of OPNM:

The sigil of AIRA:



The sigil of ERZLA:



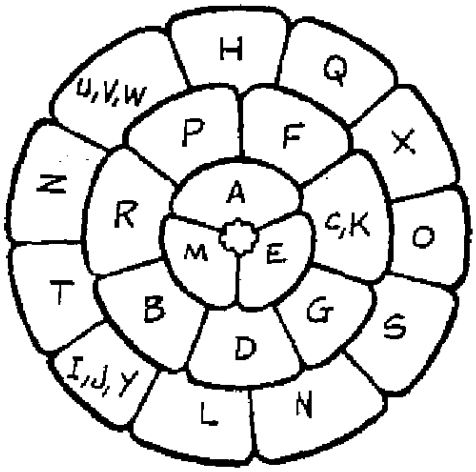


Figure 6. Enochian Rase for Sigila of the Watchtower Deities.

TRACING THE PENTAGRAM

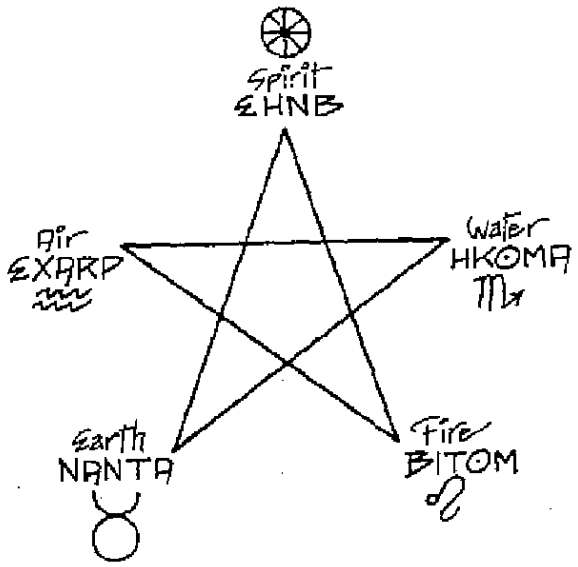
The Pentagram, symbol of the squaring of the circle by virtue of ALHIM =3.1415, symbol of man's will, of the evil 4 dominated by manis spirit

Aleister Crowley, *Gematria*

Traced as a symbol of good, it*should be placed with the single paint upward, representing the rule of the Divine Spirit. For* i f thou *shouldst write it with the two points upward,* it is *an evil symbol, affirming the empire of matter over that Divine Spirit which should govern it.*

The Golden Dawn's *The Ritual of the Pentagram*

The five-pointed pentagrama represents the five cosmic elements of the Watchtowers. The following diagram shows this relationship:



The pentagram should always be traced with the single point of spirit aboye the four lower elemento. When invoking, the first fine drawn is towards the point which corresponds to the operation.When banishing, the tracing begins at the

corresponding point and the first lame is drawn away from that point. This is shown in detall in Figure 7.

In all cases, trace the pentagram with your Wand in the air in front of you and imagine that each Zinc is being drawn in the appropriate color. After a successful tracing, you should be able to clearly "see" the pentagram suspended and shimmering in the air before you.

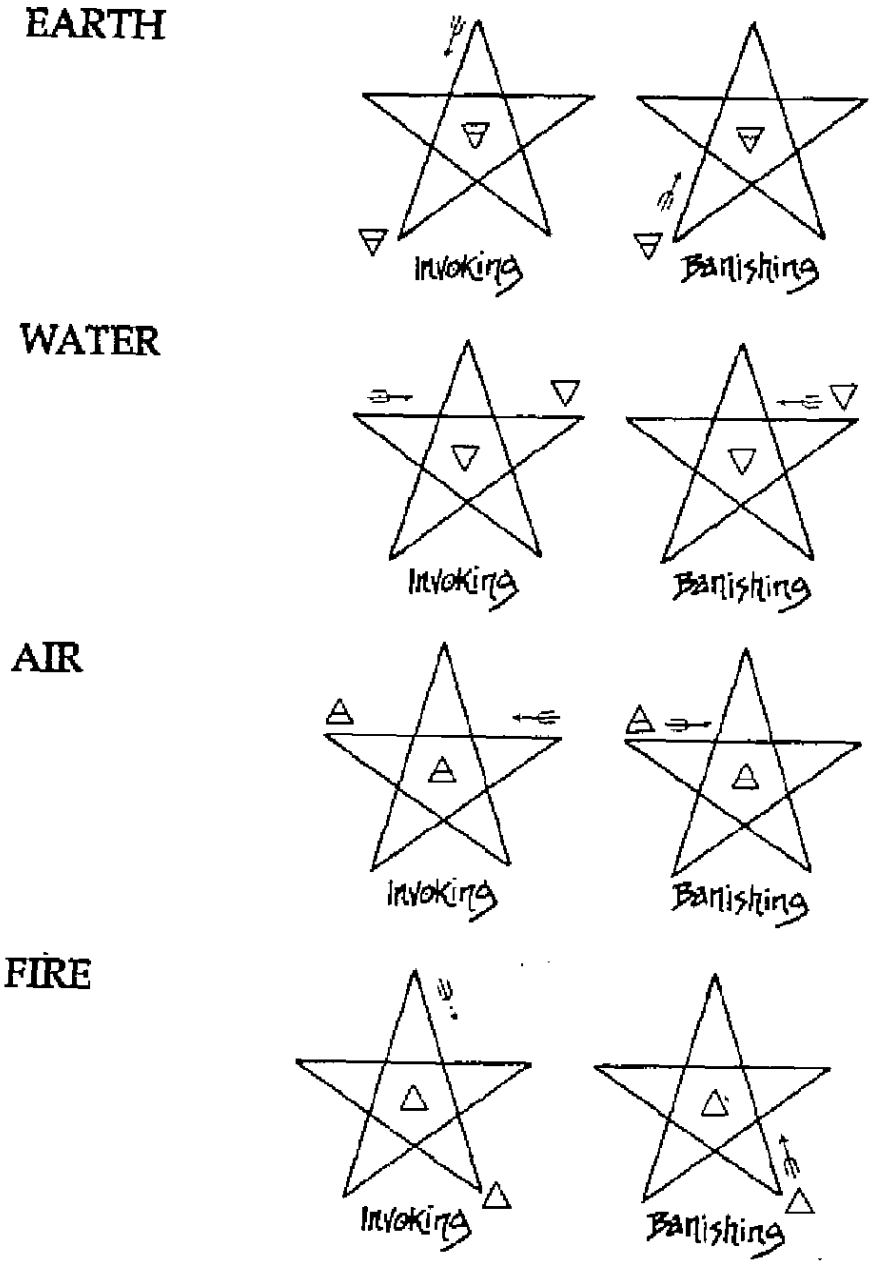


Figure 7. Tracing the Pentagram.

AN ENOCHIAN PENTAGRAM RITUAL

Use the following ritual in your magical operations for banishing or invoking, or make modifications to it as you will. It is an Enochian adaptation of the Golden Dawn's *Lesser* Ritual *of the* Pentagram.

STEP 1. *Touch your* forehead and say ZAH (Zod-ah: within is).

STEP 2. Touch your left breast and say ONDOH (Ohendoh: the Kingdom).

STEP 3. Touch your right shoulder and say MIH (Meeheh the Power).

STEP 4. Touch your left shoulder and say BUZD (Boozod-deh: the Glory).

STEP 5. Touch both hands together on your right breast and say PAID (Pah-ee-deh: forever).

STEP 6. Turn to the East, trace a yellow Pentagram of Air before you, and say EXARP (Etz-ar-peh: Air).

STEP 7. Turn to the South, trace a red Pentagram of Fire before you, and say BITOM (Bee-toh-meh: Fire).

STEP S. Turn to the West, trace a blue Pentagram of Water before you, and say HKOMA (Heh-koh-mah: Water).

STEP 9. Turn to the North, trace a black Pentagram of Earth before you, and say NANTA (Nah-en-tah: Earth).

STEP 10. Extend your arras outward in the form of a cross while still facing the North and say,

> Before me KZHIKAL (Ee-heh-zod-hee-kal) Behind me EDLPRNAA (Eh-del-par-nah-ah) On my right BATAIVAH (Bah-tah-ee-vah-heh) On my left RAAGIOSL (Rah-ah-gee-oh-sel) Behold, the four flaming pentagrams
>
> And 1 alone in the rnidst.

NOTES: During the first five steps, use your right hand to trace a pentagram beginning at your forehead. Enochian Gematria reveals that the five words spoken in these steps add up to a total of 449, the number for the word PARAKLEDA (Par-rah-kel-eh-dah) which mearas "marriage" or "wedding" This demonstrates the binding force behind these words. The four elements are addressed in Steps 66 through 9. These mames are from the Tablet of Union. Step 10 calls upan the mames of the four Great IGngs of the Watchtowers. While executing this ritual, you must be able to "see" the flaming pentagrams in the air alter tracing them with your wand. At the end of Step 10 you should be able to feel the four kings and yourself together as a living pentagram.

HEXAGRAMS OF THE ELEMENTS

The Hexagram, symbol of the Macrocosm and Microcosm interlaced, and hence of the End of the Great Work.

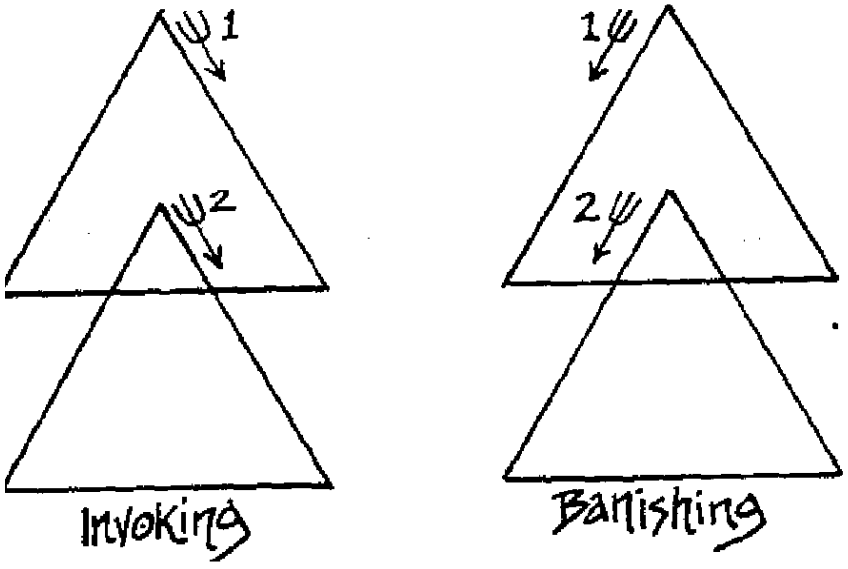
Aleister Crowley, Gematria

The Hexagram is a powerful symbol representing the operation of the Seven Planets under the presidency of the Sephiroth ..... UsuaIly, it is traced with the single point uppermost. It is not an evil symbol with the two points upward, and this is a point of dif ference from the Pentagram.

The Golden Dawn's *The Ritual of the Hexagram*

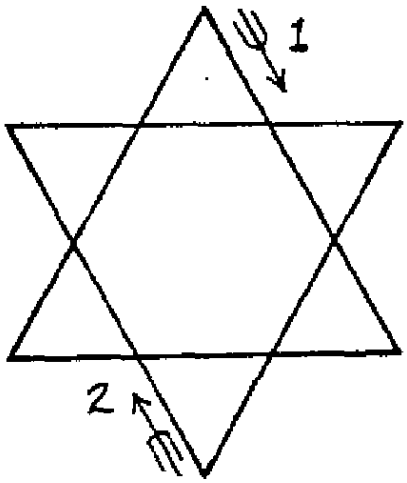
When invoking, evoking, or banishing deities *of* the Watchtowers you should always include tracing the proper hexagram. In addition to the hexagrams describeci in Enochian Magic, the following may also be used:

FIRE. Face toward the South and trace the Hexagram *of* Fire as follows:

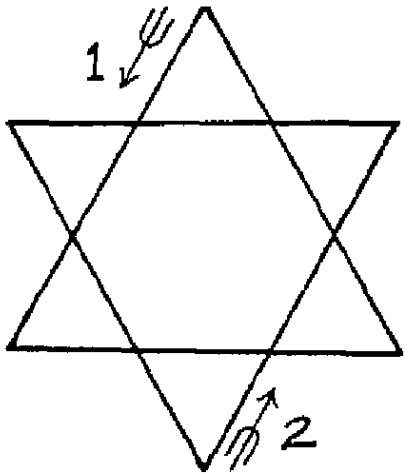


NOTES: Trace two equal triangles pointing upward. Trace the upper triangle first in the direction shown for invoking or banishing. The second triangle begins at the center of the first and is traced in the sanee direction.

EARTH. Face the North and trace the Hexagram of Earth as follows:



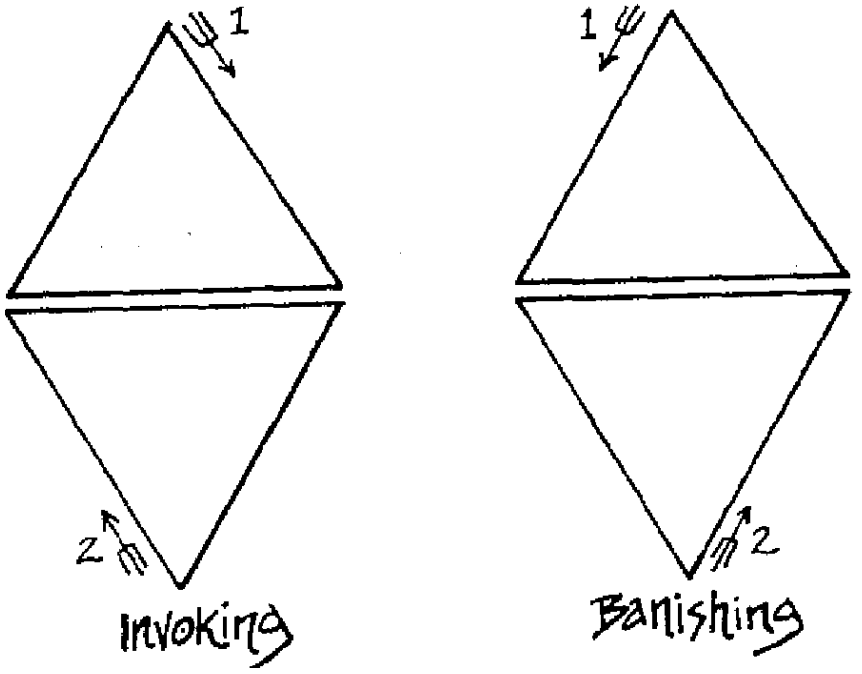
Invoking



Banishing

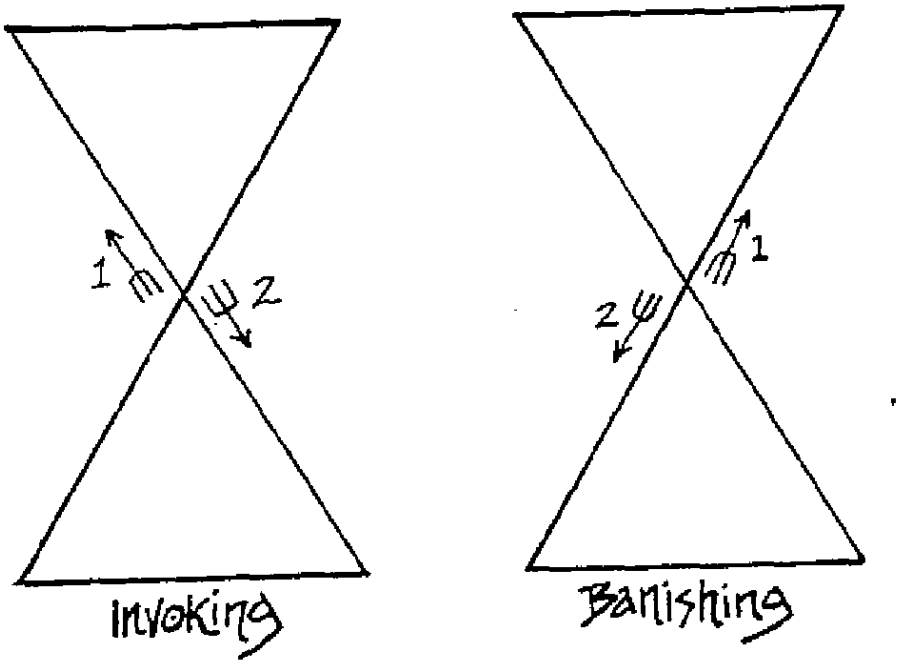
NOTES: Trace the upper triangle first in the direction shown. The second triangle intersects the first and points downward.

AIR Face the East and trace the Hexagram of Air as follows:



NOTES: Trace the upper triangle first in the direction shown. The second is inverted and the bases coincide.

WATER Pace the West and trace the Hexagram of Water as follows:



NOTES: The first triangle is traced the same way for all of the hexagranas. Here the second triangle is inverted and the apexes coincide.

AN ENOCHIAN HEXAGRAM RITUAL

Use the following ritual in your magical operations for banishing or invoking, or make modifications to it as you will. It is an Enochian adaptation of the Golden Dawn's Lesser Ritual *of the Hexagram* and is normallyperformed alter the Pentagram Ritual.

STEP 1. Stand with your feet together, your left arm clown at your side and your right arm across your body holding your wand (or other weapon) upright in front of you.

STEP 2. Turn to the East and say IVITDT ((Ee-veh-eeteh-deh-teh) while tracing the yellow Hexagram of Air before you. Vibrate one letter of this sixlettered formula as you trace a corresponding side of the hexagram. Then say,

> Behold, the Burning Sanies of Truth
> that consume sorrow, sin and death.

STEP 3. Turn to the South and say ZTZTZT (Zod-tehzod-teh-zod-teh) while tracing the red Hexagram of Fire before you. Vibrate one letter of this sixlettered formula as you trace a corresponding side of the hexagram. Then say,

> Behold, the Way of Love is to
> sacrifice All into the CUP.

STEP 4. Turn to the West and say IVITDT in the same manner as in STEP 2 but trace the blue Hexagram of Water.

STEP 5. Turn to the North and say ZTZTZT in the serme manner as in STEP 3 but trace the black Hexagram of Earth.

STEP 6. Extend your arms outward in the form of a cross while still facing the North and say,

Before me MORDIALHKTGA (Mohar Dee-ah-leh Hehkeh-teh-gah)

Behind me OIPTEAAPDOKE (Oh-eepeh Teh-ah-ah Peh-dohkeh)

On my right OROIBAHAOZPI (Oh-roh Ee-bah Ahoh-zod-pee)

On my left MPHARSLGAIOL (Em-pehheh Ar-ess-el Gah-eeoh-leh)

Aboye me and below me, My
Magical Universe, And behold, I
alone
in the midst.

NOTES: The formulas of IVI TDT and ZTZTZT are explained Iaer in this manual. As you trace the hexagrams in the air before you, you should vibrate the letters of these formulas. While executing this ritual, you must be able to "see" the flaming hexagrams in the air alter tracing them with your Wand. The four Holy Names of Divinity spoken in STEP 6

are explained in Enochian Magic and shown in Figure 9, Appendix A. These four Names of Power together with the ultimate duality of object (the universe) and subject (your own self) constitute a living hexagram.

WAND INVOCATION

The following is a ritual that you can conduct to consecrate your magical Wand:

STEP 1. Consecrate a circle.

STEP 2. Hold your Wand in yy o u r right hand, face the Watchtower of Fire and say,

EDLPRNAA (Eh-del-par-nah-ah), I invoke you from the Watchtower of Fire to come forward and instill the Power of Change within my Wand (see the power to produce changes entering into your Wand).

STEP 3. Address the Seniors and say,

AAETPIO (Ah-ah-eteh-pee-oh), I invoke you from the Watchtower of Fire to come forward and bestow the Energy of Mars upon my Wand (see creative energy entering into your Wand).

ADAEOET (Ah-dah-eh-oh-eteh), I invoke y o u from the Watchtower of Fire to come forward and bestow the Enthusiasm of Jupiter upon my Wand (see energized enthusiasm entering finto your Wand).

ALNKVOD (Ah-len-keh-voh-deh), I invoke you from the Watchtower of Fire to come forward and bestow the Imagination of the Moon upon my Wand (see the power of imagination entering finto your Wand).

AAPDOKE (Ah-ah-ped-oh-keh), 1 invoke you from the Watchtower of Fire to come forward and bestow the Beauty of Venus upon my Wand (see beauty enter-mg finto your Wand).

ANODOIN (Ah-noh-doh-ee-neh), 1 invoke you from the Watchtower of Fire to come forward and bestow the Mobility of Mercury upon my Wand (see the power of motion entering finto your Wand).

ARINNAP (Ah-ree-neh-nah-peh), 1 invoke you from the Watchtower of Fire to come forward and bestow the Ambition of Saturn upan my Wand (see the forces of ambition entering into your Wand).

STEP 4. Know your Wand to be the physical embodiment of these Fire qualities. Hold up your Wand before you and say,

KAB BITOM-ZIZOP

(Kah-beh Bee-toh-meh-zodee-zodoh-peh) The Wand is a Container of Fue.

STEP 5. Know your Wand to be fully charged with the forces of the Seniors of Fire.

STEP 6. End Chis invocation with an appropriate Banishing Ritual.

SWORD INVOCATION

The following is a ritual that you can conduct to consecrate your magical Sword:

STEP 1. Consecrate a circle.

STEP 2. Hold your Sword in your right hand, face the Watchtower of Air and say,

BATAIVAH (Bah-tah-ee-vah-heh), 1 invoke you from the Watchtower of Air to come forward and instill the Power of Discernment within my Sword (see the power to discem and discriminate entering into your Sword).

STEP 3. Address the Seniors and say,

HABIORO (Hah-bee-oh-roh), 1 invoke you from the Watchtower of Air to come forward and bestow the Courage of Mars upon my Sword (see courage entering into your Sword).

AAOZAIF (Ah-ah-oh-zodah-ee-feh), I invoke you from the Watchtower of Ah. to come forward and bestow the Wisdom of Jupiter upon my Sword (see the discerning power of wisdom entering finto your Sword).

HTNORDA (Heh-teh-noh-rah-dah),1 invoke you from the Watchtower of Air to come forward and bestow the Instinct of the Moon upon my Sword (see the discerning power of the instinct entering finto your Sword).

AHAOZPI (Aha-oh-zod-pee), I invoke you from the Watchtower of Air to come forward and bestow the Harmony of Venus upon my Sword (see the harmony of right discrimination entering into your Sword).

AVTOTAR (Ah-veh-toh-tah-rah), 1 invoke you from the Watchtower of Air to come forward and bestow the Intelligence of Mercury upon my Sword (see the discriminative

power of intelligence entering into your Sword).

HIPOTGA (Hee-poh teh-gah), 1 invoke you from the Watchtower of Air to come forward and bestow the Preservation of Saturas upan my Sword (see the quality of endurance entering finto your Sword).

STEP 4. Know your Sword to be the physical embodiment of these Airy qualities. Hold up your Sword before you

and say,

NAZPZ TOL-TOH VAOAN

(Nah-zod-peh-zod Toh-el-toh-heh Vah-oh-ah-neh) The Sword is all-victorious truth.

STEP 5. Know your Sword to be fully charged with the forces of the Seniors of Air.

STEP 6. End this invocation with an appropriate Banishing Ritual.

CUP INVOCATION

The following is a ritual that you can conduct to consecrate your magical Cup:

STEP 1. Consecrate a arde.

STEP 2. Hold your Cup in your right hand, Pace the Watchtower of Water and say,

RAAGIOSL (Rah-ah-gee-oh-sel), 1 invoke you from the Watchtower of Water to come forward and instiil the Power of Reflection within my Cup (see the power of passive reflectivity entering into your Cup).

STEP 3. Address the Seniors and say,

LSRAHPM (Less-rah-pem), I invoke you from the Watchtower of Water to come forward and bestow the Passion of Mars upon my Cup (see passion entering finto your Cup).

SAIINOV (Sah-ee-ee-noh-veh), I invoke you from the Watchtower of Water to come forward and bestow the Benevolence of jupiter upon my Cup (see benevolente entering finto your Cup).

LAVAXRP (El-ah-vahtz-ar-peh), I invoke you from the Watchtower of Water to come forward and bestow the Receptivity of the Moon upon my Cup (see the passive power of receptivity entering into your Cup).

SLGAIOL (Sel-gah-ee-oh-leh), I invoke you from the Watchtower of Water to come forward and bestow the Love of Venus upon my Cup (see the forces of love entering finto your Cup).

SOAIZNT (Soh-ahee-zoden-teh), I invoke you from the Watchtower of Water to come forward and bestow the Self-Expression Mercury upon my Cup (see the power of self-expression entering hito your Cup).

LIGDISA (Elee-geh-dee-sah),1 invoke you from the Watchtower of Water to come forward and bestow the Stability of Saturn upon my Cup (see the forces of stability entering finto your Cup).

STEP 4. Know your Cup to be the physical embodirnent of these Watery qualities. Hold up your Cup before you and

say,

TALHO AFFA-ADPHANT

(Tah-leh-ho Ah-feh-fah-ah-deh-peh-hah-en-teh) The Cup is an indescribable emptiness.

STEP 5. Know your cup to be fu ly charged with the forces

of the Seniors of Water.

STEP 6. End this invocation with an appropriate Banishing

Ritual.

PANTACLE INVOCATION

The following is a ritual that you can conduct to consecrate your magical Pantacle:

STEP 1. Consecrate a circle.

STEP 2. Hold your Pantacle in your right hand, face the Watchtower of Earth and say,

IKZHIKAL (Ee-keh-zod-hee-kal), 1 invoke you from the Watchtower of Earth to come forward and instill the Power of Fruitfulness within my Pantacle (see the forces of fruitfulness entering into your Pantacle).

STEP 3. Address the Seniors and say,

LAIDROM (El-ahee-dar-ohem), 1 invoke you from the Watchtower of Earth to come forward and bestow the Desire of Mars upon my Pentacle (see the forces of desire entering finto your Pantacle).

AKZINOR (Ah-keh-zodee-noh-rah), I invoke you from the Watchtower of Earth to come forward and bestow the Generosity of Jupiter upon my Pantacle (see the forces of generosity entering into your Pantacle).

LZINOPO (El-zodee-noh-peh), I invoke you from the Watchtower of Earth to come forward and bestow the Memory of the Moon upon my Pantacle (see the power of memory entering finto your Pantacle).

ALHKTGA (Ah-leh-hek-teh-gah), 1 invoke you from the Watchtower of Earth to come forward and bestow the Fruitfulness of Venus upon my Pantacle (see the forces of fruitfulness entering into your Pantacle).

AHMLLKV (Ah-rnel-el-keh-veh), I invoke you from the Watchtower of Earth to come forward and bestow the Reason of Mercury upon my Pantacle (see the power of reason entering into your Pantacle).

LIUANSA (Elee-ee-ah-ness-ah) ,1 invoke you from the Watchtower of Earth to come forward and bestow the Concentration of Saturn upon my Pantacle (see the forces of concentration entering ínto your Pantacle).

STEP 4. Know your Pantacle to be the physical embodiment of these Earthly qualities. Hold up your Pantacle before you and say,

KHR KAOSGN-KIIIDAO
(Keh-har Kah-oh-seg-en-keh-hee-dah-oh) The Wheel is the Diamond of the Earth.

STEP 5. Know your Pantacle to be fully charged with the forces of the Senior of Earth.

STEP 6. End Chis invocation with an appropriate Banishing Ritual.

AIQ BKR

the nature of every number is a thing peculiar to itself, a thing inscrutable and infinite, a thing inexpressible, even i f we could understand it. In other words, a number is a soul, in the proper sense of the terco, an unique and necessary element in the totality of existente.

Aleister Crowley, ***Liber 777 Appendix B***

The method of AIQ BKR or 'the **Qabalah** of Nine Chambers' is often used to reduce large numbers to a single number from 1 to 9. To use this method, add up the individual numbers in each digit position of the large number. If this sum has more than one digit, then add these together. Keep adding in this way until only one digit remains. For example, the number 1234 reduces to 10 (1+2+3+4=10) which again reduces to 1 (1+0=1). After the final digit from 1 to 9 is determined, use the following table to deduce the occuit significante:

AIQ BKR REDUCTIONS

1. Unity, oneness, extension, spirit, self.
2. Duality, divine will, ego.
3. Matter, manifestation, intelligence, space, soul.
4. Solidity, firmness, time, memory.
5. Spirit and matter mixed, man, motion, will.
6. Animation, Me, mirid, imagination.
7. Completeness, satisfaction, wholeness, desire.
8. Cycles, spirals, creativity, intellect, reason.
9. Stability in change, animal being, consciousness.

RENDING AND CLOSING THE VEIL

Purely artificial gestures comprehend in their class the majority of definitely magick signs,though sor eche these simulate a natural action-e.g. the sign of Rending of the Veil

Aleister Crowley, ***Magick in Theary and Practice***

Two special signs or postures are especially the worthwhile for you to learn and use. These are the Rending of the g of eil Veil and the Closing of the ~ UAethyrRande Closmg of to entera Watchtow Square the Veil when you leave.

RENDING OF THE VEIL. Stand facing forward with both arms outstretched in front of you

Turn your palms downward and hold your fingers together. Your hands should be about a foot or so apart. Now take one slow step forward. This posture signifies forcing yourself through a barrier into the region beyond.

CLOSING OF THE VEIL. Stand facing forward with feet together. Stretch both arcos straight in front of you with palcos facing inward, fingers together. Bring your hands slowly together until the palcos touch. This posture signifies forcing yourself out of an anea and reclosing the barrier behind you.

SPIRIT VISION IN THE WATCHTOWERS
A Beginner'sMethod

Thus, it is necessary that the technique of Magick should be perfected. The Body of Light must be rendered capable of going everywhere and doing everything. It is, therefore, always the question of drill which is of importance.

Aleister *Crowley, Magick in* Theory *and Practice*

To aid in developing the Body of Light to see finto the Watchtower Squares using the Spirit Vision, you should try the following skrying procedures:

PREPARATION. Construct a card of the desired region to be viewed, one for each subquadrant or cross of the Four Watchtowers. These can be similar to Figures 1 through 16 in Appendices 13 or C exceptthey should be in brightcolors. If desired, you can make the squares into tnutcated pyrantids like those shown in Figures 15 through 31, Appendix A. In any case use appropriate colors.

STEP 1. Consecrate a work area by conducting the Ritual of the Pentagram for banishing. Face the corresponding direction and with your wand, trace the hexagram of the appropriate Watchtower in the air before you in the corresponding color of the Tablet.

STEP 2. Place the card with the desired region in front of you. You may need to pin iit to a wall orto an appropriatety colored drape. It should be at eye leve!.

STEP 3. Hold the appropriate magical instrument. This will depend on the region you are viewing and the exact nature of your objective.

STEP 4. Gaze smoothly, relaxed but alert, at the card and concentrate on the square or truncated pyramid that you

want to "see".
STEP 5. Mentally imagine the square or pyramid as expanding before you. Enlarge iit in your mind to the size of a door. See the details clearly.
STEP 6. Imagine yourself passing through the symbolic doorway. If necessary, use the Rending of the Veil. Gaze through the door and see what is there. With practice you should be able to see more and more of the regionsthat lie behind the symbolic door.
STEP 7. Return by visualizing the door closing behind you. If necessary, use the Casing of the Veil. Know yourself to have returned. Mentally shrink the door back to iits original size on the card. Close the operation with another banishing Ritual of the Pentagram.
NOTE: If youfind this method difficult, try it while sitting in a confortable chair. If you can "see" the expanding square become a realistic door in front of you, then you are very near to success.

SPIRIT VISION IN THE WATCHTOWERS
An Advanced Method

I can travel like the sun. I can travel like the sun. I can tread the path. I can travel about.

The Book of the Dead **Chapter CXLVII, the sixth Arit,**

After sufficient development of the Body of Light and success with the beginning method of Spirit Vision, you should be able to advance to the following exercise:

PREPARATION. In addition to the cards used in the beginning exercise, you must memorize the signposts of the desired square. This includes the proper Call, the Enochian Names of Power and the presiding Egyptian deity and sphinx if the goal is one of the lesser Watchtower squares.

STEP 1 Consecrate the area around you by executing the Rituals of the Pentagram and Hexagram for banishing. Use an appropriate magical formula.

STEPS 2-5 of the beginning method.(See page 118)

STEP 6. Recite the appropriate Cali (see *Enochian Magic* for details an the Calls). Vibrate the Names of Power in appropriate order: the Holy Name, the Great King, the six Seniors, the two Calvary Cross Angels, the Archangel, and the Angel.

STEP 7. Concentrate on the door before you and the known attributes of the square behind it.

STEP 8. Project yourself into your Body of Light and pass through the doorway into the Watchtower Square. If necessary, use the Rending of the Veil.

STEP 9. You should move about until you encounter the

presiding deities of the square. lf this is a lesser square these will include an Egyptian deity and sphinx. Carefully notice every detall of your surroundings. Use your magical weapons and/or Words of Power and rnagicalformulas to thwart the Demon of the square and hold him in check.

STEP 10. Determine the main vibrational tone or atmosphere of the square. Do not place any labels on anything, such as good or evil, at this time. Simply accept whatever happens and mentally note what you see and hear.

STEP 11. When ready, return through the door and return to your physical body. If you used the Rending of the Veil, you should now use the Closing of the Veil. Repeat the banishing Rituals of the Pentagram and Hexagram.

STEP 12. Record exactly what happened in as much detall as you can in your Magical Diary.

STEP 13. Check your written Diary records against the known signposts and correspondences of the square. Update your data base accordingly.

A BEGINNER'S EXERCISE FOR SUBTLE BODY DEVELOPMENT

There is little danger that any student, however idle or stupid, will fail to get some result; but there is great danger that he wiIl be Ied astray, obsessed and overwhelmed by his results, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the first resting place for the goal, and taketh off his armour as if he were a victor ere the fxght is weII begun. It is desirable that the student should never attach to any resultthe importance which it at first seems to possess.

Aleister Crowley, *Liber O*

This exercise is provided for you to practice as often as necessary until you can successfully travel in the Spirit Vision.

STEP 1. Properly prepare yourself and your surroundings.

STEP 2. Imagine your body as being empty. See your body as one that is completely empty but similar in outline to your physical body and enveloping your physical body.

STEP 3. Transfer the seat of your consciousness to your imagined body.

STEP 4. Move forward.

STEP 5. Rise up roto the air to a great height aboye the earth.

STEP 6. Return to your physical body and transfer the seat of your consciousness back to it.

STEP 7. Record your experiences in *your* Magical Diary.

NOTES TO STEP 1. If you have a magical robe, wear it. If

you have a magical temple, or special room used only for Magick, use it. lf not, wear something confortable (or nothing at all) and use a room that is quiet and confortable for you to be in. Hold a magical weapon, if you have one. Try incense of various kinds. Try the exercise while either standing or sitting. Always use a banishing ritual, but otherwise it is a good idea to experiment with different things. What will work well for one person may not work for another. Your Magical Diary will show you what works or doesn't work for you.

NOTES TO **STEP** 2. This technique is used in Tibetan Yoga and is remarkably effective. When you "feei" your empty body coexisting with your physical body, then you will be able to experience your subtle body or aura. With mastery you will find that this subtle body contains the naclis and chakras of Kundalini Yoga.

NOTES TO **STEP** 3. This is the critical step in this exercise. Normally you associate your body with the physical. Now you must shift your consciousness to a new plane of orientation. Although this may seem to be a difficult task, you do it automatically every night when you fall asleep.

NOTES TO **STEP** 4. If the transference of consciousness was successful, you will be able to move in any direction you like simply by thinking of it. The only difference between your state in this step and a dream is that here you are conscious of what you are doing. lf you will to, you can see your physical body in the position you left it.

NOTES TO **STEP** 5. This step will allow you to observe the earth from a distance. It will also demonstrate to you the ability of your subtle body to leave your physical body and the physical Earth without harm.

NOTES TO **STEP 6**.Make your subtle body coincide with your physical body again. Usually the desire to do so is suf-

ficient. You will find that this step is exactly like waking up after a nap.

NOTES TO STEP 7. Record the results of each of your exercises. Document what preparations you tried and the results that you obtained. With time and practice you should be able to find a ceremony that produces good results for you.

AN ADVANCED EXERCISE-RISING ON THE PLANES

You have got to go out Rísing on the Planes every day of your life, yearafter year. You are not to be disheartened by failure, or too much encouraged by success, in any one practice or set of practices.

Aleister Crowley, Magick in Theory and Practice

All powerful magic is within me. 1 am one zvho can travel in strength without forgetting his name. I am Yesterday. "Seer of Millions of Years"is my name. I can t ravel along the paths with those who influence the gods.

Chapter XLII, ***The Book of the Dead***

The following exercise for rising on the planes is intended for your magical preparation. It is adapted from Crowley's *Liber* O, Chapter VI. Perform the operation as often as necessary cantil you have attained the one-pointed concentration of Dharana or a degree of Samadhi. You should attain some success with the exercise for subtle body development before attempting this more advanced exercise.

STEP 1. Properly prepare yourself and your surroundings.

STEP 2. Project *your* subtle body straight up. You should rice cap aboye the earth on a fine that is exactly perpendicular to the Earth's surface at the point where your physical body ís located.

STEP 3. Continue rising.

STEP 4. When fatigue or inertia finally overwhelm you, let yourself relax and sink back finto your physical body.

STEP 5. Record your experiences in your Magical Diary.

NOTES TO **STEP** 1. The preparation for this exercise is identical to *that for A Beginner's Exercise for Subtle Body Development* given earlier.

NOTES TO **STEP** 2. This step assumes some prior development of the subtle body. You should be able to feel yourself risingup into the air. You should feel youself passing through the ceiling and roof if you are inside a building. "See" the ground falling away from you as you rise upward.

NOTES TO **STEP 3.** No rnatter what happens, will yourself to rise higher. Keep going on and on without stop. You may see figures or objects. If so, ignore them and continue rising. The goal of this exercise is to rise aboye all forms into the vast formless void of the higher cosmic planes. This goal is far harder to achieve than you may thinic, but with practice and patience, it is likely that you will attain some degree of success.

NOTES TO **STEP** 4. A successful operation will result in a degree of Samadhi, a state of deep transcendental meditation. This is equivalent to entering the formless cosmic planes of the Aethyrs aboye UN. Whether you achieve this or not, you will inevitably reach a point where it is unbearable to continue to rise higher. When this point is reached (and it will vary from one person to another and from one day to another) you should begin to end the operation.

NOTES TO **STEP** 5. Faithfully record your results. In time you may be able to establish patterns which are not otherwise recognizable.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE B OF OYVB IN WATER OF AIR

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Air, the subquadrant Water of Air, the square B of OY (V) V (U) B.

STEP 1. Consecrate a arde and enscribe it with the formulas of KAL and TOOG (see Formulas of Enochian Magick). Execute the Banishing Rituals of the Pentagram and Hexagram. Stand with your Sword or Dagger and face East. Trace the yellow Banishing Pentagram and Hexagram of Air. Fill the room with the scent of galbanum or peppermint.

STEP 2. Recite the third Cali as follows:

"Behold," declares your God, "1 am a circle on whose hands stand Twelve Kingdoms. Six of these are seats of life, the rest are like sharp Sickles, or like the Horns of Death. Because of this, the creatures of Earth live or die only in my own hands, which sleep and then rise again."

"In the beginning I made you stewards, and placed you in the twelve seats of governxnent. 1 gave every one of you an appropriate level of power over the 456 trae ages of time. My intent was that from the highest vessels and the fartherest corners of your governments, you might work my Power and pour clown the fires of life and multiply upon the earth. Thus you have become the skirts of justice and truth."

ln the narre of this same God, lift yourselves up 1 say. Behold, His mercies flourish, and His Name. has become mighty arnong us. In Him we say, move, and descend. Apply yourselves to us as you would to partakers of His Secret Wisdom in your creation.

STEP 3. Recite the seventh Cali as follows:

The East ís a House of Virgins who sing praises among the flames of the first glory. There the Lord opened his mouth, and they became 28 living dwellings wherein the strength of man rejoices.They are clothed with ornaments of brightness, and they work wonders on all creatures. Their kingdoms and continuance are like the Third and Fourth; strong towers and places of confort, the seats of merey and continuance.

O you Servants of Mercy, move and appear! Sing praises to the Creator, and be mighty among us, so that this remembrance will give power, and our strength will grow strong in our Comforter.

STEP 4. Vibrate the following Names of Power:

BATAIVAH (Bah-tah-ee-vah-heh)
HABIORO (Hah-bee-oh-roh) AAOZAIF (Ah-ah-oh-zodah ee-feh) HTNORDA (Heh-teh-noh-rah-dah) AHAOZAPI (Aha-oh-zodah-pee) AVTOTAR (Ah-veh-toh-tah rah)
HIPOTGA (Hee-poh-teh-gah)

STEP 5. Enter your Body of Light and precede to the sub-quadrant Water of Air and then to the square of B in OYVB. Use the Opening of the Veil if necessary.

STEP 6. You will see mostly Water here but with some Air clearly present. The combinations of Water and Air can be seen to act and react quickly together. The net result is the appearance of tremors or waves of agítation throughout the atmosphere. The Water and Air appear to be acting together to create all manner of forms. Designs and patterns of intricate shapes and delicate pues will appear and then dissolve again.

STEP 7. You will see the goddess Isis in this regían in her capacity as the Fire of Solidification. She is the power

behind the continual formation of shapes and colors in this square. The female sphinx here looks like a huge hawk with human arras and hands. The atmosphere of this square is charged with a strong feminine current. The net result is that the entice square vibrates with creative forces that sculpt and mold the elements into beautiful multa-colored designs but with little conscious planning or purpose. There seems to be no other purpose to the shape-shifting than the very desire to create forms.

STEP 8. The Archangel here is ABOYV (Ah-boh-yeh-veh) whose number is 171, the number for the word APOPHRASZ ;meaning motion. The Angel is BOYV (Boh-yeh-veh) and his word is law here. If he speaks to you, it will be very hard to resist doing whatever he says. Use your Sword to maintain control if necessary.

STEP 9. The demon in this square is ABO (Ah-boh) whose number is 41, the number for the words TOL (all) and EFAFAFE (vessels). ABO is male and is highly creative. His demonic nature is such that he is not definitive but instead seeks to create all manner of bodies. His impetuous desire to create new forms coupled with the power of solidilication given by Isis causes the chaotic and ceaseless creation of forms in this square.

STEP 10. The astrological force working here is Taurus, and the Tarot influence is the Hierophant. This force adds to the constant precipitation into form that characterizes

this square.

STEP 11. After observing the square sufficiently, return to

your physical body using the Closing of the Veil and then employ the Banishing Pentagram and Hexagram of Air. Be sure to record your experiences in your Magical Diary.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE A OF PALI IN FIRE OF FIRE

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Fire, the subquadrant Fire of Fire, the square of A of PALI.

STEP 1. Consecrate a circle by executing the banishing Ritual of the Pentagram and Hexagram. Inscribe it with the formula of MZKZB. Stand with your Wand and face South. Trace the red Banishing Pentagram and Hexagram of Fire. Fill the room with the scent of olibanum or cinmmon.

STEP 2. Recite the sixth Cali as follows:

The spirits of the fourth Angle are nine who are mighty in the Firmament of Waters, who the First has planted as a torment to the wicked anda garland to the righteous. He gave them fiery darts to cover the earth, and 7699 continual workmen, whose courses visit the earth with comfort and who are in government and continuance like the Second and the Third. Therefore listen to my voice. **1 have spoken** of **you,** and 1 have advanced you in power and presence. Your works shall be a song of honor, and the praise of your God shall be in your creation.

STEP 3. Vibrate the following Names of Power in orden:

OIP-TEAA-PDOKE (Oh-ee-peh-Teh ah-ah Peh doh -keh)

EDLPRNAA	(Eh-del-par-nah-ah)
AAETPIO	(Ah-ah-eteh-pee-oh)
ADAEOET	(A h dah-eh-oh eteh)
ALNKVOD	(Ah-len-keh-voh-deh)
AAPDOKE	(Ah-ah-ped-oh-keh)
ANODOIN	(Ah-noh-doh-ee-neh)
ARINNAP	(Ah-ree-neh-nah-peh)

STEP 4. Enter your Body of Light and procede to the sub-quadrant Fire of Fire and then to the square of A in PALI (Pah-lee).

STEP 5. You should see a combination of Air and Fire in this square. There will be turmoil and swiftly changing shapes and forms.

STEP 6. You should see the goddess Bastas outwardly soft and feminine yet inwardly hard and stern. The male sphinx here is a lion with a human head. The atmosphere in this square is charged with a strong masculine current which is somewhat balanced by the femininity of Bast.

STEP 7. The Angel ALIP (Ah-lee-peh) may confront you. Her nature is to quickly disperse or dissipate the lower coarser elements of anything entering this square (ALIP 83 = FIFALZ meaning to eliminate or weed out).

STEP 8. Be wary of the Demon of this square who is named MAL (Mah-leh) which means "arrow." She is single-minded in her attempts to create forms (MAL = 104 = 52 x 2 and 52 = QAA meaning "creation"). The creation of forms is a demonic perversion in this region.

STEP 9. The astrological force working here is Gemini and the Tarot influence is the Lovers. This illustrates the dualistic tug-of-war between. Fire and Air in this region. This square is extremely active being the region wherein complex thoughts are broken up into their essential and more sirnplified ideas.

STEP 10. After seeing the square sufficiently, return to your physical body and employ the Banishing Pentagi•am and Hexagram of Fire. Be sure to record your experiences in your Magical Diary.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE L OF RNIL IN FIRE OF WATER

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Water, the subquadrant Fire of Water, the square L of R(N,A)IL.

STEP 1. Consecrate a circle by executing the Banishing Rituals of the Pentagram and Hexagram. Inscribe it with the formula of TOOG. Stand with your Cup and face West. Trace the blue Banishing Pentagram and Hexagram of Water. Fill the room with the scent of myrrh or ginger.

STEP 2. Recite the fourth Cali as follows:

""I place my feet in the South, and look about me and say, Are not the thunders of increase numbered 33, and do these not rule in the second Angle? I have placed 9639 servants under them. None have yet numbered them, but One. In them, the Second Beginnings of Things exists and grows strong. They are the successive Numbers ofTime.Their powers are like those of the first 456. Arise, you Sons of Pleasure, and visit the Earth. I am the Lord your God, who is, and who lives forever. In the name of the Creator, move and show yourselves as pleasant deliverers, and praise Him among the sons of men."

STEP 3. Recite the twelfth Cali as follows:

"O you who range in the South, and who are the 28 Lanterns of Sorrow, bind up your girdles, and visit us. Bring down your 3663 servants so that the Lord may be mágnified.His name among you is Wrath. Move I say, and show yourselves! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest."

STEP 4. Vibrate the following Names of Power:

RAAGIOSL (Rah-ah-gee-oh--sel) LSRAHPM (Less-rah-pem) SAIINOV (Sah-ee-ee-noh-veh) LAVAXRP (El-ahvahtz-ar-peh) SLGAIOL (Sel-gah-eeoh-leh) SOAIZNT (Soh-ah-ee-zodenteh) LIGDISA (Elee-geh-dee-sah)

STEP 5. Enter your Body of Light and proceed to the sub-quadrant Fire of Water and then to the square of L of RNIL (Rah-nee-el).

STEP 6. You will notice ara almost even mixture of Fire and Water swirling together in this square. Passions are strong creative forces in this region of the Tablet of Water. You will find many of your strongest fears and desires taking exter-

nal shape here.

STEP 7. Search the square for the Egyptian deity. You should see the goddess Sothis, a beautiful naked woman. As goddess of evolutionary development, she can initiate you finto the mysteries of the feminine current which is strong in this square. The sphinx that accompanies Sothis in this square is a large lion with strong wide wings whose legs end in sharp eagle claws. This sphinx possesses both feminine and masculine characteristics.

STEP 8. The Archangel of this square is ALRNI (Ah-larnee). His number is 224, the number for MI-IAL meaning "the power to consume. The Angel is LRNI (L' ar-nee), "he who stirs up." His number is 218, the number for the word TORZU, "to rise up." The fiery nature of this square is due to the nature of ALRNI and the flowing streams of emolional forces is caused by the power of LRNI.

STEP 9. The demora in this square is ALR (Ah-lar). His number is 114, the number for BABALOND meaning "harlot." He is a creature of the feminine current and will

seduce you into it if you are not careful. Use your Cup to remand you of your proper goals here and thus to break his enchantment_ ALR is of the same nature as Sothis, but lacks the latter's spiritual insight and initiatory abilities. The forces of this square are of a spiritual nature because the ruling Kerubic square is Leo (see Figure 8, Appendix C). The demonic nature of ALR is his refusal to heed this spiritual impulse,, but instead he uses the feminine current to give shape to the emotional forces of any who enter here. If you have any subconscious fears or desires when you enter here, ALR will project them outwardly before you. If you remain in control, you can command the powers of ALRNI to extingish these fiery astral forms.

STEP 10. The astrological force working in this square is Leo, the solar creative power. The Tarot influence is Strength/ Lust which manifests here as a very strong desire to create. The presence of the feminine current of Sothis and the masculine current of Leo will produce a blissful feeling in anyone who sees these currents in union here. The sexual nature of this square is similar in content to that encountered in the 16th Aethyr, LEA.

STEP 11. Alter observing this square sufficiently, return to your physical body and employ the Banishing Pentagram and Hexagram of Water. Record your experiences in your Magical Diary.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE L OF RLMU IN WATER OF EARTH

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Earth the subquadrant Water of Earth, the square L of RLMU

STEP 1. Consecrate a circle by executing the Banishing Rituals of the Pentagram and Hexagram Inscribe it with the formulas of QAA and IVITDT. Stand with your Penta cle and face North. Trace the black Banishings Pentagram and Hexagram of Earth in the air before you. Fill the room in the the scent of musk or sandalwood.

STEP 2. Recite the fifth Call as follows:

Mighty sounds have entered into the third Angle, and have become like olives on the Olive Mount. They look with gladness upon the Earth and dwell in the brightness of the heavens like continual conforters. On them I have fastened 19 Pillar of Gladness and gave them vessels to water the earth together with her creatures. They are the brothers of the first and second They have begun their own seats and have decorated them with **69,636** ever-burning lamps. Their numbers are as the Beginnings, the Ends, and the Contents of Time. Therefore come and obey the purpose of your Creation. Visit us in peace and comfort. Perfect us as receivers of yours myteries. Why? Because our Lord and Master is the All-One

STEP 3. Recite the 14th Call as follows:

"O Sons of Fury, O Children of the just One, who sits uPon 24 seats, who vex all creatures of the Earth with age, and who have 1636 servants under you, • Behold, the Voice of God, the promise of Him who is called among you, Fury or Extreme justice.Move and show

yourselves! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a trae worshipper of the Highest."

STEP 4. Vibrate the following Names of Power:
IKZHIKAL (Ee-keh-zod-hee-kal) LAIDROM (El-ahee-dar-oh-em) AKZINOR (Ah-kehzodee-noh-rah) LZINOPO (El-zodee-nohpoh) ALHKTGA (Ah-leh-hek-teh-gah) AHMLLKV (Ah-mel-el-keh-veh) LIIANSA (Elee-ee-ah-ness-ah)

STEP 5. Enter your Body of Light and proceed to the sub-quadrant Water of Earth and then to the square of L in RLMU (ar-lem ue).

STEP *6. You will notice* that this region is mostly solid dry Earth dotted with small lakes and streams. It is a beautiful and harmonious region. Lush forests and fields, green glens and meadows, meandering riverlets and quiet ponds abound in this square. It is a wonderland of nature.

STEP 7. Search the square for the Egyptian deity. You should see the god Horus, a handsome and friendly man. He is the main force behind the lush vegetation and animal life found in this square. He represents the natural forces of invigoration and growth. The sphinx that accompanies him is a huge cow with broad wings whose udder is swollen with milk

STEP 8. The Archangel here is NLMUR (Nel-mu-ar). His number is 318, the number for HARG-BLIOR meaning "to plant with cor Port." Because of NLMUR, planting and sowing is extremely easy in this region of rich fertile soil. The Angel is LMUR (El-mu-ar) whose number is 268, the number for MOZ-MA-OF-FAS meaning "joy that cannot be measured" and also BALTOH-BLIORA which means

"righteous comfort." LMUR gives all who enser this region the lawful right to enjoy themselves and to be at peace with the strong forces of nature that dominate this square.

STEP 9. You may need your Pantacle to repel the demon of this square. Her narre is NLM (Nel-em) and her number is 148, the number for the word ORSBA meaning "drunken" or "intoxicated." The demon NLM will try to make you drunk with the pleasures of this square. It is very easy to lose yourself in the peace and fascination of the natural landscapes of this region.

STEP 10. This square lies under the domination of the Kerubic Taurus which directly affects its physical conditions. The astrological influence here is Saturn. The Tarot influence is the Universe. These influences, acting harmoniously together under the conscious direction of Horus, have resulted in a scenic fairyland of natural beauty, a woodland paradise.

STEP 11. After observingthis square siufficiently, return to your physical body and employ the Banishing Pentagram and Hexagram of Earth. Record your experiences in your Magical Diary.

THE THIRTY AETHYRS

Andan Angel cometh forth, and ..... he taketh me aside into a little chamber in one of the nine towers. This chamber is furnished with maps of many mystical sities. There is a table, and a strange lamp, that gines light by jettingfour columns of vortex rings of luminous smoke. And he points to the map of the Aethyrs, that are arranged as a flaming Sword, so that the thirty Aethyrs go into the ten Sephiroth. And the first nine are infinitely holy.

Aleister Crowley, *The Vision and the Voice, the 9th Aethyr*

Enochian Magick describes thirty Aethyrs or Aires that are situated above/behind our physical world. Unlike the Watchtower Squares, the Aethyrs are positioned in serial order from number 30, TEX, the lowest and most material, to number 1, LIL, the highest and most spiritual.

Here again you must remember that "high" and "low" are not to be tallen literally, but figuratively. These Aethyrs can be compared to the Sephiroth and Tarot Paths of the Qabalistic Tree of Life, but the only exact correspondence is the tenth Aethyr, ZAX, which is the Abyss, the location of the eleventh Sephiroth, Daath.

The Aethyrs are shown in Appendix E and each is fully described in Enochian *Magic*. Like the Qabalistic Tree of Life, they serve as a powerful structure for the subtle cosmic planes and subplanes that are invisible to our physical eyes but are nonetheless real. The diagrams in Appendix E can serve as crude road maps through these regions for anyone who decides to travel there. Each region has a presiding atmosphere and contains forces, intelligent and non-intelligent, that are characteristic of that region. Table IV is a summary of the major signposts of the thirty Aethyrs.

TABLE IV. THE THIRTY AETHYRS

AETHYR No.	NAME	GUIDE(S)	PRIMARY ATMOSPHERE	PRIMARY LESSONS & EXPERIENCES
30	TEX	Various.	Karma & desire. Silence & Restriction.	Limitation of words.
29	RII	Eagle-like Angel in East (Water). Lion-like Angel in South (Fire). Bull-like Angel in West (Earth). Human-like Angel in North (Air).	Karmic judgment & purification. The Heavens of world's religions.	Review & evaluation of life. Dream state.
28	BAG	Fear-inspiring male named LIXIPSP.	Sense of guilt & doubt.	Meaning of sin. Battle with LIXIPSP.
27	ZAA	Goddess Diana /Hecate.	Sense of separateness.	Solitude. Deep sleep.
26	DES	Male, black, black wings, robe & armor.	Sense of intellectual frustration.	Limitations of logic and reason.
25	VTI/UTI	Lion-like reflex of Babalon.	Sense of intuition over intellect.	Spiritual pride.
24	NIA	Warrior-like male & golden colored female.	Sense of freedom of motion. Ring-Pass-Not.	Traveling in astral body in time & space.
23	TOR	Bull-like male (Earth) & Eagle (Air).	Sense of endless labor & toil.	Meaning of cause & effect. Energy.
22	LIN	The god Pan.	Sense of extension in space. Form/formlessness.	First stage of Samadhi.
21	ASP	Your own Reincarnating Ego.	Sense of desolation & formless emptiness.	Vision of your past lives.

AETHYR No. NAME	GUIDE(S)	PRIMARY ATMOSPHERE	PRIMARY LESSONS & EXPERIENCES
20 KHR	Jovial god like the god Jupiter.	Sense of the cyclic nature of all things.	Meaning of cycles & spirals & fate & karma.
19 POP	Priestess of the Silver Star.	Sense of the feminine current.	Meaning of life and death.
18 ZEN	Male god such as Horus.	Sense of the masculine current.	Meaning of sacrifice & crucifixion.
17 TAN	Female Angel named MADIMI & various male Angels.	Sense of justice & equalibrium. Karmic Balance.	Meaning of morality & ethics.
16 LEA	Male King-god of the past.	Sense of spiritual selfhood.	Meaning of duality. Vision of Babalon & the Beast.
15 OXO	Female form of Babalon.	Sense of spiritual joy.	Meaning of the Rosy Cross.
14 VTA/ UTI	The god Hermes.	Sense of lifeless darkness.	Meaning of spiritual selfishness. Vision of the City of the Pyramids.
13 ZIM	Male Angel named NEMO.	Sense of spiritual duty & responsibility.	Meaning of compassion. Vision of Garden of NEMO.
12 LOE	Male charioteer in gold armor.	Sense of living for others.	Meaning of egolessness. Mystery of Babalon & the Beast.
11 IKH	Male captain of Angels in silver armor.	Sense of tension & anticipation.	Visit to brink of Abyss. View of Holy City.
10 ZAX	The arch-demon KHO-RONZON.	Sense of confusion & incoherence. Ring-Pass-Not.	The Great Outer Abyss.
9 ZIP	Various.	Sense of bliss & ecstasy	Meaning of femininity. Visit to Palace of the King's Daughter.

AETHYR No. NAME	GUIDE(S)	PRIMARY ATMOSPHERE	LESSONS & EXPERIENCES
8 ZID	Angel whose form is a pyramid of light.	Sense of your own spiritual nature.	Meaning of masculinity. Knowledge & Conversation with Holy Guardian Angel.
7 DEO	Human- or eagle-like Angel.	Sense of love for self & others.	Meaning of love. Vision of Venus/Sakti.
6 MAZ	Angel named AVE.	Sense of masculine creative power.	Vision of Urn containing your own karmic residue.
5 LIT	Dragon-like Angel, black with wings & claws.	Sense of boundlessness & infinity.	Vision of Arrow of Truth.
4 PAZ	Various.	Sense of the polar forces of duality.	Meaning of duality.
3 ZOM/ ZON	Various.	Sense of relationship between self & universe.	Meaning of creativity. Region of the Magus.
2 ARN	Various.	Sense of intense bliss. Last tinge of duality.	Meaning of the universe. Region of Babalon.
1 LIL	Various.	Sense of non-duality. Ring-Pass-Not.	Region of Crowned & Conquering Child.

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS			SERVITORS	
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
1	LIL	4	OKKODON	744=93x8=62x12	6	7209	9
			PASKOMB	447=149x3	6	2360	2
			VALGARS	205=41x5	7	5362	7
	totals: 4			1396	1	14931	9
					Aethyr Total: 4+1+9=5=man		
2	ARN	3	DOAGNIS	165=15x11	3	3636	9
			PAKASNA	384=48x8=32x12	6	2362	4
			DIAIVOLA	296=37x8	8	8962	7
	totals: 3			845	8	14960	2
				Aethyr Total: 3+8+2=4=time/solidity			
3	ZOM	3	SAMAPHA	125=25x5	8	4400	8
			VIRLOLI	336=28x12	3	3660	6
			ANADISPI	202=101x2	4	9236	2
	totals: 3			663	6	17296	7
				Aethyr Total: 3+6+7=7=completeness			
4	PAZ	6	THOTANF	108=27x4	9	2300	2
			AXZIARG	589=31x19	4	3000	3
			POTHNIR	259=37x7	7	6300	9
	totals: 6			956	2	11660	5
				Aethyr Total: 6+2+5=4=equalibrium			
5	LIT	5	LAXDIXI	938=67x14	2	8630	8
			NOKAMAL	490=70x7	4	2306	2
			TIARPAX	584=73x8	8	5802	6
	totals: 5			2012	5	16738	7
				Aethyr Total: 5+5+7=8=relativity			
6	MAZ	6	SAXTOMP	551=19x29	2	3620	2
			VAUAAMP	257 (prime)	5	9200	2
			ZIRZIRD	342=18x19	9	7220	2
	totals: 6			1150	7	20040	6
				Aethyr Total: 6+7+6=1=spirit			
7	DEO	8	OPMAKAS	448=32x14=28x16	7	6363	9
			GENADOL	116=29x4	8	7706	2
			ASPIAON	168=42x4=14x12	6	6320	2
	totals: 8			732	3	20389	4
				Aethyr Total: 8+3+4=6=life			

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS		
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
8	ZID	1	ZAMFRES	225=15x15	9	4362	6
			TODNAON	179 (prime)	8	7236	9
			PRISTAK	491 (prime)	5	2302	7
	totals: 1			895	4	13900	4
				Aethyr Total:	1+4+4=9=consciousness		
9	ZIP	6	ODDIORG	236=59x4	2	9996	6
			KRALPIR	583=53x11	7	3620	2
			DOANZIN	203=29x7	5	4230	9
	totals: 6			1022	5	17846	8
				Aethyr Total:	6+5+8=1=union/oneness		
10	ZAX	1	LEXARPH	534=178x3	3	8880	6
			KOMANAN	532=28x19	1	1230	6
			TABITOM	209=19x11	2	1617	6
	totals: 1			1275	6	11727	9
				Aethyr Total:	1+6+9=7=desire		
	Region Totals:		**43=7**		**47=11=2**		**61=7**
			Aethyrs 1–10 Total:		**7+2+7=16=7=completeness**		
11	IKH	1	MOLPAND	197 (prime)	8	3472	7
			VSNARDA	243=81x3=27x9	9	7236	9
			PONODOL	161=23x7	8	5234	5
	totals: 1			601	7	15942	3
				Aethyr Total:	1+7+3=2=duality		
12	LOE	3	TAPAMAL	134=67x2	8	2658	3
			GEDOONS	139 (prime)	4	7772	5
			AMBRIOL	299=23x13	2	3391	7
	totals: 3			572	5	13821	6
				Aethyr Total:	3+5+6=5=spirit & matter		
13	ZIM	6	GEKAOND	408=102x4=51x8	3	8111	2
			LAPARIN	239 (prime)	5	3360	3
			DOKEPAX	759=69x11=33x23	3	4213	1
	Totals: 6			1406	2	15684	6
				Aethyr Total:	6+2+6=5=man		

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS	
No.	Name A.B.	Name	Gematria	A.B.	No.	A.B.
14	VTA 7	TEDOAND	113 (prime)	5	2673	9
		VIVIPOS	306=51x6	9	9236	2
		VOANAMB	257 (prime)	5	8230	4
	totals: 7		676	1	20139	6
			Aethyr Total: 7+1+6=5=will			
15	OXO 1	TAHAMDO	146=73x2	2	1367	8
		NOKIABI	511=73x7	7	1367	8
		TASTOXO	491 (prime)	5	1886	5
	totals: 1		1148	5	4620	3
			Aethyr Total: 1+5+3=9=stable change			
16	LEA 6	KUKUARPT	864=72x12=36x24	9	9920	2
		LAUAKON	470=47x10	2	9230	5
		SOKHIAL	412=103x4	7	9240	6
	totals: 6		1746	9	28390	4
			Aethyr Total: 6+9+4=1=union			
17	TAN 2	SIGMORF	298=149x2	1	7623	9
		AYDROPT	218=109x2	2	7132	4
		TOKARZI	514=257x2	1	2634	6
	totals: 2		1030	4	17389	1
			Aethyr Total: 2+4+1=7=desire			
18	ZEN 6	NABAOMI	247=19x13	4	2346	6
		ZAFASAI	91=13x7	1	7689	3
		VALPAMB	194=97x2	5	9276	6
	totals: 6		532	1	19311	6
			Aethyr Total: 6+1+6=4=memory			
19	POP 3	TORZOXI	626=313x2	5	6236	8
		ABRAIOND	261=87x3	9	6732	9
		OMAGRAP	249=83x3	6	2388	3
	totals: 3		1136	2	15356	2
			Aethyr Total: 3+2+2=7=desire			
20	KHR 5	ZILDRON	261=87x3	9	3626	8
		PARZIBA	195=39x5	6	7629	6
		TOTOKAN	434=62x7	2	3634	7
	totals: 5		890	8	14889	3
			Aethyr Total: 5+8+3=7=desire			

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS			SERVITORS	
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
21	ASP	4	KHLIRZPA	493=29x7	7	5536	1
			TOANTOM	224=16x14	8	5635	1
			VIXPALG	561=51x11	3	5658	6
	totals: 4			1278	9	16929	8
					Aethyr Total:		4+9+8=3=soul
22	LIN	1	OZIDAIA	175=25x7	4	2232	9
			KALZIRG	491 (prime)	5	2367	9
			LAZDIXR	587 (prime)	2	—	—
			PARAOAN	207=23x9	9	2326	4
	totals: 1			1460	2	6925	4
					Aethyr Total:		1+2+4=7=desire
23	TOR	7	RONOAMB	311 (prime)	5	7320	3
			ONIZIMP	302=151x2	5	7262	8
			ZAXANIN	575=25x23	8	7333	7
	totals: 7			1188	9	21915	9
					Aethyr Total:		7+9+9=7=desire
	Region Totals:		**52=7**			**64=10=1**	**61=7**
					Aethyrs 10–23 Total:		**7+1+7=6=*life***
24	NIA	8	ORAKAMIR	692=173x4	8	8200	1
			KHIASALPS	404=101x4	8	8360	8
			SOAGEEL	79 (prime)	7	8236	1
	totals: 8			1175	5	24796	1
					Aethyr Total:		8+5+1=5=motion
25	VTI	7	MIRZIND	373 (prime)	4	5632	7
			OBVAORS	248=31x8	5	6333	6
			RANGLAM	268=67x4	7	6236	8
	totals: 7			889	7	18201	3
					Aethyr Total:		7+7+3=8=renewal
26	DES	3	POPHAND	109 (prime)	1	9232	7
			NIGRANA	280=20x14	1	3620	2
			BAZHIIM	231=21x11	6	5637	3
	totals: 3			620	8	18489	3
					Aethyr Total:		3+8+3=5=will

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS			SERVITORS	
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
27	ZAA	3	SAZIAMI	238=119x2	4	7220	2
			MATHVLA	190=19x10=38x5	1	7560	9
			KORPANIB	560=28x20	2	7263	9
	totals: 3			988	7	22043	2
				Aethyr Total: 3+7+2=3=space			
28	BAG	1	TABNIXP	539=49x11	2	2360	2
			FOKLSNI	458=229x2	8	7236	9
			OXLOPAR	583=53x11	7	8200	1
	totals: 1			1580	5	18066	3
				Aethyr Total: 1+5+3=9=conscience			
29	RII	4	VASTRIM	342=171x2=57x6	9	9632	2
			ODRAXTI	609=203x3	6	4236	6
			GMOTZIAM	302=151x2	5	7635	3
	totals: 4			1253	2	21503	2
				Aethyr Total: 4+2+2=8=cycles			
30	TEX	8	TAOAGLA	82=41x2	1	4632	6
			GEMNIMB	313 (prime)	7	9636	6
			ADUORPT	228=19x12	3	7632	9
			DOZIAAL	123=41x3	6	5632	7
	totals:8			746	8	27532	1
				Aethyr Total: 8+8+1=8=cycles			
Region Totals:	**34=7**				**42=6**		**15=6**
				Aethyrs 24–30 Total: 7+6+6=1=extension			
			Aethyrs	**Governors**			**Servitors**
GRAND TOTALS:			**7+7+7=21=3**	**2+1+6=9**			**7+7+6=20=2**

The Final Equation: 3+9+2=14=5

Meaning of Final Equation: Man is the manifestation of consciousness into duality (manifestation + consciousness + duality = man).

THE AETHYRS AND MAGICAL GRADES

Thou canst not travel on the Path before thou hast become that Path itself.

H.P. Blavatsky, *The Voice of the Silence*

Many magical orders have taught that each Sephiroth on the Tree of Life corresponda to a magical grade. The ten Sephiroth often structure the grades of an Order. Under the conditions of self-initiation, if you could raise your consciousness sufficiently to enter a Sephiroth (i.e., a cosmic subplane between the most spiritual, Kether, and the most material, Malkuth) then you effectively attained that magical grade. The same is true in Enochian Magick with the Aethyrs.

Table VI shows these correspondences. For example, if you raise your consciousness to the 21st Aethyr, ASP, and meet your own Reincarnating Ego and see yourself in past lives, then you will have effectively achieved the grade of Adeptus Minor and can be considered a Minor Adept in Enochian Magick. If you are able to enter VTA and see the City of the Pyramids withoutbecoming ensnared by it, then you will have effectively attained the grade of an Exempt Adept in Enochian Magick. Remember here that entering any Aethyr assumes that you have mastered all of the Aethyrs below it and have assimilated all of the lessons and experiences within them. Also remember that the Aethyrs listed in Table VI are not exactly equivalent to the corresponding Sephiroth, but do exist on approximately the same cosmic subplane.

The formal rites and initiation ceremonies that were bestowed by such groups as the Golden Dawn at each magical grade are not necessary in Enochian Magick Many organizations pass on candidates simply because they have waited the required time period and have seemed interested

in the organization. In some groups, friendship alone is enough to move to a higher grade. Formal attainment of a grade in a magical organization does not guarantee that one has actually attained the knowledge and abilities of that grade. Crowley, for example, soon realized that many Golden Dawn leaders were not actually qualified. None,

including the highest leaders, had actually crossed the Abyss. It was not until Crowley himself had crossed the Abyss that he was able to perceive this fact. For this reason, grades should remain an entirely personal matter. Let your own conscience (but not your ego) guide you.

TABLE VI. AETHYRS and MAGICAL GRADES

Magical Grade*	Sephiroth	Aethyrs (up to)	Experiencesl Abilities
Neophyte			
Zelato	Malkuth	TEX	Enter therealzas beyond the physical in the etheric
Theoricus	Yesod	BAG	Enter the lower regions of the astral plane.
Practicas	Hod	DES	Gata hall use of intellectual capabilities.
Philosophus	Netzach	NIA	Travel in time and space.
Adeptas Miinor (Miinor Adept)	Tiphareth	ASP	Enter regiionsof mental lower plane and gain knowledge of past lives. Enter the Vault of Preparation.
Adeptos Mayorr (Major Adept)	Geburah	ZEN	

TABLE VI. **AETHYRS and MAGICAL GRADES**

Magical Grade"	**Corresponding Sephiroth**	**Aethyrs** *(up to)*	**Experiences/** Abilities
	Chesed	VTA	
Adeptus Exemptus (Exempt Adept)			Enter higher regions of mental plane and visit the City of the Pyramids.
Magister Templi (Master of the Temple)	Binah	ZID	Cross the Abyss and gain full. Knowledge and Conversation of the Holy Guardian AngeL
Magus	Chockmah	ZOM	Enter spiritual plane and gain full mastery of life.
Ipsissimus	Kether	LIL	Enter non-duality.

'These were used in the Golden Dawn.

SEX IN ENOCHIAN MAGICK

> *For us, Sex* is *the first unconscious manifestation of Chiah,* the *Creative Energy; and although (like* everything *else) it is shown both on the spiritual and the physical planes,* its *most important forth-showing is on the "Magical" plane, because it actually produces phenomena which partake of all these ... Thus in Sex we find every one of the primary Correspondences of Chokmah.*
>
> **Aleister Crowley, Magick Without Tears**

The first Aethyr, LIL, and all the inconceivable realms above the first Aethyr are without sex, which is to say that masculinity and femininity do not exist as separate qualities in those sublime regions. However, below LIL each subplane downward into the physical plane is charged with forces that are either masculine or feminine or combinations of both. Masculinity and femininity are two sides of a duality. Your Great Work is to unite all dualities.

The union of microcosm and macrocosm, the subjective self with its objective world, implies the union of all dualities including sexual polarities. It is your task as a magician to seek within yourself all of those qualities characterized as masculine or feminine. Modern psychology suggests that every man has a feminine psychic component and that every woman has a masculine psychic component (this idea is expressed in the Jungian descriptions of the anima and animus). In other words, a person outwardly male is inwardly female and vice versa. This idea echoes the magi-cal theorem that every individual is essentially sufficient to himself.

A part of the Great Work of every magician is to cultivate those virtues and qualities in which he/she is deficient. To do this a man may invoke one of the female Enochian

deities, or one of the Egyptian goddesses who presides over certain of the lesser Watchtower Squares such as Isis or Nephthys. He can then identify himself with her and adopt her qualities as his own. Similarly, a woman may invoice one of the male deities and identify herself with him and adopt his qualities as her own.

Knowledge of the sexual currents that flow within the subtle spheres surounding our Earth will be essential if you are to advance in Enochian Magick. Several Aethyrs, .for example, are so highly charged sexually that ignorance of these currents can lead you to disastrous consequences. The story of John Dee's psychic partner, Edward Kelly, directly confronting the sexual forces in DEO, the seventh Aethyr, is told in *Enochian* Magic. Kelly, totally unprepared for such an encounter, left Dee and gave up Magick from that moment. Crowley on the other hand, was fully pre-pared and so was able to directly experience all of the Aethyrs up to and including LIL.

The physical body is a sexual organism. Sex can not be avoided, nor should it be. The Enochian magician accepts sexuality as an important part of life. The Great Work is the unification of the dualistic poles that comprise the basis of our universe. This unification includes the duality of male and female. It takes place in the mind, not the body (i.e., in the mental body rather than the physical body). Every physical act of sex should be a creative conscious expression of the Great Work. As such, every physical act of sex should be a magical act.

THE USE OF SEX

Sex is, directly or indirectly, the most powerful weapon in the armory of the Magician; and precisely because there is no moral guide, it is indescribably dangerous.

Aleister Crowley, *Magick Without Tears*

The use of sexual techniques to aid in invocations, evocations or traveling in the Spirit Vision is, in the last analysis, an option that you will have to decide for yourself. Similarly the decision to practice Magick alone or with one or more partners is a personal one which you must make for yourself.

Sexual techniques for magical operations are not essential nor should they always be preferred over other methods. Sex is a magical weapon that is inherent in your magical arsenal. If you choose to use it or ignore it, then so be it. Either choice has its karmic consequences as well as its dangers and benefits.

However, sex itself, in the form of sexual currents and forces, cannot be ignored. If you take up the practice of Enochian Magick, you will inevitably confront such forces sooner or later whatever techniques you use. This is because sexual currents and atmospheres already exist in the Aethyrs and to a lesser extent in certain Watchtower Squares. When you enter these places, you will confront your own sexual nature and unleash sexual energies within yourself whether you consciously desire to do so or not. The sexual force is one of the strongest within your magical universe. In itself, it is neither good nor evil, but like most things it will be up to you to use it wisely and not to let it control you (obsession is a very real possibility for the unwary magician).

According to Crowley, "the Phallus is the physiological basis of the Oversoul" (Of *the Nature of the* Gods). The 153

supernal Father is said to have risen up from the depths and uttered the Word which led to the creation of the world. It was not a deliberate conscious act so much as a spontaneous outward expession of inherent internal creative forces. The same is true of the phallus, at least to a degree. The entire world arose from the creative impulse of the divine Father contacting the material nature of the divine Mother. The Father is Chockmah, Wisdom and Pure Consciousness. The Mother is Binah, Understanding, the Sea, the Matrix, Field, or Space, in which creation finds itself. The Self is masculine. The N o t Self is feminine. Subjectivity is masculine. Objectivity is feminine. Every being is a geometric point of consciousness (the masculine Hadit) Iooking out at a world of things and events (the feminine Nuit). The sexual force thus lies at the very roots of our essential nature and it is the same creative force that originally split Non-duality into the dualistic universe of Fire, Air, Water and Earth.

THE SEXUAL CURRENTS

For lam divided for love's sake, for the chance of union. This is the creation of the world, thatthe pain of division is as nothing, and the joy of dissolution all.

Aliester Crowley, *Book* of the Law

The sexual currents, both masculine and feminine, that course through the Aethyrs are summarized in Table VII. These currents are the natural result of the division of monadic essence into the duality of all things below LIL.

The chief characteristic of the masculine current is consciousness devoid of feeling. The chief characteristic of the feminine current is bliss devoid of intelligence. The masculine current is cold, uncaring, logical, and highly intelligent. It is unaffected by Sword or Dagger but can be turned by the Cup. The feminine current is hot, irrational, and highly charged with varying emotional forces. It is impervious to the Cup but can be checked in various degrees with the Sword, Dagger or Wand.

These currents will increase in intensity as you rise into the higher Aethyrs. In some Aethyrs both currents will be encountered with almost equal strength. You must remember that each Aethyr will always have both currents somewhere within it. Table VII contains the one that is usually the strongest, but in those Aethyrs where the currents are of approximately equal strength, the Table shows "both."

TABLE VII. **THE SEXUAL CURRENTS OF THE AETHYRS**

No.	Aethyr	Current	Chief
1	UL	masculine*	Pure Consciousness intense oneness
2	ARN	feminine*	intense bliss
3	ZOM	masculine*	will
4	PAZ	both*	desire
5	UT	feminine*	infinity
6	MAZ	masculine*	detachment
7	DEO	feminine*	love
8	ZID	masculine*	consciousness
9	ZIP	feminine*	bliss
10	ZAX	both	dissolution
11	IKH	masculine	anticipation
12	LOE	feminine*	love, compassion
13	ZIM	both	duty, compassion
14	VTA	masculine*	detachment
15	OXO	feminine*	intense joy
16	LEA	feminine*	enchantment
17	TAN	both	karma
18	ZEN	masculine*	consciousness
19	POP	feminine*	spiritual impulse
20	KHR	both	cyclic nature
21	ASP	masculine	Ego
22	UN	feminine	form/formlessness
23	TOR	masculine	energy
24	NIA	both	joy
25	VTI	feminine	intuition
26	DES	masculine	reason
27	ZAA	feminine	space
28	BAG	masculine	guilt
29	RII	both	
30	TEX	both	

'Aethyr contains an **especially** strong *sexual* current.

THE THREE DEGREES OF SEX MAGICK

> *Take an Athanor* and Cucurbite, and *prepare a flask for* this *Wine of the* Holy Ghost. *Thou needest also a flame for the* distillation. In *the Athanor* is thy Lion, in *the* Cucurbite *thine Eagle. Use a gentle heat,* increasing at *last to full flame until, the* Lion passeth *over. Pour immediately thy* distillation *into the flask prepared for it ... The Elixir being* then *prepared solemnly and* in silence, do *thou consume it utterly ...* This elixir is the germ of life.
>
> **Aleister Crowley,**
> *The Book of the Unveiling of the Sangraal*

Sex Magick has many variations and expessions. In conjunction with Enochian Magick there are three major degrees. These three degrees are identical to the three taught in Tibetan Tantra as follows:

1. KARMAMUDRA. The three degrees are all called `madras' which can mean symbolic positions (you may already be familiar with the mudras as hand positions used in meditations). This is the first and lowest stage. It is Magick using an external partner. Any magical operation which is conducted by *two* or more people which calls on or uses sexual forces or currents is of the Karmamudra type. If you are interested in this degree, you should study Sex *Magick* by Louis T. Culling and *The Magick of* Sex by Melita Denning and Osborne Phillips. Both of these references are Llewellyn publications. Be advised, however, that the name 'karma'-mudra is not without meaning here.

2. JNANAMUDRA. This is the second and middle stage. It is Magick using a mental or internal partner. Any magical operation which is conducted by a sole magician

who calls on or uses sexual forces or currents is of the Jnanamudra type. In this stage you must create your own "partner" with your magical imagination and will. This is especially easy to do in Enochian Magick because the Aethyrs, and certain of the Watchtower Squares, already contain willing partners. In POP, if you are a male for example, is the Priestess of the Silver Star, in ZIP is the Daughter of Babalon, and in ARN is Babalon herself. In the same way, male "partners" await you, if you are female, in other Aethyrs (for example, Pan is in LIN, Jupiter is in KHR, Horus is in ZEN and Hermes is in VTA). Preliminary exercises and operations of the Jnanamudra type are there-fore essential for you to advance in Enochian Magick.

3. **MAHAMUDRA.** This is the third and highest stage. Literally the name means "Great Symbol." In this degree a "partner" is no longer needed. When you reach this stage you will realize that both the feminine and masculine currents are of equal intensity within yourself. This stage is sometimes called "experienced unity." The Mahamudra stage is fully realized in the 4th Aethyr, PAZ, but can be practiced successfully after crossing the Abyss in the 10th Aethyr, ZAX. For details on Mahamudra and an excellent yoga to practice, read *Tibetan Yoga and Secret Doctrines* by W.Y. Evans-Wentz.

NOTE: In spite of what you may have read elsewhere, the Karmamudra stage is the lowest and most dangerous to . practice. If you have any reservations, skip it and proceed to Jnanamudra. The sole practical benefit of Karmamudra, as far as Enochian Magick is concerned, is that successful practice will often allow you to advance to Jnanamudra easier than directly attempting Jnanamudra. However, your goal is Mahamudra. The first two degrees are but steps to this goal.

A PREPARATIONAL MEDITATION

Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?

Aleister Crowley, LiberLibrae

It is recommended that you swear a magical oath to practice the following meditation for 15 to 60 minutes a day for at least six months. At any convenient time during the day or night when you are alone, sit quietly and conduct the meditation described below or as given by Crowley *in Liber* HIIH Chapter SSS from which this was taken. It is most important not to miss a single day no matter what your daily schedule *or* health is like. It is also important to record each day's results in your Magical Diary. When *your* sworn time period is over, go through your diary and you will find that you had good results on some days and poor results (or no results at all) on some days. A plot of scaled results versus time will show your personal meditational cycle. The results themselves can vary from physical perspiration and muscle spasms to a measurable increase in body temperature (it is a good idea to measure and record your temperature before and after each meditation as a scientific check on your progress. An increase in 3 to 5 degrees is not unusual) . You may also hear sounds or voices, and have visions of one sort or another. Whatever happens, write down exactly what happened after each exercise. Do not do more than one operation a day. The time period for each operation should be allowed to vary with the time that you have available as well as with the results. The primary purpose of this meditational technique is to prepare your bodies (your physical as well as your subtle bodies) to receive the forces and energies of the higher Aethyrs, especially the sexual currents that flow through these Aethyrs. If you can wear your robe and

conduct each operation in your magical temple, so much the better.

STEP 1. Sit comfortably with spine erect. Keep your feet together. Keep your hands together.

STEP 2. Concentrate on your spinal column. Begin at the base of your spine and "feel" each vertebra upward one at a time.

STEP 3. Imagine your brain to be a yoni, the Womb of Isis, a receptacle of Infinite Space. Imagine your spine to be a lingam, the Phallus of Osiris, a receptacle of Infinite Energy.

STEP 4. Concentrate to the brink of Samadhi. Be conscious of both brain and spine. Imagine a hunger of one for the other. Imagine this hunger to be increasing. Continue to increase this tension as long as you can.

STEP 5. Imagine a current of light about the width of a fine hair, the color of deep azure flecked with scarlet, pass up and down your spine.

STEP 6. Release the tension. Relax. Imagine your body as completely empty. Review the exercise that you have just finished and consider its implications. Record the results in your Magical Diary.

NOTES ON STEP 1. It is very important to be comfortable. The exact mudra or position you assume is up to you. The reason for hands and feet together is that this will allow prana (sometimes called psychic heat) to flow freely through your body. There will be psycho-electrical forces set into action and you will need to open up channels for it. After establishing success in prana flow (as measured by body temperature, perspiration and/or psychic experiences) separate your hands and feet. You should be able to feel an immediate dissipation of psychic heat.

NOTES ON **STEP** 2. This is a preparatory exercise. If results are poor here, then you may as well end the meditation.

NOTES ON **STEP** 3. Use your magical imagination. See the region of your head as intensely feminine. See the region of your spine and the base of your spine as intensely masculine. Choose your own symbols here to aid your imagination. The masculine spine and feminine head must be seen as two separate and distinct areas of your body.

NOTES ON **STEP** 4. Samadhi is the state of one-pointed concentration wherein all else is dissolved. Your mind should be solely focused on the mental hunger of your head and your spine. If this step is successful you should begin perspiring and/or find your body twitching. If so, don't worry. Let it twitch. You are opening up unused channels in your etheric and astral bodies and you are simply feeling the physical effects. If pain is felt, you are probably trying too hard. Lessen the tension and progress at a slower but safer pace.

NOTES ON **STEP** 5. If the meditation has had a degree of success to this point, this step should have definite physical and psychic results. Try to vary the width of this current of light until it fills your entire body as it passes through you. Complete success should feel like an orgasm throughout your entire body. It should not be concentrated in any specific area. The orgasmic bliss resulting from this meditation is exactly the same bliss that you will encounter in ZIP and is but a foretaste of what awaits you in ARN. It is the Amrita of the Tantras and the Ananda of Hinduism and Buddhism. It is caused by the so-called Body of Bliss, the spirit body that is behind/above the causal body.

A JNANAMUDRA MEDITATION

Blessed art thou, who hast seen, and yet hast not believed. For therefore is it given unto thee to taste, and smell, and feel, and hear, and know by the inner sense, and by the inmost sense, so that sevenfold is thy rapture.

Aleister Crowley, ***The Vision and the Voice, the 9th Aethyr***

It is recommended that you swear a magical oath to practice the following meditation (or one of your own like it) daily for a selected period of time. Be sure to record your daily results in your Magical Diary. This meditation is specifically for a male magician. A woman will need to make appropriate changes to convert the feminine current to a masculine one. This exercise should be practiced as a preparation for entering ZIP. Crossing the Abyss of ZAX will not of itself allow you to enter ZIP or ZID.

STEP 1. Consecrate a circle, trace the Banishing Pentagram and Hexagram of Fire, and then sit relaxed within the circle.

STEP 2. Concentrate on blackness. Fill your mind with formless darkness.

STEP 3. Imagine the blackness to descend as if you were slowly rising above an immense black cliff. Slowly rise above the edge of the cliff and see yourself in a lush well-tended, colorful and fertile garden.

STEP 4. Imagine a giant-sized, perfectly formed maiden standing naked in the center of this garden. She should be as sexually attractive as your imagination can form her. L e t yourself be the size of a fly or gnat by comparison. Begin at her feet and slowly, gradually, rise upward facing her bare

skin all the way to the top of her head. See the hairs and cells of her body.

STEP 5. Imagine yourself either expanding or the lady decreasing in size until you are both comparable. Let her face you and smile enticingly.

STEP 6. Let her approach you slowly and seductively until the front of her body touches yours. Then let her continue until her body merges itself totally in your body. Feel the combination of her body and yours as your own body.

STEP 7. Bathe in the bliss of this union.

STEP 8. Let the woman depart back to her garden. Stand and again trace the Banishing Pentagram and Hexagram of Fire.

STEP 9. Record the results in your Magical Diary.

NOTES TO STEP 1. It is of no consequence whether you wear a robe, street clothes or nothing at all during this exercise. The main thing is to relax and be aware of your Body of Light rather than your physical body.

NOTES TO STEP 2. This is the blackness of ZAX. As you progress with this exercise, see this as the Abyss itself.

NOTES TO **STEP** 3. This simulates rising out of ZAX into ZIP. Because this is a simulation and a preparatory exercise, do not use the Calls nor the Names of Power at this time.

NOTES TO **STEP** 4. This woman simulates the Daughter of Babalon who resides in ZIP. She should represent all of the alluring aspects of objectivity; everything that is desirable and attractive to you in the universe. She is the projected image of your anima, the feminine part of your own psyche.

NOTES TO **STEP** 5. This step should have the psychological

effect of placing the Daughter of Babalon and yourself on an equal footing.

NOTES TO STEP 6. During this step, do not concentrate on any specific ppart of your body. Imagine your body, and hers, to be equally empty of any content except that your body contains the masculine current and hers the feminine current. Because your bodies are subtle, not physical, they can actually be merged together.

NOTES TO STEP 7. The primary effect of a successful Jnanamudra meditation will be an intense bliss (Ananda) throughout your subtle body. Even the pphysicalbody will be affected. It should feel to you like an orgasm in every ppartof your body simultaneously.

NOTES TO STEP 8. Follow this step as given at first. As you attain success, change iit by leaving the woman within yourself. At first she will departon her own soon enough, but gradually she will remain for longer iintervals. When she becomes a normal part of yourself you will be ready for Mahamudra.

M A H A M U D R A
OUTLINE FOR A BEGINNER'S EXERCISE

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy soul-light a dark shadow they should cast.

H.P. **Blavatsky,** ***The Voice of the Silence***

Mahamudra is the "Great Symbol" or "great Attitude." It is the chief meditationalpath to attain mental concentration, or one-pointedness of mind. The following outline can be used to make an appropriate magical exercise for the beinning magician:

STEP 1. Choose one single idea of Enochian Magick upon which to perform this operation. This can be a deity, an Aethyr, a Watchtower Square, or a simple shape such as a circle or triangle. The symbols of the cosmic elements are iideal to use for this purpose.

STEP 2. Assemble the appropriate magical instruments to correspond with the idea of the operation. For example, if your object is the Aethyr KF R and specifically, the Wheel of KHR, then you will want the colors violet and blue, pperhaps an amethyst or lapis lazuli, wood from an oak, ppoplar or fig tree, and the scent of saffron. Your weapon would be a sceptre, and so on. You can use Crowley's Liber 777 to determine exact correspondences, but you are encouraged to use your own intuition and imagination as well. The iimportant thing in this step is to make your surroundings "feel right" to you.

STEP 3. Imagine the object, deity or place that you have chosen clearly before you. "see" the colors and shape distinctly. Concentrate so hard that no other thought whatsoever enters your mind for as long as you can.

STEP 4. Record the results in your Magical Diary. These should include:

(1) The chosen object of the operation.

(2) Date and time of exercise.

(3) Description of instruments used, posture taken, and any rituals performed as preparation.

(4) Time periods in seconds (or minutes if you are adept at this exercise) that you were able to concentrate without a distraction.

(5) Number of distractions (i.e., the number of times an unrelated thought came into your mind such as, "I wonder how long I have been at this exercise?").

NOTE: If you perform this operation on a regular basis and are honest with yourself, you will soon discover what will produce good results and what will produce bad results. Good results are lengthy meditations without distractions. Practice should show you a definite improvement with time, but after you find what preparations work best for you, stick with them until you have mastered one-pointed concentration.

M A H A M U D R A
OUTLINE FOR AN INTERMEDIATE EXERCISE

Dreams are imperfections of sleep; even so is consciousness the imperfection of waking. Dreams are impurities in the circulation of the blood; even so is consciousness a disorder of life. Dreams are without proportion, without good sense, without truth; so also is consciousness. Awake from dream, the truth is known: awake from waking, the Truth is-The Unknown.

Aleister Crowley, *The Book of Lies*

After success with one-pointed concentration, you will be ready to practice the exercise described below. This exercise will help you to remain conscious during sleep. Your dreams are a magical barometer of your spiritual progress and this exercise is designed to allow you to get the most out of them. You should take a Magical Oath to practice this exercise every night for a specific period of time. The ultimate goal is to be able to maintain an unbroken continuity of consciousness throughout *the* waking and dream states. Normally when you "fall" asleep, consciousness snaps and you lapse into an unconscious state wherein you are a victim of circumstances rather than in control of events. In the same way, when you "wake up" consciousness snaps back and you forget the many experiences that you underwent in your dreams. This interruption or break in the continuity of consciousness impairs growth. It also occurs at death and again at rebirth. This is the reason why most people do not remember their past lives. If you master the ability to remember and control your dreams, you will be ready to remember your past lives and control the events of your rebirth.

STEP 1. Prepare for sleep. Make a formal resolve to

remember your dreams. Will yourself to remember them when you wake.

STEP 2. Relax, but remain aware of your body and your surroundings as you drift off to sleep. Mentally observe the mechanics of the process. Notice your limbs as they become numb and heavy. Try to know the exact point at which you fall asleep.

STEP 3. Regard whatever dreams you have as a magical experience. As a magician, will yourself to control each dream as it unfolds.

STEP 4. As soon as you wake, record your dreams and the results of this exercise in your Magical Diary.

NOTES TO **STEP** 1. This resolve can be an informal oath or a magical ritual. The important thing is to sincerely make the resolve. In order to remember your dreams when you wake, you must firmly resolve to do so just before you fall asleep. The resolve, if directed by will, acts subconsciously and is amazingly effective.

NOTES TO STEP 2. The mechanics of falling asleep are identical to leaving your physical body in your subtle body during your Spirit Vision operations as well as during death. However, it is usually done automatically (i.e., subconsciously). You may discover that the exact point at which you fall asleep is impossible to determine. Nevertheless, trying will put you in the proper mental framework for this exercise. With practice your physical body will be asleep while your mind is fully conscious. In the morning you will wake mentally feeling like you never went to sleep but your physical body will be refreshed and rested. Adepts never waste time in dreams. They use sleep to rest their physical bodies while their subtle bodies are consciously active in the subtle regions of the Watchtowers or Aethyrs.

NOTES TO STEP 3. Dreams are magical. Anything that you can do during a magical operation such as visit a Watchtower or Aethyr, you can also do in your dreams. In dreams you will be uninhibited. The morals and ethics of society are stripped away. A more authentic you will express itself and do things that you would never do during the waking state. With practice you can remain in control of your dreams. If something is about to happen that is contrary to your desires, you can change the dream contents (i.e., the plot) by an exercise of will and thereby avoid the experience. Practice of this exercise at the very least should eliminate nightmares or unpleasant dreams for you. In order to get a feeling for how this process works, try daydreaming and deliberately change the events as you please. You will find that only a small degree of consciousness is needed to make significant changes in dream contents.

NOTES TO STEP 4. It is important to record your dreams as soon as possible after waking. If your resolve is sincere, you will wake with full memory of the last dream that you had. However, the details will usually diminish with time. With practice your retention span will grow larger. In time you should be able to review your diary and see patterns. in your dreams. Some dreams will stand out as more vivid and more realistic than others. Some will be repetitive. In some dreams you will find yourself with a totally different personality, family, friends and memories than in your waking state. Such dreams could be reviews, in degree, of past lives.

M A H A M U D R A
OUTLINE FOR AN ADVANCED EXERCISE

Samadhi is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes-the ALL.

H.P. Blavatsky, *Glossary to The Voice of Silence*

After success with the beginner's and the intermediate's exercises, you will be ready to practice a more advanced magical operation. This exercise will prepare you for the higher Aethyrs. If you can successfully perform the exercise outlined below, you should have little difficulty in entering the Aethyrs above NIA.

STEP 1. Wear your black robe and hold your magical Sword. Any other preparations will be up to you.

STEP 2. Enter your mental body. As soon as any thought comes into your mind, cut it off with your Sword. This is called "cutting off a thought at the root." Do not allow a single thought to lodge in your mind. Continue in this manner for as long as you can.

STEP 3. Relax your mind and allow thoughts to enter as they will. Pay attention to them but let them continue to come and go as they will. Notice the serial flow of your thoughts as they pass through your mind one after the other. Notice the exact point when one thought ends and another begins. Concentrate on that point. Prolong it for as long as you can.

STEP 4. Relax your mind and watch the continuous f l o w o f your thoughts. See yourself as an external observer. Imagine yourself as a silent watcher resting on the peaceful shore of a river. Watch the river of your thoughts flow by you. Know

yourself to be separate from your thoughts. This "shore" is called the tranquil state. Abide in it as you watch your thoughts rise and fall. Concentrate on the shore, not on the river. Whatever thought comes to your mind, do not react to it, but let it pass. Any reaction will stir emotions and pull you into your astral body. Remain in the mental body, without emotion of any kind. Do not control or direct your thoughts but let them come to you as they will. Watch them. Do not react to them. Do not judge them. Do not try to stop or change them. Continue in the tranquil state for as long as you can.

STEP 5. Go back to STEP 2 and repeat the exercises through STEP 4 for as many times as you can.

STEP 6. Record your results in your Magical Diary.

NOTES. Step 2 will cause tension. Step 3 begins with relaxation and then ends with tension. Step 4 will cause relaxation. You will experience continual shifts between states of tension and relaxation as you go through these steps. This will prevent your mind from ever becoming too tense or too relaxed.

THE FORMULAS OF ENOCHIAN MAGICK

Help Nature and work on with her; and Nature will regard thee as one of her creatures and make obeisance. And she will open wide before thee the portals of her secret chambers, layy bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom.

H.P. Blavatsky. ***The Voice of the Silence***

Magical formulas are an expression of natural motion. They establish procedures for action; ways of doing something in the world. The best formulas, and among the most powerful, are those that dovetail with natural law. The fact that a natural law is not widely known, or perhaps even rejected as impossible by the logical thinking of the majority, in no way negates the power of the formula itself. Formulas of immense power include those that correspond with the cyclic laws of manifestation and creative expression. This manual addresses twelve formulas of Enochian Magick as shown in Table VIII. Their meaning and derivations are presented together with their gematric correspondences. Each represents an attitude toward life and describes a particular form of motion through time and space. Each is also an intelligent force and as such, defines the name of a powerful deity that may be invoked into the psychic constitution of the magician by means of appropriate ritual (rituals, like formulas, are expressions of motion).

The major formulas of Enochian Magick are presented here for you to study and use. You will find some of these formulas to be useful while others may seem obscure or difficult. You should try each in your Work and determine for yourself which are best suited to you and your personal Path. At different points along your Path you may find certain formulas to be more useful than others. Rather than present a standardized regimen for these formulas, specifying

when to use any one formula as opposed to any other, you are free to work through them at your own pace applying or discarding them as you will. The formulas are summarized in Table VIII.

TABLE VIII, **FORMULAS OF ENOCHIAN MAGICK**

NAME	**NO. Type of Operations Most Beneficial**
KAL	314 Manifestations, precipitations.The masculine current.
IAO	96 Improving karma, cancelling karmic debts.
QAA	52 Creative pprocesses, the solar current.
KIKA	666 Gradual progress, anything of a cyclic nature.
TOOG	77, iinfinity, freedom, space.
	71 The feminine current.
MZKZB	413 Change, renewal, abrupt progress.
	401 Ecstasy, bliss, joy.
VOVIN	280 Wisdom, insight, mobility, magical powers.
VRELP	197 A true Seer, psychic abilities.
IVITDT	212, Health, long life, purification.
	200 Ecstasy, bliss, joy.
NTAKOD	450 Entering and/or crossing the Abyss.
ZTZTZT	**54**, Sacrifice, compassion, helping others.
	36, **18**
ILIATAI	20 Knowledge and Conversation with
	9 your Holy Guardian Angel.

THE FORMULA OF KAL

Lazily, hungrily, ardently, patiently, so will I work.

Aleister Crowley, *Liber VII*

The Enochian word KAL, pronounced either Kah-leh or Kah-el,is comprised of the first letters of the words, ICICLE AAI-LNNIA which means, "the mysteries of the Beast within you." The entire phrase adds up to 924, the number for LUKIFTIASKHIDAO which means, "the brightness of diamonds." AIQ BRK reduces 924 to 6 which is the number for yellow diamonds (see Crowley's *Liber* 777). Also, 924= 77x12 where 77 is the number for ED-NAS (one who receives) as well as THIL (seat) . It is also the number for the 5th Aethyr, LIT, as well as the number for TOOG and iits magical formula.

The letters of KAL add up to 314 which is the sum of BABALON (110) and the Beast (LNNIAO = 204). In Enochian, the word KAL means "to solidify."

The formula of KAL is associated with the mystery of Babalon and the Beast and their ultimate union. This is shown in the number 314 which is„ equal to IA-IDON- TOANT meaniing "all powerful uniion. This mystical union is none other than the Great Work. Also 314= 157x2 where 157 is the number for ZORGE which can mean love, friendship or kindness, and the number for BATAWAH, the King of the Watchtower of Air.

The formula of KAL is expressed in its letters: The Hierophantof Taurus (A) with the Fire of judgement (K) on his left and the Chariot of Cancer (L) on his right.In other words, it is the formula of consciousness acting through proper discrimination. The Beast is the developing spiritual consciousness within you, the magician. This consciousness acts according to iits perceptions which change as spiritual iinsightgrows. KAL is the way of white Magick. It is

the process of the yogi whose daily meditations gradually solidify the inner spirit. It is the formula of true alchemy. The letters Veh, un, and ur are written:

THE FORMULA OF LAO

I am like a maiden bathing in a clear pool of fresh water.
Aleister *Crowley,* *Liber VII*

The Enochian word IAO, pronounced Ee-ah-oh, is comprised of the first three letters of the words, IADNAH ATH OLORAT

which means, "the highest work is man." The entire phrase adds up to 326, the number for the word YARRY which means "fate" or "providence" in the sense of karma. Also 326= 163x2, where 163 is the number for RIT which means "mercy." AIQ BKR reduces 326 to 2, the number for duality.

This phrase also adds up to 314 (the T can be either 9 or 3), the number for the formula KAL. The formulas of KAL and lAO are therefore closely related.

The letters of IAO add up to 96, the number for both QAA-OBZA, "creation of duality" and ELZAP-TALHO, "the way of the Cup" where Cup must be taken in its magi-cal sense. Also 96 = 48x2, where 48 is the number for TALHO which means "cup." The cup symbolism explains the passive nature of this formula. AIQ BKR reduces 96 to 6, the number for life. IAO is the formula for a passive acceptance of life in the sense of karma-less action.

The formula of lAO is that spiritual/magical capability (Temperance/Art in Sagittarius) together with spiritual insight (Hierophant in Taurus) will result in the best karma (Justice in Libra). The formula is therefore one to use to improve one's karmic burden.

The letters gon, un, med are written,

THE FORMULA OF QAA

We made us a temple of *stones in the shape of the Universe, even as thou didst wear openly and I concealed.*

Aleister Crowley, *Liber VII*

The Enochian word QAA, pronounced Qah-ah, is comprised of the first letters of the words QUASAHI-ATH-AR

Which means, "the delight in the works of the sun." The entire phrase adds up to 312 which is the number fori ANANAEL-BASGIM meaning "the secret wisdom of the day." This shows the solar nature of this formula. AIQ BKR reduces 312 to 6, the number for life.

This phrase also adds up to 306, the number fori DAMPLOZ OLPRT, meaning "a variety of light." AIQ BKR reduces 306 to 9, the number for stability in change.

The formula itself adds up to 52 and 52x6=312. Thus the formula of QAA is directly associated with its paren phrase. AIQ BKR reduces 52 to 7, the number for desire, the most essential ingredient in any creative process.

The formula of QAA is closely associated with the for mula of VRELP because 52x 13=676 (see the Formula o VRELP). The following are hints for understanding this formula:

52x2 = 104 = MAL (arrow)

52x3 = 156 = DAMPLOZ (variety) 52x4 = 208 = SA-

ETHARZI (in peace) 52x5 = 260 = FISISMOZ (to act

with joy)

The letters of the word QAA suggest that true creation is the magical process of the Hanged Man in 178

Water followed by a double dose of spiritual insight (Hierophant in Taurus). Thus creation under the formula QAA implies the conscious giving of oneself.

The letters ger, un, un are written:

THE FORMULA OF KIKA

Let me go back into the world; yea, back into the world.
Aleister **Crowley,** *Liber* VII

The Enochian word KIKA, pronounced Key-kah, is comprised of the first letters of the words,

KAFAFAM IA KOMSELHA AP

which means, "the enduring truth of the changeless circle." The entire phrase adds up to 947, the number for NIBM TA KHR PARRY meaning, "an equal turn of the Wheel of Fate." This reduces to 2 by AIQ BKR, the number for divine will.

The two main words of the phrase (i.e., KAFAFAM KOMSELHA) add up to 866, the names of the three Governors of KHR, the 20th Aethyr, the Aethyr of the Wheel (ZILDRON= 255, PARZIBA=189, TOTOKAN=422 and 255+189+422=866). AIQ BKR reduces 866 to 2.

The letters of KIKA add up to 666 which Crowley adopted as his own number, being that of the Beast of the New Testament. The word KIKA means "mystery." AIQ BKR demonstrates how close this formula is to MZKZB: 1746 and 666 both reduce to 9 because both are formulas of slow but sure cyclic spiritual development.

The number 666 is equal to ELZAP-MIKA-LNNIA which means "the way of the Great Beast." The word LNNIA (beast) is 174 which is the number for OLORA which means "man." The number 666 is also equal to IA-KHORONZON which means "the truth of KHORONZON" where KHORONZON is the archdemon of the Abyss.

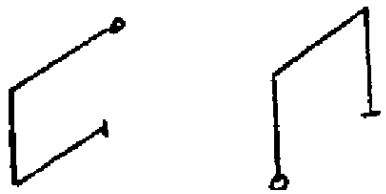
The exact nature of this formula is expressed by the letters themselves:

Your judgement (the Fire of Judgement/Aeon) should

be couched in experience (Temperance/Art of Sagittarius) in order to have true insight (Hierophant in Taurus). This formula expresses the scientific attitude of tempering judgment with actual experience in order to see things without prejudice.

Two sigils for KIKA from the Watchtower of Earth

are:



The letters veh, gon, veh, un are written:

THE FORMULA OF TOOG

0 my beautifulGod! I swim in Thy heartlike a trout in the mountain torrent.

Aleister Crowley, ***Liber VII***

The Enochian word TOOG, pronounced Toh-oh-geh, is comprised of the first letters of the phrase,

TABGES ORS-OXEX GRAA

which means, "an emanation from the dark recesses of the moon." This phrase adds up to 1142 which is the sum of the names of the three Governors of the 19th Aethyr, POP:

T O R Z O X I	=	6 3 2
A B R A I O N D	=	2 6 1
OMAGRAP	=	249
		1142

Furthermore, 1142 is the number for KA-KAKOM BABALON which means "the vigorous nature of BABALON." AIQ BKR reduces 1142 to 8, the number for cycles.

This phrase also adds up to 1136 which AIQ BKR reduces to 2, the number for duality.

The word TOOG adds up to 77 with an alternate value of 71 (the letter T can be either 9 or 3). This connects the formula with the 5th Aethyr, LIT. AIQ BKR reduces 77 to 5 while 71 reduces to 8 (notice the recurrence of 5 and 8 in many of these formulas). In addition, 71x 16=1136, which ,connects the formula with its parent phrase.

The words T-OOG mean "like a chamber." Both 77 and 71 are values for the word T-IL meaning "like an Aethyr." The formula of TOOG is thus associated with the <u>feminine</u> current. It is not surprising that 77 is the number for ODOSA which means "to open up what is within." The name itself suggests lust (the creative desire of Leo) joined to motion (the Chariot of Cancer) by the two modes of karmic

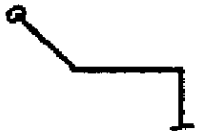
retribution (the justice of Libra). Karma is both personal and collective and can result in either harmony or conflict, good or evil This dualistic nature of justice was personified by the Egyptian goddess Maati (Maati was the twofold aspect of Maat, goddess of truth and justice, consort to the god Thoth, whose Hall of Maati contained the balance where all were weighed against her feather of justice).

A sigil of TOOG from the Watchtower of Earth is:

A sigh of TOOG from the Watchtower of Water is:

A sigil of TOOG from the Watchtower of Air is:

A sigil of TOOG from the Watchtower of Fire is:



The letters gisa, med, med, ged are written,

THE FORMULA OF MZKZB

I am hard and strong and male; but come Thou! I shall be soft and weak and feminine.

Aleister Crowley, *Liber VII*

The Enochian word MZKZB is pronounced Em-zodkeh-zod-beh. These are the first letters of the words

MADRID-ZOKH KHIRLAN ZAKARE BAEOUIB which means, "the iniquities of the past changing to the joy of righteousness."

The entire phrase adds up to 1746 which is the sum of the names of the three Governors of LEA:

KUKUARPT = 864
LAUAKON = 470
SOKHIAL = 412

1746

In addition:

1746=873x2 where 8873 is the number for YOLKI-HKRA.L ("one who brings forth joy").

1746582x3 where 582 is the number for IOLKAMBALIT ("to bring forth the just").

1746 = 291x6 where 291 is the number for GNETAABISRO ("to rule with hope").

1746 =194x9 where 194 is the number for GNETAABT MAD ("to be governed by your own god"). Also,194 is the number for BITOM (fire).

1746= 97x18 where 97 is the number for TABBANZA ("the ruler within").

Also AIQ BKR reduces 1746 to 9, the number for stability in change.

The letters of the formula add up to 413, the number

for TOANTAH-IA-VAOAN-IAL which means "the lust for truth that is truly consuming." In addition, the abbreviation for this phrase/ 1711, adds up to 199, the number for GOSAORSBA which means "strange intoxication" (this is an example of a formula within a formula).

Notice that the idea of cyclic progress is carried through this formula.To strengthen this idea, 413 adds to 88 by AIQ BKR and 8 is the numberfor cycles and spirals.

A second number for MZKZB is 401 (this is because tthe letter Z can be either 9 or 3). This is the numberfor K HR, the 20th Aethyr, the Aethyrof the Wheel.

The Enochian formula of MZKZB expresses the spiritual impulse which is cyclic and yet continuous. The special aspect of this formula addresses the intoxicating effects of truth on the magician.

The letters of this formula touch on a special aspect of Qabalistic doctrine. The Emperor (M) and the Star(B) are the two extremes of this formula.Crowley switched the pplaces of these two Tarot paths on the Tree of Life tto better accord with his message. According to the formula of MZKZB, it doesn'tmatter which position they take because BZKZM is an iidenticalformula. The Emperor and the Star acting together encircle the impulse to create (Z) which is ttemperedby experiencedjudgement (K).

The sigil of MZKZB from the Watchtower of Earth is:

The letters tal, ceph, veh, ceph, pe are written:

THE FORMULA OF VOVIN

We attained to be starry grains of gold dust in the sands of a slow river. Yea, and that river was the river of space and time also.

Aleister Crowley, Liber VII

The word VOVIN can be pronounced either Voh-veeneh or Voh-vee-en. It is derived from the first letters of the words

VPAAH OXI VABZIR IN NISAN

which means, "the mighty wings of the eagle that carry you through the Void."

This phrase adds up to 1175, the number for the sum of the three Governors of the 24th Aethyr,NIA:

ORAKAMIR = 692

KHIASALPS = 404

SOAGEEL = 79

1175

AIQ BKR reduces 1175 to 5, the number for man and motion. The word VOVIN means "dragon"" and its formula is the formula of the Magical Dragon.

The word VOVIN adds up to 280 where 28 is the number for BALT which means "justice." Also 280=140x2 where 140 is the number for IL-IA meaning "to consume with truth," and AIQ BKR reduces 140 to 5. In addition, 280=70x4, where 70 is the number for IAD, "a **god"and** 280x2 560,thenumber for OMP-ZAKARE meaniing an understanding of mobility."

The Magical Dragon is a magician of very high rank He is aware of his inner divinity, his Holy Guardian Angel. He is one who has crossed the Abyss. His formula is to move ceaselessly through the Watchtowers and Aethyrs dispensing justice and pproclaiming his Word.The formula

itself reveals his methodology in its letters: A sense of justice (Justice in Libra) is the core of a healthy love of life (the Devil in Capricorn) which is checked by experience (Temperance/Art in Sagittarius) but allowed constant change in expression (Death in Scorpio).

The sigil of VOVIN from the Rose (Figure 6) is:

The letters vau, Hied, gon, drun are written:

THE FORMULA OF VRELP

My God! 0 my God! I am but a speck in *the stardust of* ages; I *am the Master of the Secret of* Things.
Aleister Crowley, *Liber* VII

The Enochian word VRELP, pronounced Var-ee-elpeh, is comprised of the first letters of the words VRAN ROR-ELZAP LAIAD PLAPLI

which means, "seeing the orbit of the sun and partaking of the secrets of truth." The entire phrase adds up to 676 which is the number for the sum of the names of the three Governors of the 14th Aethyr, VTA:

TEDOAND =113
V O A N A M B = 2 5 7
VIVIPOS =306

676

The 14th Aethyr contains the City of the Pyramids and the formula of VRELP can aid in entering this exalted city. Also 676=26x26, where 26 is the number for ATHZAH meaning "the works that are within."

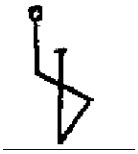
The word VRELP means "a strong seer" and indeed this is the formula for developing psychic abilities. Gematria gives a value of 197 for VRELP which is also the number for the word LAS-OLLOR meaning "a rich man." However, the treasure stored up by one whose formula is VRELP is not money, but spiritual wealth. The words OMP-IL mean "understanding the Aethyrs" and add up to 197 as well as T -IL-OM, "the Aethyrs have knowledge."

The exact nature of the formula is obtained from the letters and their arrangement. In the center of the word is the Hermit of Virgo. He is flanked on the Ieft by the lunar reflective forces of the Moon in Pisces, and on the right by the solar creative forces of Strength/Lust in Leo. In addition,

he has the love of life expressed by the Devil in Capric on his left and mobility expressed by the Chariot in Can on his right. VRELP is thus the individuality that he learned to balance the forces of duality in his life.

With an understanding of this formula, you can enter the City of the Pyramids without becoming trapped there (the letter vau will assure that you not carry detachment to extremes).

The sigh of VRELP from the Rose (Figure 6) is:



The letters vau, don, graph, ur, orals are written:

THE FORMULA OF IVITDT

I pluck Thee, 0 my God, like a purple plum upon a sunny tree. How Thou dost melt in my mouth, Thou consecrated sugar of the Stars!

Aleister Crowley, *Liber VII*

The Enochian word IVITDT is pronounced Ee-veetehdeh-teh. It is comprised of the first letters of the words

IAL-PRG VAOAN IAL TIBIBP DOALIM TELOK which means, "the burning flames of truth that consume sorrow, sin and death."

The entire phrase adds up to 1130, the number for the sum of the names of the three Governors of the 15th Aethyr, OXO:

TAHAMDO =140
NOKIABI=511
TASTOXO = 479

1130

AIQ BKR reduces 1130 to 5, the number for man and motion. Also 1130=565x2, where 565 is the number for TOH-KHIRLAN which means, "the triumph of joy."

The letters of IVITDT add up to 212. This reduces to 5 by AIQ BICR, with an alternate number of 200 (T can be either Leo=9 or Caput Draconis=3). The number 212 is equal to TORZU LIALPRT, "the First Flame." Also 212=106x2 and .106 is the number for AR, "the sun." All of these correspondences show that IVITDT is a solar formula and has to do with the magical process of purification by fire. The words I-VI-I-D-T can be translated "the Second is to be like unto the third." In other words, the polar forces of duality (two) are to be made manifest (three) by this formula.

The correct execution of this important formula is expressed by its letters as follows: the joy of living (the

Devil in Capricorn) must be checked by magical ability (Temperance/Art in Sagittarius) while the fruit of the Work (Spirit of the Empress) will be found centered in the joy of creativity (Strength/Lust in Leo). This six-lettered formula expresses a double concept: on one hand existence is delight and bliss is a natural condition of living while on the other hand excessive revelry must be tempered by spiritual insight.1VITDT suggests a balance between the joy of the spiritual impulse and the desires of the world.

The sigh of IVITDT from the Watchtower of Fire is:

The letters gon, vau, gon, gisa, gal, gisa are written:

THE FORMULA OF NIAKOD

Nor by memory, nor by imagination, nor by prayer, nor by fasting, nor by scourgin nor by drugs, nor by ritual, nor by meditation; only by passive love shall he avail.

Aleister Crowley, *Liber VII*

The Enochian word NIAKOD is pronounced Nee-ahkoh-deh. It is comprised of the first letters, of the words

NAZPS IL-AMNIA KIAOFI ORS DODRMNI which means, "a sword for the cursed Aethyr of fear, darkness and confusion."

This phrase adds up to 1275 which is the sum of the names of the three Governors of the 10th Aethyr, ZAX:

LEXARPH = 534 KOMANAN = 532 TABITOM = 209

1275

Also, 1275 —=51x25, where 25 is the number for the word BESZ which means "matter" and 51 is the number for the word GOSA meaning "strange," "new," or "original." Further-more, 1275 is the number for ZIRN MIKA KHORONZON which means "the wonder and might of KHORNZON" where KHORONZON is the name of the demon of the Great Outer Abyss of ZAX. AIQ BKR reduces 1275 to 6 and also reduces 600 (KHORONZON=600) to 6. In addition, the formula is composed of six letters.

The letters of NIAKOD add up to 450 which is equal to EFAFAFE-ZAX meaning, "vessels of ZAX" where ZAX is the 10th Aethyr. The word KOMO, "a window," is also equal to 450. In addition, 450=45x10, where 45 is the number for the word TAB GES which means a cave or recess and 10 is the number of ZAX. These correspondences show

and travel through the Abyss of ZAX. The Enochian words NIA-KOD can be translated "safe traveling, or a means "of passage.

The correct way to use this formula is suggested by its letters: You must face your personal annihilation (Death in Scorpio) in ZAX using your magical ability (Temperance/ Art in Sagittarius) and initiated consciousness (Hierophant in Taurus). When your magical judgement (the fiery Aeon) tells you that you are ready, you can then safely enter ZAX. If your karma (Justice in Libra) permits it, you will be successful (Spirit of the Empress).

NIAKOD is a mental sword that should accompany you when you enter or cross the 10th Aethyr, ZAX. The degree of protection afforded by NIAKOD is in direct pro-portion to your understanding of this formula.

The sigh of NIAKOD from the Watchtower of Fire

The letters drun, gon, un, veh, med, gal, are written:

THE FORMULA OF ZTZTZT

0 my God, but the love in Me bursts over the bonds of Space and Time; my love is spilt among them that love not love. My wine is poured out for them that never tasted wine. The fumes thereof shall intoxicate them and the vigour of my love shall breed mighty children from their maidens.

Aleister **Crowley,** *Liber VII*

This magical word is pronounced Zod-teh-zod-tehzodteh. The formula is derived from the first letters of the words

ZAR-TOANT ZEN TOL ZA TALHO

which means, "the way of love is to sacrifice all into the Cup" where the Cup refers to the Sangreal of the 12th Aethyr, LOE. The phrase adds up to either 404 or 362. This formula is universal because 404= 101x4, where 101 is the number of the word LONSA meaning "everyone." The number 404 is the value of TELOK-SOE which means "the death of a savior" and thus relates this formula to that of the dying gods. The number 362 is the value of the words ZIZOPMONONS meaning."vessels of the heart"AIQ BKR reduces 404 to 8 and 362 to 2.

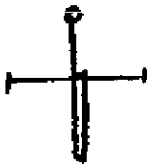
The word ZTZTZT adds up to 54, the number for TALHO, "a cup." The word Talho can also add up to 48, the number for LOE, the 16th Aethyr. ZTZTZT can also add up to 36, the value of the word ELZAP, meaning a "way" or "course" and 18, the value of the word AFFA, "empty." ZTZTZT is thus a feminine formula. AIQ BKR reduces 54, 36 and 18 to 9, the number for stability in change. It is interesting to note that 18x2=36 and 18x3=54.

Because Z and T can both be either 9 (Leo) or 3 (Caput).

Draconis) the formula itself can have three separate modes of operation. The first, acting through the number 54, is the way of the lover. The second, acting through the number 36, is the way of the adherent. The third, acting through the number 18, is the way of the hermit (See Crowley's *Magick Without Tears* for a detailed explanation of these three magi-cal types, and also ZIM, *The Garden of Nemo* later in this manual).

This formula is a play on the mixing of the qualities of Leo (creativity) and the initiatory awareness of the High Priestess (Caput Draconis). One is the downward creative impulse, the other the upward spiritual impulse. ZTZTZT expresses the proper balance necessary between these two complementary forces.

The sisil of ZTZTZT from the Watchtower of Air is:



The letters ceph, gisa, ceph, gisa, ceph, gisa are written:

THE FORMULA OF ILIATAI

I who was priest of Ammon-Ra, who saw the Nile flow by for many moons, for many, many moons, am the young fawn of the grey land.

Aleister *Crowley,* Liber VII

The Enochian word ILIATAI, pronounced Ee-lee-ahtahee, is comprised of the first letters of the teaching,

INSI LAMA-IAIDA ANANAEL TOANTOH AAI-IAD which means, "to tread the highest path of the secret Wisdom is to unite with the god within yourself."

The entire sentence adds up to 836 (this reduces to 8 byAIQ BKR) . The formula itself adds up to 209 and 209x4=836. The formula is thus directly related to its parent phrase. The number 209 is also equal to the word BLIORA which means "comfort" Also 209x2=418, the number in Crowley's system for the Word of the Aeon, Abrahadabra. In addition, 209= 11x19 where 19 is the number for SA-A meaning "within me," indicating the arena of operation for this formula.

This powerful formula is connected to the first Aethyr, LIL, through the number 76 (UL= 76) because 76x11=836.

This is probably the most important of the Enochian formulas. It should be used only for operations directly connected to the Great Work. ILIATAI is the formula for the Knowledge and Conversation with your Holy Guardian Angel.

The letters demonstrate the exact nature of the formula: Movement (the Chariot of Cancer) is guarded by Temperance/Art, and indeed the entire working of this formula is encompassed by Temperance/Art. Also, the desire for creativity (Strength/Lust in Leo) is carefully guarded by initiated consciousness (Hierophant in Taurus).

The sigil of ILIATAI from the Watchtower of Earth

The sigil of ILIATAI from the Watchtower of Water

The letters gon, ur, gon, un, gisa, un, gon are written:

TEX AND RH, THE LOWEST AETHYRS

Without the cube-the *material world-is the sphere-system of the spiritual world enfolding it.*
Aleister Crowley, *A Comment Upon the Nature of the Aethyrs,found in The Vision and the Voice*

The two lowest Aethyrs are TEX, the 30th Aethyr, and Rll, the 29th TEX is "the Aethyr that is in four parts" but actually Rh is usually divided into four parts as well. You must enter these two Aethyrs consciously before attempting to enter any of the higher Aethyrs. The word ''consciously' is stressed, because you already enter them periodically but usually **subconsciously.** They are entered in dreams at night, in daydreams and psychic visions during the day, and after death of the physical body.

TEX is usually considered to be divided as follows:

1) Karma and strong karmic forces in the North.
2) Desire and strong emotional forces in the East.
3) Silence and strong forces of inertia in the South.
4) Limiting and restrictive forces in the West.

TEX is on the Etheric Plane and coincides with those regions normally included under the cosmic element of Earth. Traveling to TEX in the Spirit Vision is a big first step for you, the Enochian Magician. It implies a working know-Iedge of your subtle bodies.

RH includes the heavens of the world's religions. It is usually divided into four sections as follows:

1) Your karmic burdens as well as your karmic necessities must be faced in the North.
2) Your desires for rewards or punishments will be faced in the East.
3) Your awareness of life without a physical body must

be faced in the South.

4) Your sense of helplessness and human frailty must be faced in the West.

The beginning magician must become familiar with TEX and RII. You must learn to leave your body and mentally travel through these regions with full conscious control and memory. The lessons that you will learn in these Aethyrs will be needed when you enter any of the Aethyrs beyond RH.

BAG, A MAGICAL BATTLE

The Magick Sword is the analytical faculty; directed against any demon it attacks his complexity. Only the simple can withstand the sword.

Aleister Crowley, Book 4

In some of the Watchtower Squares and Aethyrs you will have to do battle with the presiding Angel or Archangel. Only by winning a battle in a direct face-to-face confrontation can you proceed to the next higher stage.

Don't worry, you cannot kill these beings, butyou can, and must, win through their defenses to control them, else they will bar your rightful passage. The third Aethyr, BAG, presents an excellent example of this. In BAG you must fight the Angel whose name is LDCIPSP.

Crowley encountered this Angel in BAG. He described him as wearing shining black garments that are lined in white with opalveils. He carries a long and deadly flail. His faceis black with white eyes that are without pupils. He has the belly of a fish, large wings with black and white feathers, Iots of short legs and claws like a centipede, a long scorpion-like tail, and tentacles for arms. Crowley managed to pierce his breast with his magical sword. His reward was information which included the Angel's name in a code which Crowley later worked out to be LDCIPSP. In this way, Crowley earned the right to enter ZAA. Failure to fight and conquer LDCIPSP will prohibit you from entering the Aethyrs above BAG without severe visual distortion.

Each of the Aethyrs should be entered in serial order beginning with the lowest, TEX. Mastering TEX will give you the lawful right to proceed into RH. Mastering MT will allow you to enter BAG, and so on. Each Aethyr serves as an iinitiatory preparation for those Aethyrs above it.

Let's assume that you have mastered TEX and RII, and

that you are now ready for BAG. With your Magical Sword raised before you, you should make the appropriate Call. Next you should trace the sigils of the three
Governors and vibrate their names:

TABNI P	Tah-ben-eetz-peh
FOKLSNI	Foh-kel-ess-nee
OXLOPAR	Ontz-loh-par

Now assume your Body of Light and enter BAG.

Focus your mind on the known signposts. If this operation is successful,you should immediately sense the heavy guilt-ridden atmosphere of this Aethyr. The sense of your own guilt and unworthiness will almostoverwhelm you and you must use your Magical Will to withstand iit. Know that this atmosphere applies only to the lowest part of your nature, not to the higher spiritual part. As you search the Aethyr you will encounter your own ppast words and actions. Keep searching until you meet the huge form of the Angel who is called LDCIPSP. Do not be afraid. He will know iit if you have any fear within you at all. Face him. Notice him carefully. He will notlook exactly like the picture Crowley presented. He will be seen through your own perceptions. You will see him in your own way. If he rushes at you to engage in battle, you must use your Sword and defend yourself as best you can. If he wins, you will awakein your physical body again and you will surely consider yourself unworthy to continue.

In order to do battle with LDCIPSP, or any other Angel, you must know exactly what it is that you are dealing with. You cannot simply rely on your swordsmanship. Swordsmanship might be the deciding factor in a physical battle, but in the Aethyrs you are in your subtle body. Your mind and emotions will ultimately determine whether you win or lose these battles. The primary weapons of the mind are

the signposts.

The name LDUPSP (pronounced Elee-tzee-peh-sehpeh) adds up to 553 in Enochian Gematria. The number 553 is also equal to UNKHI-AAI which means "to confuse that which is within." Also 553 =79x7 and 79 is equal to ODO-ZA which means "to open up that which is within" as well as IA-SA which means "the truth that is within." Gematria thus discloses the true nature of LI IPSP. He rep-resents a powerful force that seeks to dig up your deepest subconscious psychic contents and complexes and expose them openly to you. LIXIPSP is a mirror of your very soul. Your battle with LDCIPSP will have grave consequences to you whether you win or lose. The battle itself will expose hidden biases, desires and faults that you have previously ignored or forgotten. Memories of past deeds and thoughts that reveal to you your weaknesses and human frailties will come before you. If you did or said anything in the past which you currently find embarrassing (and who hasn't?) these will spring forth from your subconscious now with a terrible vengeance. Obviously your experiences in this encounter will be your own. How you face up to LDCIPSP is your own private concern. If you fail, you can always try again at a later time. The degree of guilt or self-doubt within you will determine the measure of your success because these are the elements that strengthen LDCIPSP.

ZAA, AN ADVENTURE WITH YOURSELF

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition.

H.P. Blavatsky, *The Secret Doctrine*

After you have successfully entered the three lowest Aethyrs, TEX, RU, and BAG, you will be ready for an adventure in loneliness; a meeting with yourself alone. This takes place in the 27th Aethyr, ZAA, the *Aethyr of* Solitude.

The three Governors of ZAA are:

SAZIAMI	Sah-zodee-ah-mee
MATHVLA	Mah-teh-hev-lah
KORPANIB	Koh-rah-pah-nee-beh

ZAA is located in the highest region of the astral plane. It is a region where the emotions and feelings which characterize the astral plane are almost absent and the mentation of the mental plane beyond is impending. On the Watch-towers, ZAA is somewhere in or near Fire of Water. Two of the first things that you will probably notice when entering ZAA are (1) its lunar nature and (2) the almost total absence of anything except yourself. On the Tree of Life, ZAA is somewhere between the Path of the Moon (Pisces) and the Path of Temperance/Art (Sagittarius) below the Sephiroths of Netzach and Tiphareth.

You will be totally alone in ZAA except for a few Angels and the Governors. Although this may actually be true for other Aethyrs as well, in ZAA the sense of loneliness is acute and oppressive. It can be likened to entering a dark and silent chamber and remaining there for a very long time by yourself. Because you are an individual, you

are separate from everyone else. In ZAA this fact of life is emphasized until the sense of solitude itself pervades the entire Aethyr like a force.

The Guide here has two aspects. She is both the goddess Diana; young, energetic, and attractive, and the goddess Hecate; old, selfish, and repulsive. These two aspects of femininity are lunar and complementary. Under normal circumstances you will meet Diana first. Later, as you become more familiar with this Aethyr, you will meet Hecate and realize that she and Diana are the same Guide. If you are more familiar with Egyptian deities, you may see Isis and her sister Nephthys in ZAA. Isis is warm, loving, and motherly while Nephthys is cold, stern, and impersonal. The forms that these two lunar qualities (i.e., the waxing and the waning Moon) take for you may vary, but you are certain to encounter the qualities themselves in some form or another.

The loneliness in ZAA is the sense of separation that we all share. This is the Great Heresy of Mahayana Buddhism. Your main lesson to leant in ZAA is to accept individuality, but not loneliness. The terrible sense of loneliness in ZAA is a result of distorted thinIdng. The truth is that you are never alone. The entire universe is always a part of yourself. Realizing this is an initiatory preparation for the higher Aethyrs.

The most effective weapon to use in ZAA is the Cup although you may find the Pantacle worthwhile as well. The Cup is symbolic of space and its primary function is acceptance. ZAA is a region of introspection somewhat like BAG. However, BAG is more heavily charged with emotions than ZAA. ZAA is designed to allow you to mentally digest the various experiences of your life. It is also a region of rest. It is closely associated with the deep, dreamless sleep state that you enter periodically at night, and with the Devachan of Theosophy.

DES, THE EGO

Lipikas, the Recorders of the Karmic ledger, make an impassible barrier between the personal Ego and the impersonal Self, the Noumenon and Parent-Source of the former . . . They circumscribe the manifested world of matter within the Ring "Pass-Not. "

H.P. Blavatsky, The *Secret Doctrine*

After the solitude in ZAA, you will be prepared to face and understand the limitations of the human mind. These are fully encountered in the 26th Aethyr, DES. The three Governors of DES are:

POPHAND	Poh-peh-hah-en-deh
NIGRANA	Nee-gar-ah-nah
BAZHIIM	Bah-zod-hee-ee-meh

These Governors are all interested in division. They divide up ideas into component thoughts and thus perpetuate the logic and reason that characterizes the human mind,

The human mind is a manifestation in time, space and form of the divine mind. It is often referred to as 'the son of the father.' Just as a son often rebels against his father to stand independently on his own, so the human mind tries to stand on its own. It denies its inherent dependency. The being confronted in DES will be your own ego. If you see an Angel or other being in DES, know it to be an aspect of your own human mind. When Crowley entered DES he saw his ego in the form of a golden eagle, but it can take on many forms.

Below DES the ego appears to have a supreme control over things. Most people worship their egos in one way or another. In DES you see it for what it really is and the intuitive feeling will come to you that there is much more to

your inner being, your Self, than this ego.

Zen Buddhism teaches that the ego is a social fiction. In DES this fiction is stripped away. The ego is not supreme, nor is it independent. Crowley's golden eagle said to him, "I am the great god adored of the holy ones. Yet am I the accursed one, child of the elements and not their father." Although worshipped by many, the ego is a creation of circumstantial events rather than a creator of events. Children come into the world without a sense of ego. This very fact gives children their innocence and purity. The sense of ego must be acquired and developed in them as they grow in order to function properly in society.

Soon the ego beings to think that it is something very special in the scheme of things. Eventually it begins to consider its own survival after death of the body. But the ego in DES is not the Ego in ASP as your experiences in these Aethyrs will demonstrate.

VTI, THE FIRST STAGE OF THE BEAST

This confusing of the real immortal Ego in man, with the false and ephemeral 'personalities' it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding.

H.P. Blavatsky, *Theories About Reincarnation and Spirits*

The 25th Aethyr, VTI, is the region of the first stage of what Crowley called the Beast. Although not clearly developed until the 16th Aethyr, LEA, the Beast will make its first appearance in VTI. The Governors of VTI are:

MIRZIND	Mee-rah-zodee-en-deh
OBVAORS	Oh-beh-vah-oh-rah-seh
RANGLAM	Rah-neh-geh-lah-meh

All three Governors are concerned with those regions of the mind that are just beyond logic and reason. They represent those psychic forces that conned the superconscious with normal human consciousness. For example, the name OBVA-ORS means "she who is half darkness." This clearly suggests a being who is halfway between consciousness and unconsciousness.

You must directly confront your ego in DES. You must rise above your ego in order to enter VTL Consciousness that is just above the normal egoic human consciousness is viewed as a beast because it is as yet unruly and undisciplined. If you are a novice magician entering VTI for the first time, you will be a beast indeed. You will also be susceptible to the intense spiritual pride that permeates this Aethyr. Although your consciousness has now risen into a higher, more rarified atmosphere, it is nevertheless still joined to the lower personality and physical body. This union will inevitably distort your spiritual vision for as long

as it takes to purify the lower components of your constitution. For most magicians, this is the work of many years. It is alchemy in its true sense. As you gain experience and purify your lower nature, the ''beast'within you will grow and mature until in LIL, the first Aethyr, it will be as a young child.

When Crowley entered VTI he encountered the Angel of the Aethyr who said, "TAOTZEM is the name by which I am blasphemed." The name TAOTZEM adds gematrically to 163, the number for the King of Air, BATAIVAH, but more especially for RIT which means "mercy." Blind mercy is a blasphemy for what actually lies beyond the human condition because here there is neither grace nor guilt. An alternate gematric number for this name is 145, the number for MA-OF-FAS, "not to be measured" and NOIB, "affirmation." The Angel of VTI thus expresses those positive psychic forces that become degraded by labels or names and thus are better to remain nameless. The name TAO-T-ZEM can mean "he who has your own likeness." This Angel is actually none other than your own self above your ego. He is a reflex of your Holy Guardian Angel who awaits in the 8th Aethyr, ZID.

MA, MOVEMENT THROUGH TIME & SPACE

In the occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute divine Essence. And thus being 'Absolute' Consciousness, and 'Absolute' Motion-to the limited senses of those who describe this indescribable-it is unconsciousness and immoveableness.

H.P.Blavatsky, *The Secret Doctrine*

This I persisteth not, posteth not through generations, changeth momently, finally is dead. Therefore is man only himself when lost to himself in The Charioting.

Aleister Crowley, *The Book of Lies*

The 24th Aethyr, NIA, is the Aethyr of motion. In NIA you will learn to travel through both time and space. The three Governors of NIA are:

ORAKAMIR Oh-rah-kah-mee-ar KHIASALPS Keh-hee-ah-sal-pens SOAGEEL Soh-ah-geh-el

These Governors are all intimately connected with forces of motion. NIA is the highest of the lower Aethyrs. Mastery of NIA and the lower Aethyrs is the primary qualification of the magical grade of Philosophus. Its mastery is the first ordeal of the VOVIN or Magical Dragon. It marks a definite stage in magical development: the primary separation between the Novice and the Adept.

When Crowley entered NIA he was taken on a journey in a chariot of mother-of-pearl and ivory. His Guide stated that, "Every moment that we fly shall cover an aeon. And every place on which we rest shall be a young universe rejoicing in its strength." This dearly shows how human concepts of time and space will shift in NIA.

Crowley's Guide was female. She had golden hair and skin, blue eyes, and scented breath. She wore see-through robes of the seven major colors. She was an aspect of the goddess Venus, or perhaps Venus herself. She told him, "The price of the journey is little, though its name be death." Death of the human self is a small thing relative to the higher self, and is the price of spiritual Adeptship. You must die to your lower nature in order to be born again to your higher nature. The method used to accomplish this birth and death process is called initiation.

The Guide in NIA is an aspect of BABALON. She will welcome you like a returning lover. She told Crowley, "If once I put thee apart from ate, it was for the joy of play. Is not the ebb and flowing of the tide a music of the sea?" This is but a taste of the feeling of oneness that will be encountered in the higher Aethyrs. You must be able to accept joy as a natural condition of spirituality in order to master NIA and rise above the Ring-Pass-Not that encloses it.

TOR, STABILITY IN CHANGE

To *beget is to die; to die is to beget. Cast the Seed into the Field of Night.*

Aleister Crowley, *Book of Lies*

After you have mastered the lower seven Aethyrs, you will be ready to pass through the Ring-Pass-Not above NIA. This Ring-Pass-Not will not allow your astral body to enter. You must leave your astral body on the astral plane in the same way that you leave your physical body on the physical plane when you travel to any of the Aethyrs. You must be able to travel in the mental body in order to enter the 23rd Aethyr, TOR. Also, as a preparation for TOR, you are advised to carefully study the formula of KAL.

As soon as you enter TOR you will see symbols of power and generative energy. Crowley saw a black bull, furiously pawing up the ground with flames shooting from its mouth. This was the Apis bull of ancient Egypt which represented generative energy. Whatever you see or hear, simply take mental note of it and continue into the Aethyr. The three Governors of this region are:

RONOAMB Roh-noh-ah-meh-beh ONIZIMP Oh-nee-zodee-em-peh ZAXANIN Zod-ahtz-ah-nee-en

The Aethyr of TOR contains the labor that sustains the world. It generates the raw energy needed to perpetuate the lower planes by converting spirit (energy) directly into matter. You should be able to feel the almost infinite energy that charges the atmosphere here.

A successful experience in TOR should allow you to understand the Qabalistic equation of stability= change. You will see for yourself that stable energy and fluctuating expressions of that energy are two aspects of the same

thing. How this idea presents itself to you will vary, but the meaning of stability=change should be dear to you. The number 9 expesses this equation. Using AIQ BKR, the names of the three Governors of TOR reduce to 9 (see AIQ BKR AND THE AETHYRS).

TOR begins the cosmic plane of Air. Therefore, you will probably see symbols for Air such as eagles or other winged beings. The idea of stability=change may express itself as Earth=Air. If so, you will observe that the power symbols seen earlier will take on airy forms. Bulls may turn into eagles, for example, or vice versa.

Another pair of symbols often seen in TOR is the Rose and the Cross. In addition to being symbols for femininity and masculinity, the Rose is the infinitely large while the Cross is the infinitely small (however, sometimes their roles are seen reversed). When seen in TOR, they usually symbolize the concept of extension in space.

LIN, LOOKING AT THE FORMLESS

The infinite Lord of Light and Love Breaks *on*
the soul like *dawn. See! See! Great God of Might*
*and Majesty! Beyond sense, be*yond si*ght,* a
brilliance Burning from his glowing glance!
Formless, all the worlds *of flame Atoms of* that
fiery frame!

Aleister Crowley, Aha

After your experiences in TOR you will be ready for the 22nd Aethyr, UN. This is the Aethyr of the Void. UN marks the first stage in the mystical state called Samadhi. Here the beginning of form can be seen looking downward as a sense of extension in space while the beginning of the formless can be seen looking upward. The Aethyr of UN is the region where form and the formless merge into each other. There are four Governors of this Aethyr:

OZIDAIA	Oh-zodee-dah-ee-ah
KALZIRG	Kal-zodee-ar-geh
LAZDIXR	Lah-zodee-tzar
PARAOAN	Pah-rah-oh-ah-en

These Governor's names add up to 1460 (175+491+ 587+207=1460) which is the number for DRIX-KIA.OFIZAKARE which means, "to bring about a terrible change."

UN is an area of change and after your experiences here,

you will never be the same.

The Guide here is the god Pan. Crowley saw Pan as winged and multi-colored with an air of pride and strikingly handsome. He often plays his pan-pipe of the seven holy metals. You may hear this, but owing to the personal nature of these experiences, you also may not. The main thing to remember, as in all of these Aethrys, is to keep an open

mind and carefully observe whatever you see and hear. For example, you should be able to feel the immense expanse of this Aethyr. It will seem to go on forever in all directions. But although UN is enormous in size, you should be able to observe the minutest details of its inhabitants.

There is a rapture here that can catch and hold you spellbound. In a sense, it is the music of the pan-pipe, but in another sense it is Samadhi. You can easily lose your sense of time completely as you leave form and enter the formless areas of this Aethyr.

As you gain experience here you should be able to rise to the highest part of the Aethyr and gaze downward into the birth of form. Form can be seen from LIN in two ways:

(1) As objective, symbolized by the circle or sphere.

(2) As subjective, symbolized by the cross which extends in equal directions from a central point.

When Crowley was in LIN he had the impression, "I am the eye." The eye is a glyph for consciousness. In Enochian, the word for eye is OOAON which has the numerical value of 146. This number corresponds to the four Governors because 146x10=1460. The feeling that you will have in UN is that your upper eyelid is spirit while your lower eyelid is matter. With experience you should be able to see both aspects of reality in this Aethyr.

ASP, YOUR REINCARNATING EGO

Esoteric philosophy teaches the existence of two 'Egos' in man, the mortal or `personal' and the higher, the divine or 'impersonal'calling the former "personality, " and the latter "individuality."

H.P. Blavatsky, ***glossary to The Key to Theosophy***

The 21st Aethyr is the Aethyr of Causation, ASP. The word ASP has the number 22, which is also the number for T-SA which means "the likeness within" and the number of paths on the Tree of Life. This the Aethyr of the Reincarnating Ego. The three Governors of ASP are:

KHLIRZPA Keh-helee-rah-zod-pah

TOANTOM Toh-ah-en-toh-em

VIXPALG Veetz-pah leh-geh

When you first enter ASP you will notice an atmosphere similar to that in ZAA. You will be totally alone with yourself. There will be no colors, no sounds, and no forms.

Gradually, as you accustom yourself to this region you will sense time and destiny flowing together. This o p will take on form in a symbolic way, possibly as an avenue and/or a blowing wind. You will observe that the center of the Aethyr contains a throned Angel. Even if you do not see a throne, the impression of this Angel will be one of a ruler, an authority whose word cannot be ignored. The current emanating from this Angel will seem cold and masculine. This is also the impression that you will get from staring into his face.

This Angel will be difficult to talk to. You cannot use words in the normal way. Communication will be possible only with pure ideas. As soon as an idea comes into your mind, whether it is simple or complex, he will hear it

immediately. Similarly you will get quick, subtle impressions from him that you will have to translate into words yourself. One of the first things you will notice about this Angel is that his eyes are set to see into the Aethyrs below ASP but he cannot look upward into the higher regions. His nature is fixed, and should he view the higher Aethyrs, certain destruction would follow.

This encounter is initiatory. If successful, you will realize that this Angel is your own Reincarnating Ego. It is that part of yourself that takes on manifestation into the lower realms of existence in order to express itself in time, space and form. If he were to look upward into the real truth of his existence, you, yourself, would cease to be expressed (i.e., you will die to the Aethyrs below ASP). His refusal to look upward is thus your guarantee of returning safely to your physical body after this encounter.

The proximity of this Aethyr to Tiphareth should enable you to understand the nature of its atmosphere. It lies directly below Kether and shares the formlessness and sense of desolation traditionally associated with the Path of Gimel.

KHR, THE WHEEL

The Great Wheel of Samsara.
The Wheel of the Law fDhamma].
The Wheel of the Taro.
The Wheel of the Heavens.
The Wheel of Life.
All these Wheels be one.

Aleister Crowley, *The Book of Lies*

As a preparation for entering KHR, you are advised to study the formula of K.I.K.A. When you enter the 20th Aethyr, KHR, you will see the entire world as a huge rotating wheel. The word KI-IR itself means "wheel." It is equal to the number 401 which is also the number for TOTONOR-MOLAP meaning "the cycles of the sons of men."

The three Governors of KHR (pronounced Keh-har) are:
ZILDRON Zodee-el-dar-oh-en
PARZIBA Par-zodee-bah
TOTOKAN Toh-toh-kan

These Governor's names add up to 866 (255+189+ 422+=866) which is the number for KAFAFAM KOMSELHA, meaning "an enduring cycle."

This Aethyr contains the masculine energy of Jupiter combined with the feminine energy of Juno. This is because of its proximity to the Sephiroth Chesed which is ruled by Jupiter. These combined currents cause a mixture of visions to be encountered when you first enter here. As you accustom yourself to the atmosphere you will see that these currents form themselves into a gigantic spinning wheel. Everyone who enters KHR will probably see this wheel slightly differently. Crowley saw it as one wheel composed of forty-nine smaller wheels set at different angles to make a

sphere. Each wheel had forty-nine concentric tires at equal distances from the center. He also noticed that whenever the rays from arty two wheels met, there would be a blinding flash of light. An interesting feature was that although the wheel was seen in such minute detail, the overall impression was of a single, simple object. Crowley saw the jovial god, Jupiter, spinning the wheel as though it were a toy.

Another way of viewing this wheel is as if the rim were a huge emerald snake and in the center, a scarlet heart. This symbolism is *the* "heart girt with a serpent" found in many occult teachings including Crowley's *Liber* LXV. It is a form of the snake encircling the world with its tail locked in its mouth.

Yet another possible way of seeing this wheel is in the form of the Wheel of Fortune of Atu X of the Tarot. This path leads down from Chesed through the Veil of the Temple until it connects with Netzach. The Wheel of Fortune is the Western equivalent of the Hindu Wheel of Samsara whose spokes are the three Gunas or modes of energy: sattvas, rajas and tamas. It is also equivalent to *the* Tibetan Wheel of Life *which* divides life into eleven phases of an endless cycle and which is held by the terrible Goddess of Time, Kali.

The great turning wheel is our universe. With practice you will be able to see *it* in at least two of its major aspects: (1) It is a necessary field of learning in which man slowly grows from the outermost rim toward the center, and (2). because of an inherent strong seductivity, it is a place of distortion and deception. The symbols for the latter aspect are the wolf, for the desires of the flesh, the raven, for *the* desires of the mind, and the combined Iamb and flag (symbolic of Earth's two chief deceptions: religion and politics), for the desires of the soul.

As you gaze upon the wheel of KHR, try to comprehend

all of the lessons and principles that are expressed by the vision. You should be able to directly observe the universe without bias and without your own personal beliefs coloring your view. You may be surprised by how deeply your beliefs are either modified or strengthened by this experience.

POP AND ZEN, INITIATION

What is the meaning of Initiation? It is the Path to the realization of your Self as the sole, the Supreme, the absolute of all Truth, Beauty,Purity, Perfection!

Aleister Crowley, *Magick Without Tears*

There has been a lot written about initiation and its importance in Magick. It is more than simply adding further knowledge. It implies a death of something and a rebirth of something else. After you are initiated, in the true sense of the word, you will not be the same as you were. Initiation always implies a drastic change. Initiation into Magick implies accepting a totally new outlook on life and even more important, a new view of yourself.

Many of the Aethyrs contain initiations, or require initiation before you can safely enter. You do not need to join a club or society in order to achieve such initiations, although they could be helpful to you. The true initiation is not in the outward ceremony or magical rite. It takes place within you, in your mind and emotions. This is sometimes called self initiation and it is truly the only kind worthy of attainment.

Your grade in an outer magical organization should reflect the extent of your inward perception, but unfortunately this is not always the case. Because Magick is a highly personal experience, outer organizations are not necessary to achieve valid initiations. You will discover as you gain insight into the Aethyrs that each contains its own initiations. Two excellent examples of these are POP and ZEN.

The first, POP, contains an initiation into the feminine current. The Table of Sexual Currents (Table VII) shows POP to be the first Aethyr with a strong sexual content. In the same way the next Aethyr, **ZEN,** contains an initiation

into the masculine current As a general rule, a male magician will have a strong sexual encounter in POP but not in ZEN, while a female magician will have a sexual experience in ZEN but not in POP. The experiences themselves will, of course, be highly personal and no two are likely to be identical.

The Guide in POP is known as the Priestess of the Silver Star. This title refers to the goddess Isis in her role as feminine initiator. On the Qabalistic Tree of Life the Priestess is on the path of Gimel, the camel, located just above Tiphareth. The initiation in POP thus has to do with raising consciousness above the human mind. This Guide personifies the spiritual impulse in its feminine aspect (somewhat like the Dakini of Tibetan Buddhism). She will appear as extremely lovely and sexually alluring. Crowley called her the "arch-harlot, always ready to seduce and to intoxicate him who lusts after her." If you accept that these words are to be taken figuratively and recall that she is a psychic thought form, not a physical woman, then the correct meaning will be quite clear. Successful initiation here leads to the grade of Magister Templi (Master of the Temple). The first ordeal of this grade is fully encountered in the next Aethyr, ZEN.

Zen contains the Vault in which a candidate for the grade of Magister Templi must lie. In ZEN you will encounter an initiation into the true meanings of crucifixion and sacrifice. The Guide here is a sexually attractive male (sometimes, but not always, seen as the god Horus) who will lead you to an imposing Vault Crowley's interpretation was an Egyptian scene complete with pyramids and Egyptian deities. ZEN need not be seen this way. This Aethyr is located near the path of the Hanged Man on the Tree of Life (i.e., just below Geburah) and it is the Hanged Man that you must become in ZEN.

The initiation in ZEN involves the disolution of

personality as a necessary preparation for an encounter with the individuality. Sacrifice need not be a terrifying business nor even unpleasant. No one will hold a gun to your head and demand that you sacrifice yourself for others. Your own desire will impel you. You will lie in the Vault of ZEN, however you care to interpret or experience it, and be submerged in the masculine current until you are initiated.

Such initiations as you will undergo in POP and ZEN will prepare you for entering ZAX. Initiation in the Great Outer Abyss is best left until you are well along in your development. Meanwhile, there is an appropriate initiation waiting at each Ring-Pass-Not. These rings are shown in Figure 2. The first of these is at the top of NIA. In order to pass beyond NIA into TOR, you must be able to leave your astral body in the same way that you must leave your physical body to enter TEX or any other Aethyr above TEX. Your astral body cannot enter TOR or any Aethyr above TOR. In the same way, your mental body cannot enter ZAX or any Aethyr above ZAX. What does in fact pass through these Aethyrs is your consciousness divorced of personality. This divorcing process is the purpose of the initiation in ZEN.

TAN,THE BALANCE

Karma neither punishes nor rewards; it is simply 'the *one'* Universal Law which *guides unerringly and, so to say, blindly, all other* laws *productive* of certain *effects along the grooves* of their *respective causation.*

H.P. Blavatsky, Glossary to *The Key to Theosophy*

The doctrine *of Karma* is plain common sense.

Aleister Crowley, *Magick Without Tears*

After the initiations in POP and ZEN you will be ready to view the Karmic Balance that lies in the 17th Aethyr, TAN. Karmic forces can be found in every Aethyr below LIL but in TAN these forces combine to give the impression of a huge scale or balance of these forces struggling endlessly for equilibrium. The Governors of TAN are:

SIGMORF	See-geh-moh-rah-feh
AYDROPT	Ah-yeh-eh-roh-peh-teh
TOKARZI	Toh-kar-zodee

The Guide of TAN is the Angel MadimL When Crowley saw Madimi she told him that "TAN is that which transformeth judgment into justice. BAL is the sword, and TAN the balances." The name MAD-I-MI can mean, "your own powerful god/goddess." This reveals her true nature as a feminine reflex of your own Holy Guardian Angel. The word BAL means "justice" and the word TAN means "equilibrium." Judgment is harsh, stern, and masculine. Justice is merciful and feminine. The name MADM adds up to 310, the number for GNAY-BAEOUIB which means "to bring about fairness." The combination of BAL and TAN add up to 84 (19+65=84) and 84 is the number of the Enochian word PIAP which means "a balance" or "a scale."

All of this demonstrates the real nature of the 17th Aethyr.

Karma is a natural law or principle that acts on all cosmic planes. It seeks to bring an equilibrium condition to the polar forces of duality below LIL. Any duality will create karma. As long as you think in terms of good and evil, right and wrong, spirit and matter, or subjectivity and objectivity, you will be under the bonds of karma. A balance such as that found in TAN has two pans and a scale. A known weight or standard is placed on one pan and the object to be weighed on the other. Any unbalanced condition will be detected by the scale. In ancient Egypt such a balance was said to be located in the after-death state. The standard weight used was one feather, the symbol of the goddess Maat, the goddess of truth and justice and the wife of the god Thoth. The balance of the Egyptians was operated by the god Anubis. In addition to measuring one's karmic propensities after each life, the Balance of Maat was also used as a type of initiation ordeal. The candidate was obliged to weigh himself on the divine Scale against the feather of Maat (i.e., his karmic burden had to be as light as a feather) in order to progress to a higher magical grade. In the same way, you must undergo an initiation in TAN. You must con-front your own karma and recognize it and deal with it.

As an aid to this initiation, you should remember that all beings below LIL are immersed in karma to a degree. Only when you enter LIL and beyond will you be truly karmaless. The point here is not to eliminate your karmic burdens but to simply realize them as a necessary part of life.

After your meeting with Madimi, you will probably see other Angels. Crowley saw several: one was "like he were carven in black diamonds" and another was dressed in silver armor and had mother-of-pearl wings. The latter of these told him, "justice is the equity that ye have made for yourselves between truth and falsehood." In whatever

form the Angel may appear to you, the central message of the relativity of truth and error will be the same. If properly prepared, you will receive this message and then you will never be quite the same again (which is the way of all initiations). Your ideas about what is right and what is wrong will be seen in a new light.

LEA, BABALON AND THE BEAST

This is the secret of the Holy Graal, that is the *sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations,* the *bride of Chaos,* that *rideth upon our Lord the beast.*

Thou shalt drain ***out*** *thy blood that is thy life into the golden cup of her fornication.*

Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

Aleister Crowley, ***Liber Cheth***

Crowley taught a key element of his Magick using allusions to what he called Babalon and the Beast. He described Babalon as a beautiful naked young girl who is riding upon a beast who is often (but not always) described as a bull or bull-like. The pair of Babalon and the Beast is ascribed to the Tarot path of Strength, Atu XI, which Crowley renamed Lust. There are some arguments about Atu XI (for example, many popular Tarot cards use this position for justice and place

Strength in Atu VIII) but Crowley, right or wrong, is at least consistent. He places Babalon and the Beast in Atu XI because they appear together in the 16th Aethyr, LEA, which lies along Atu XI somewhere between Geburah and Chesed on the Tree of Life.

In Enochian, the word BABALON means "wicked" or "evil" and the word BABALOND means "harlot."Enochian Gematria equates BABALON with TOANTA through the number 110. The word TOANTA means "lust." Crowley thus considered the symbolism ideal for an earthy sexual description of the Aethyr and indeed there is a strong feminine_current in LEA as well as a masculine current. You are advised to study the formula of MZKZB before attempting to enter LEA.

When you enter LEA, you will find yourself in a turmoil 226

of change. The entire Aethyr is filled with the anticipation of death on the one hand and new life on the other. The guide is the King of the old Aeon. An Aeon is a time period of approximately 2000 years, but the important thing here is that a

change in the very nature of things is immanent. The Guide will lament his replacement, although he will openly admit that his replacement is superior to himself. When Crowley entered LEA, this Guide called his replacement the "Beast" and implied that it was Crowley himself. Crowley was, of course, known as the Beast 666 (a reference from the New Testament Book of Revelations) but the -`beast'in LEA is of a different sort. The fact of the matter is that the guide of LEA intends the beast to be any who can enter consciously into LEA. You will be the Beast yourself when you enter this Aethyr. The Guide is a part of your own psyche. It is that part which is dying as you learn and grow in Enochian Magick. Zen Buddhism teaches that we are never the same one moment to the next. Life is a series of little deaths or changes. On a longer time scale, we die as children to become adults. The bachelor dies to become the husband and father, and so on. Life requires death. This is an esoteric concept which is very hard to put correctly into words but is seen directly in the Aethyrs. In LEA you are progressing spiritually to a special level. At this point in your growth you are ready to become something else than what you were before. You are approaching the important grade of Magister Templi (Master of the Temple). You will subconsciously know that you are changing, but the exact direction of the new growth is not yet known. Because of the unruly nature of the new you, it is called a beast. The symbolism of Babalon and the Beast can be explained as your own unruly and unpredictable consciousness being driven around the Aethyr by the seductive nature of the environment.

The feminine current in LEA is one of strong fascination.

The environment is seen as especially alluring. This may or may not be seen in a sexual context. Babalon may not appear as a beautiful harlot (this term is used only because the beauty of Babalon is open to all who enter here) to you. But whatever your personal experience in LEA, you will feel the seductive beauty of the environment around you and the unruliness of your own consciousness as it begins its change into a higher dimension of awareness. The `lust' that is in LEA is the powerful attractive force between subjectivity and objectivity, self and not-self, that finds its ultimate fulfillment in the first Aethyr, LUL.

OXO, THE AETHYR OF JOY

There is joy in the setting-out; there is joy in the journey; there is joy in the goal.

Aleister Crowley, *Liber Tzaddi*

The primary feeling throughout the 15th Aethyr, OXO, is intense joy. There is a strong feeling of the love of life for its own sake. The idea that life is a dance or play is also strong in OXO. If your initiations in the lower Aethyrs *were successful,* OXO will seem like a wonderful region. However, there are many who fear and misunderstand it as a terrible blaspheme. The three Governors of OXO are:

TAHAMDO	Tah-hah-meh doh
NOKLABI	Noh-kee-ah-bee
TASTOXO	Tah-seh-toh-tzoh

You are advised to study the formula of IVITDT before attempting to enter OXO.

When you first enter here you will be caught up in the jjoyous atmosphere. The Angels will dance and sing and will all appear extremely happy. Crowley saw the Dance of Salome where Salome was a reflex of the goddess Nuit. Whatever you actually see, the happiness and gaiety of the Aethyr will flood your being as it does all who enter here.

As you enter deeper into the Aethyr you will see that it contains an important initiation that you must undergo. It is the Mystery of the Rose and the Cross. The Rosy Cross is a symbol for the union of the masculine and feminine currents. These currents rhythmically swirl through OXO. The feminine current is the strongest and is emphasized, but enough of the masculine current is here to provide the initiation. A successful initiation in OXO will furnish an understanding of the true purpose of life. It is a divine dance, the tila' of Hinduism, a creative expression of the

Music of the Spheres. The ultimate purpose of Life is to live. The purpose of Being is to be. From the viewpoint of the serious and time-oriented ego, such an initiation is an abomination to be avoided. Many who enter OXO leave in disgust, convinced that it is an evil region, although good and evil are always in the eyes of the beholder. These usually windup in the next Aethyr, VTA, which is the complementary opposite of OXO.

VTA, THE CITY OF THE PYRAMIDS

0 ye *who dwell in the city* of the *Pyramids beneath the Night of Pan, remember that ye shall see no more light but* that of the *great fire that shall consume your dust to ashes.*

Aleister Crowley, *The Book* of Lies

The Aethyr called VTA by the Golden Dawn and UTI or VTI by Crowley contains the City of the Pyramids. The name VTA suggests "the Aethyr of semblances." This name is quite appropriate because all of the residents of this Aethyr look very much alike and all share in the overall atmosphere of the Aethyr. The three Governors are from the Fire Tablet. These are:

TEDOAND	Teh-doh-ah-en-deh
VIVIPOS	Vee-vee-poh-seh
VOANAMB	Voh-ah-nah-em-beh

Their sigils and general descriptions are given in Enochian Magic. VTA is located in a region near the Sephiroths, Geburah and Daath. You are advised to study the formula of VRELI' carefully before trying to enter here.

The first impression that you will have when entering VTA is of utter darkness. It is indeed an Aethyr of blackness, but after a time your "eyes" will adjust. You will soon notice the intense feeling of solemnity and stern thoughtfulness that pervades every inch of VTA. It will seem a universe away from the previous Aethyr of OXO. Its atmosphere is, in fact, almost the complementary opposite of that in OXO.

There is a strong feeling of death here that turns back most who try to enter. You must neither ignore this feeling nor flee from it. You must face it, if you can. In order to enter into the Aethyr itself you must totally accept the atmosphere of death that will confront you. Crowley had difficulty in

entering this Aethyr. He discovered that it was easier to enter VTA at night rather than in the day. You are advised to do the same.

The darkness of VTA is a reflection of the Sephiroth, Binah which is located above it. It is the total darkness from which all light springs during creation. There is no creativity in VTA. There is no life there as we usually think of it. At first you will see only an ocean of darkness which is but a glimpse of the sea of Binah. Even the desire for light is absent. If this desire rises in you at this point, you will probably be ejected from the Aethyr.

This is because the residents here have no desire for light of any kind. As you gain experience in VTA you will meet with its inhabitants. They all look very much alike and are totally devoid of emotions and feelings. They have severed desires of every kind. They are detached from their surroundings and from themselves. They are embodiments of the masculine current and are totally lacking the feminine current. For this reason the masculine current is quite strong in VTA while the feminine current is too weak to even be noticed.

Crowley described these residents as being shaped like pyramids of dust. Pyramids were used as both places of initiation and as tombs by the ancient Egyptians. In the same way, you can think of your body as either a Temple of the Spirit (an initiatory chamber) or as a prison (a tomb). The former view is held by the residents of VTA. The symbolism of dust was used to emphasize their lack of life. The vast numbers of residents, all quietly sharing the same detachment and unconcern, gave rise to the name City of the Pyramids.

Crowley's Guide here was the god Hermes who described these residents as those "whose eyes are sealed up, and whose ears are stopped, and whose mouths are clenched, who are folded in upon themselves, the liquor of whose

bodies is dried up, so that nothing remains but a little *pyramid of dust."*

This Aethyr holds the fate of those who have detached themselves from their humanity. Study them well and see where their yogas and their meditations have led them.

to be learned VTA for all who practice There is a lesson any form of yoga or meditation.

ZIM, THE GARDEN OF NEMO

He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is the "Initiator," called the "GREAT SACRIFICE "For, sitting at the threshold of Light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this Life-cycle ... It is under the direct, silentguidance of this MAHA GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guidesof early Humanity.

H.P. Blavatsky, The Secret Doctrine

After a successful initiation in the City of the Pyramids, you are now ready to see the Garden of NEMO which lies in the 13th Aethyr, ZIM. The initiatory processes from POP to VTA are specifically designed to elevate you to the magical grade of Magister Templi (Master of the Temple). You must be at least a Magister Templi, or equivalent, to lawfully enter ZIM or any of the Aethyrs above ZIM. What this actually means is that only a Magister Templi will be able to correctly perceive and understand what he see and hears. Illegal entrance into any of the Aethyrs will result in distortion and false interpretations of that Aethyr. The three Governors of ZIM are:

GEKAOND	**Geh-kah** oh-en-deh
LAPARIN	Lah-pah-ree-neh
DOKEPAX	Doh-keh-pahtz

The Aethyr will at first appear golden. The pure pale gold colors symbolize the dawning life that exists above the City of the Pyramids. If you have successfully reached the grade of Magister Templi you will soon see a tremendous

and beautiful garden. Crowley saw this as if on the terrace of a great castle that is sitting on a rocky mountain. Your own perception may differ in details but you will certainly see a garden of some kind. It is called the Garden of NEMO. NEMO is the title of the Angel of the Aethyr whose task it isto tend the garden.

The word NEMO adds up to 180 using Enochian Gematria. This is the number for the words LIMLAL meaning "a treasure" and MAD-NETAAB meaning "divine government." Also 180=90x2 where 90 is the number for SONF which means "to reign." Using AIK BKR, the word NEMO reduces to 9, the number for "stability through change." Also ZIM is equal to 153 which reduces to 9.

NEMO is the title of the Silent Watcher who tends the garden in ZIM. It is therefore a magical grade in the Great White Brotherhood (white refers to the color of the Magick used, not to race) which is sometimes called the Hierarchy of Compassion. It is this esoteric organization that keeps the spirit of love and brotherhood alive in the world. If you have love for your fellow man in your heart, then you are already a member of this organization. It is this organization or Lodge that periodically sends selected members into our world to keep truth alive and to stir the human mind to see beyond itself. Such beings are known as avatars, mahatmas, adepts, bodisattvas or simply good people who try as best as they can to make the world a better place to live. Most remain anonymous and shun publicity. Many are not consciously aware of their self-imposed tasks but diligently carry them out anyway. Some are cast into the public limelight and must bear the jeers and derision of those whom they came to help. Most of our religious founders and leaders, our philosophers and philanthropists are from this Lodge, consciously or unconsciously. Only those who are actively against the Lodge are truly not members. These are called the Black Brothers (black refers to their Magick,

not their race). They seek their own personal salvation and refuse to help others, often refusing to admit that others need assistance. They usually end up as citizens in the City of the Pyramids or as one of the deaf and blind who dwell in the lowest portions of the 7th Aethyr, DEO.

Crowley saw the Angel who was NEMO as a young man dressed in white linen robes. You may see NEMO differently. He is one who has had the Knowledge and Conversation of his Holy Guardian Angel and is now actively trying to help others do the same. He has no thought of any reward. Although his goal is to grow and cultivate another NEMO, he tends the garden (a symbol for the Earth) without trying to single out any special plant (candidate). ZIM contains not just one garden but many. In fact, there is a special garden waiting for everyone who enters this Aethyr. If the initiation here is successful, you will become a NEMO yourself. As a NEMO you will have three possible paths to take:

1. The Adherent. This is the path of one who does his best to live his remaining days on Earth adhering to the principles and concepts that he learned in Enochian Magick He puts those lofty principles into daily practice in his life.

2. The Lover This is the path of one who vows to spend the remaining days of his life helping others. He freely gives up his personal life for his fellowman by daily teaching and setting examples for others to follow.

3. **The Hermit.** This is the path of one who gives his understanding and knowledge to others but keeps his personal life to himself.

One of these paths must be taken by every Magister Templi. You can be the Adherent like many members of the secret Golden Dawn; outwardly just like anybody else,

keeping your knowledge and understanding a private matter. You can be the Lover like Blavatsky, Crowley, and many others who publicly announced and explained their knowledge and understanding. You can be the Hermit like Lao Tze who gave a book of precious knowledge to the world and then disappeared from history.

After you have assumed the role of NEMO you must carefully choose the path that you will tread.

LOE, THE CUP OF BABALON

And behold! If by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung the afflicted in the Day of Be-With-Us.

Aleister Crowley, ***Liber Cheth***

The Cup of Babalon, the Sangreal, can be seen in the 12th Aethyr, LOE. The 12th Aethyr has the same gematric number as the 19th Aethyr (LOE=48=POP) and thus shares in its characteristics. In LOE the feminine current is stronger than it is in POP and the initiation is similar, but of a higher order. You will see the Cup of Babalon (the Enochian word for cup is TALHO which also has the gematric value of 48) or its equivalent in this Aethyr. The Governors of LOE are:

TAPAMAL Tah-pah-mal

GEDOONS Geh-doh-oh-ness

AMBRIOL Ah-embeh-ree-oh-leh

You are advised to carefully study the formula of ZTZTZT before attempting to enter LOE.

The 12th Aethyr lies along the Tarot path of Cheth on the Tree of Life. This is the path of the Chariot, and the Aethyr shares in the characteristics of Atu VII. Crowley saw the Cup of LOE being held by a charioteer, an Angel in golden armor, studded with sapphires and on the crest of his helmet was a crab. Your vision will probably differ in details, but the central subject of this Aethyr is the Cup or Sangreal, and if you travel through LOE you will surely encounter it in some way. The Angel told Crowley that "the wine of the cup is the blood of the saints." The Cup is thus filled with the lives of those who have devoted themselves to

helping others. Another name for this wine is compassion.

LOE, like most of the Aethyrs, contains an initiation. This initiation is called the Mystery of Babalon. In this initiation you will be required to shed your blood into her Cup and share in her Great Work, and unite yourself with her. The result of this union is understanding. LOE is below the Abyss but is very close to the Sephiroth, Binah, and you will probably experience some of the powerful feminine forces flowing down from Dinah.

After a successful initiation you will see a vision of Babalon and the Beast somewhat like you did in the 16th Aethyr, LEA. However, because of your experience in VTA you will now recognize the Beast to be the Lord of the City of Pyramids.

The symbolism here is very important for you to clearly understand. The residents of VTA have shed their blood and are reduced to a "little pyramid of dust." But they did not shed their blood into the Cup of Babalon and are thereby confined to VTA. The Lord of the City of the Pyramids is also reduced to a "pyramid of dust" but he shed his blood into the Cup of Babalon and thus shares in both the masculine and feminine currents. One of your magical tasks is to earn the title of the Lord of the City of the Pyramids yourself.

In addition to the leaders of the Hierarchy of Compassion who have dedicated their lives in the tradition of the bodhisattvas of Mahayana Buddhism, LOE also contains their complement, the so-called Black Brothers. These are people who have risen in spiritual understanding to this lofty height but who refuse to shed their blood into the Cup. They are higher in understanding than the residents of the City of the Pyramids, but have erected thick towers of egotism around themselves and are thereby shut off from their surroundings. This sharp distinction between the Lodge and the so-called Black Brothers led to the rift in

Buddhism between the Mahayana and the Hinayana and to similar splits in many occult organizations. It is a distinction involving the concept of spiritual selfishness and you will need to understand it before going beyond LOE.

IKH, THE HOLY CITY

The Finite *cannot conceive the Infinite, nor can it apply to it its own standard* of *mentalexperiences ...* Infinity *cannot comprehend Finiteness. The Boundless can have no relation to the* ***bounded*** *and the conditioned.*
H.P. **Blavatsky,** *The Secret Doctrine*

The Holy City is the name given to the highest inhabited region below the Abyss. It is located in the eleventh Aethyr, IKH, and you will see it whenever you enter this Aethyr.

IKH is the Aethyr of Tension which is a result of its location at the brink of the Abyss. The three Governors are:

MOLPAND	Moh-el-pan-deh
VSNARDA	Ves-en-ar-deh
PONODOL	Poh-noh-doh-leh

The tension in the atmosphere often leads to visions of warriors or soldiers tensed and vigilant. Crowley saw the Angels of IKH as warriors with swords and spears for arms. They had wings on their helmets and heels and were all wearing complete suits of armor. Some were seated on elephants, but none were actually moving. The symbolism is quite clear: the Angels of IKH express their proximity to the Abyss and the overwhelming sense of anticipation that pervades here.

The Abyss that is called ZAX is a Ring-Pass-Not for the human mind. Your mental body will therefore serve *you* no higher than the Holy City. When you enter IKH you will find yourself at the very edge of your mind. The outward tension in IIQ I will be echoed inside yourself as you struggle to remain conscious in this lofty region. You will feel a strong sense of duality, like a psychic tug-of-war throughout the Holy City. You may even have a vision of the Egyptian

god, Shu whose task is to maintain the separation of the sky (spirit) and the Earth (matter). In IKH, Shu would be in his highest aspect, equivalent to the god Zeus, the '"orderer of all things."

You will have the feeling of being on the highest peak of a mountain in a vast mountain range. As you move through this Aethyr you will see fortresses, bastions, stockades, bulwarks and entrenchments. Crowley saw nine huge towers of iron along the upper frontier of the Aethyr. Whatever you actually see, the idea of elaborate defenses against hostile invading forces will be strong. Even the Holy City itself will appear this way. You will probably see bastions and sprawling towers and parapets with high thick walls suggesting an enormous medieval castle. The Holy City is the "fastness of the Most High" and houses the "legions of eternal vigilance." It sits protectively near the edge of thought and guards the manifested universe against the attacks of the demon KHORONZON. It has a few faded colors here and there, but is largely colored in shades of gray like the entire Aethyr.

Not far from the city are the final outposts. These are small structures standing right on the brink of a tremendous precipice. If you pass these gray but proud outposts you will find yourself standing on the very edge of the known universe. If you detect the faintest trace of fear within you at this point you are advised to turn back immediately. However, you should face the Outermost Abyss several times in IKH before you attempt its crossing.

THE INITIATION OF ZAX-CROSSING THE ABYSS

The Abyss is passed by virtue of the mass of the Adept and his Karma. Two forces impel him:(1) the attrac-
tion of Binah, (2) the impulse of his Karma: and the ease and even the safety of his passage depend on the strength and direction of the latter.

Aleister Crowley, *Liber* ***Thisharb***

Exoterically it (ie., the word TCshetra9 means simply-"field," while esoterically it represents "the great abyss" of the Kabalists, the chaos and the plane (cteis or yoni), in which the creative energy implants the germ of the manifested universe. In other words they are the Purusha and Prakriti of Kapila, the blind and the cripple producing motion by their union, Purusha supplying the head and Prakriti the limbs.

H.P. Blavatsky, *The* **Theosophist, Vol V, No. 5 (53)**

One of the most significant milestones in the life of a magician is the crossing of the Great Outer Abyss. Enochian Magick reserves the 10th Aethyr for the Abyss which is called ZAX. Much has been said about the Abyss, some wise and some foolish. If you have been able to enter the Aethyrs below the Abyss in serial order, then you will be well prepared to enter ZAX. The information and suggestions given here should aid in your task. However, you must supply the courage and determination to perform the actual operation from within yourself.

Because of the importance and serious nature of this operation, it is suggested that you sit in an especially protected circle. Use Names of Power to fortify the circle as well as the powerful formula of NIAKOD. Wear your black robe and arm yourself with your Magick Dagger. Perform the

Banishing Rituals of the Pentagram and Hexagram. Call on the Names of Power and when ready recite the Call of the 10th Aethyr.

The first thing in ZAX that you will be aware of is the constant whirling about of forms. You will see forms of every description churning and changing shape with great rapidity.

Speak out the formula: ZAZAS, ZAZAS, NASSATANADA, ZAZAS (Zodah-zodah-seh Zodah-zodah-seh

Nah-ess-sah-tah-nah-dah Zodah-zodah-seh). This fourfold formula can open up the Abyss. These are the first words that KHORONZON spoke to Crowley when he entered ZAX. Enochian Gematria results in a value for ZAZAS of 37, a prime number and the value of the words GAH BALT which means "spirit of justice." Also 37x18=666, the number of the Beast, the role Crowley assumed for him-self. An interesting note here is that 37x3=111, 37x6=222, 37x9= 333 and so on; the number 37, in multiples of three, yields equal three-digit numbers and the word ZAZAS is spoken three times in the formula. The word NASSATANADA (a variant of the Hindu Sat-Cit Ananda or Being-Consciousness-Bliss) adds up to 150 and 150x4= 600, the number for KHORONZON. Also 150 is the number for the word IM which means "to apply" in the sense of practical application, and also the word GROSB meaning "a bitter sting." Furthermore, 150x3=450, the value of the magical word NIAKOD. The entire four-word formula can be added together to yield 261, the number for the word ZAMRAN meaning "to appear." The bottom line here is that the words of this formula are magically suited to make a visible form appear out of the chaotic forces that circulate and flow through the vast openness of ZAX. The form that you will see, which is the form taken on by KHORONZON, will be a product of your own karma. In other words, no two magicians are likely to see this Archdemon in exactly the same way.

When confronting KHORONZON, whose number is 600, you must maintain silence. If you speak out using logic and reason, you will be doomed. If you speak out from love and compassion, you will also be doomed. Crowley's scribe who attended him in evoking KHORONZON concluded that "for Choronzon, in the confusion and chaos of his

thought, is much terrified by silence. And by silence can he be brought to obey." In other words, you must hold a quiet singleness of purpose in your mind. You should enter ZAX while in Samadhi and while there hold fast to your purpose without losing concentration. Fill your mind with the word NIAKOD (Nee- ah-koh-deh) and let nothing else disturb you.

If all traces of egoity are erased, you should be safe enough. Most dangers arise from a tiny spark of human personality remaining in the subtle body. As if he had matches, KHORONZON will ignite that spark if he can find it, and from the flame will;inevitably arise your worst enemy-your own fear. It is almost impossible to eliminate any fear that you might have at this point. KHORONZON will en-flame the smallest amount of fear and cause it to grow until you will be undone. The only sane method here is to eradicate it prior to entering ZAX. Your initiations in the lower Aethyrs are designed to do this. You must be able to identify yourself totally with your Magical Personality rather than your human personality in order to enter ZAX safely and confront KHORONZON. Otherwise, your Dagger will probably be of little help.

No human being can cross the Abyss. But you are more than human. Just as you left the physical body behind to enter TEX and the astral body to enter TOR so you must now cast off the mental body and raise your consciousness to the spiritual body. ZAX is a Ring-PassNot for the mental body. With consciousness firmly centered in your spiritual body you can cross ZAX and enter the higher Aethyrs easily and safely.

RITUAL FOR THE KNOWLEDGE AND CONVERSATION OF YOUR HOLY GUARDIAN ANGEL

And then shall you f i r s t be able t o put to the test .. . how well and worthily you shall have laboured in the quest of the Wisdom of the Lord; since you shall see your Guardian Angel appear unto you in unequalled beauty; who also will converse with yyou, and speak in words so full of affection and of goodness, and with such sweetness, that no human tongue could express the same .. . In one word, you shall be received by him with such affection that this description which I here g i v e u n t o y o u s h a l l a p p e a r a m e r e n o t h i n g in comparison.

Abraham the Jew, *The Book of the Sacred Magic of Abramelin the Mage*

This invocation, the Knowledge and Conversation of your Holy Guardian Angel, is the primary goal of Enochian Magick. It is the magical experience of your encounter with your own inner divinity, the divine spark at the core of your being. It will be fully experienced in the 8th Aethyr, ZID. Until then, you can achieve various degrees of this Knowledge and Conversation. The exercise below can be practiced at any time to prepare you for this encounter, but it must be done on a regular basis for best results.

STEP 1. Set aside a special chamber or area to be used only for this exercise. There should be no windows or distractions of any kind. Suspend a magical lamp with red glass from the ceiling and use it to burn olive oil. Beneath the

lamp set up your Magical Altar. On the altar place a copy of the Watchtower Tablets that you have made yourself, and your magical weapons including a Wand made by yourself

247 from almond or hazel wood.

STEP 2**.** Hold your talisman of ILIATAI in your left hand.

STEP 3. Hold your Magical Wand in your right hand and consecrate the chamber or area. Invoke the elements with the invoking pentagrams and hexagrams in the order Fire, Air, Water, and then Earth.

STEP 4. Invoke your Holy Guardian Angel by a suitable prayer that you wrote yourself.

STEP 5. Banish the Watchtower forces and dear the area with the banishing pentagrams and hexagrams in the order Fire, Air, Water, and then Earth.

STEP 6. Record the results of each operation in your Magical Diary.

NOTES TO **STEP** 1. This is a greatly simplified version of the ritual given by Crowley in *The Vision and The Voice,* the 8th Aethyr, ZID. Crowley's ritual requires a dedication of 91 consecutive days to perform. Although his ceremony maybe a bit excessive, a few mandatory things such as making your own copy of the Watchtower Tablets and your own Wand is considered a prerequisite to success. For one thing, you will appreciate these things more if you put your time and energy into making them. For another, you can charge them like talismans while you make them. For purposes of this exercise, professional quality in the preparational items is not as important as having a direct link between them and yourself.

NOTES TO **STEP 2.** You must make and charge this talisman yourself. It should embody the formula, sigils and numbers of ILIATAI. The size and shape of this talisman is up to you. Think of this talisman as a precipitation into matter of the formula of ILIATAI. Figure 5 shows a typical

design for such a talisman.

NOTES TO **STEP** 3. While invoking the four elements, thereby drawing to yourself the combined forces of the Watchtowers, attain one-pointed concentration on your inner divinity-your Holy Guardian Angel *whose* symbol is the geometric point, the center of your Magical Universe whose circumference is symbolized by the Magick Circle. The point is masculine while the surrounding circle is feminine. See yourself as an infinitesimal point of consciousness surrounded in all directions by infinite space.

NOTES TO **STEP 4.** You must make up your own prayer. As a minimum, key elements in this prayer should include:

1. The formula of ILIATAI.
2. The number 8.
3. The numbers 836 and 209
   or the formula 209x4=836.
4. The pyramid(s).
5. The word GAH meaning "spirit" whose number is 15.
6. The word BESZ meaning "matter" whose number is 31.
7. The word GLO meaning "things" whose number is 46.
   (i.e., the sum of GAH and BESZ)

The prayer should be of such a nature that it allows you to actually feel an inner divinity. It should establish a link between your humanity and your spirituality, your human nature and your spiritual nature.

NOTES TO **STEP** 5. After the invocation, banish the forces that you have called up, back to their respective regions. Be sure to record your results. In time, your Diary should show a definite improvement in the results of this important exercise.

GENERAL NOTE: Although this ritual could be your most important, it must be carefully designed to fit the needs of each magician. There is no one overall ritual that will work for everyone. For this reason, only an outline is provided here. Use this outline to structure your own ritual. Take advantage of your personal experience (your Magick Book) and understanding of Magick (your Cup) to tailor the specific contents of your ritual to give you the best results. Ritual itself is but a means to an end. If you record the results of each operation in your Diary, you can easily determine what works for you, and what doesn't work

MAGICK SQUARES

So far as human evidence goes, it would seem that such magic words do exist.

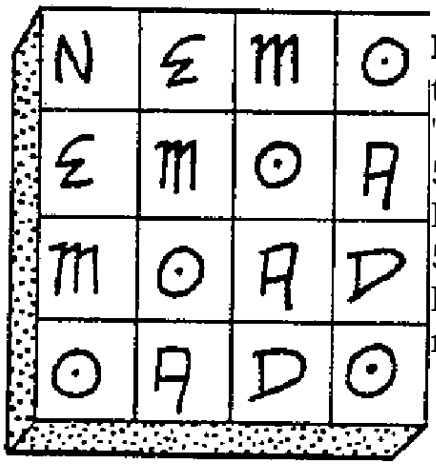
H.P. Blavatsky, Isis *Unveiled*

These Symbols (i.e., Magick Squares), then, be made for you to avail yourself of them when you be in the company of other persons; also you must have them upon you, so that in touching or handling them simply, they may represent your wish. Immediately then he unto whom the Symbol appertaineth will serve you punctually.

Abraham the Jew, *The Book of the Sacred Magic of Abramelin the Mage*

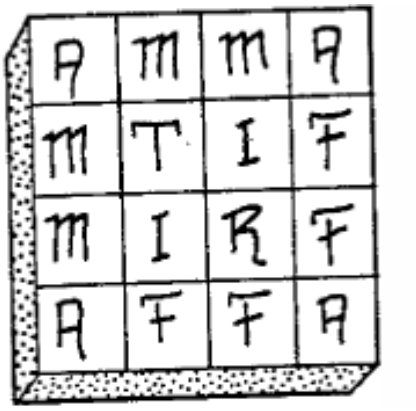
The theory of Magick Squares is a very old one. Their use stems from the principle of the power of words to name things, and that knowing the name of something gives you a degree of power or control over it. Refer to *The Sacred Magic of Abramelin the Mage* translated by Mathers for the theory and use of Magick Squares.

Enochian Magick also includes Magick Squares. They can be used as aids in meditation or as talismans. Five of the most important of these squares are presented below.



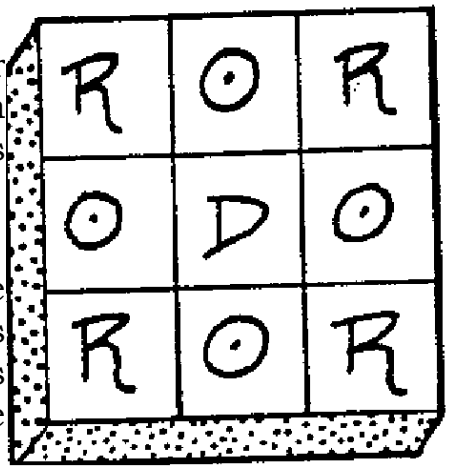
NEMO. This square adds up to 516, the number for MIKA-SOESA meaning "the mighty savior within." Also 516=129x4 where 129 is the number for MOZ which means, "joy." Furthermore, 516= 12x43 where 43 is the number for BALT-ZA meaning "in justice." AIK BKR reduces 516 and 129 to

12 which reduces to 3, "the son or sum of one" (the supernal father) and "two" (the supernal mother). This is the square of *NEMO, the Magister Templi or* Master of the Temple.

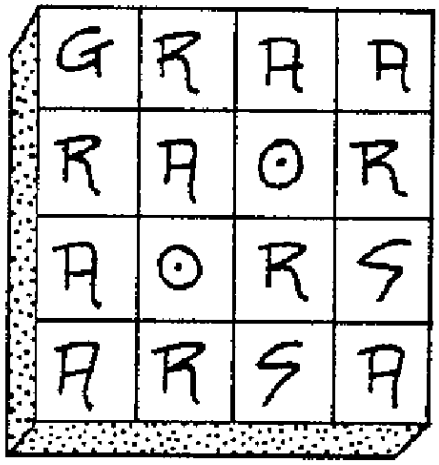


AMMA. This square adds to 625 which is the number for YRPOIL-TELOKH meaning "the separation of death." Also 625=25x25 where 25 is the number for BESZ, matter. The word AMMA means "cursed," MTIF can mean "a visit like no other," MIRE can mean "a visitation of torment," and AFFA means ""empty."This square embodies the idea of the inherent limitation and mortality of matter and of all physical existence. It should be used carefully.

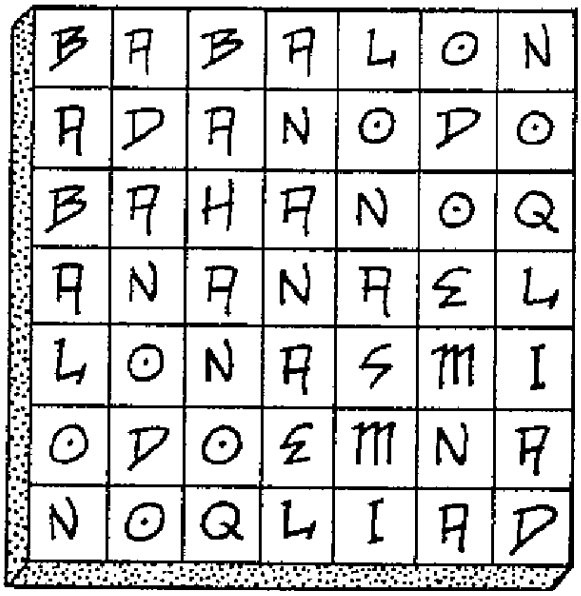
ROR. This square adds up to 524, the number for IALKOMO which means, '`burning windo' and KHR TOANT BESZwhichis, "wheel that unites matter." AIQ BKR reduces 524 to 2, the number for "Divine Will." ROR is the Enochian word for "the sun" and ODO means "to open." The name of the Egyptian solar god, Ptah, means "the Opener" and this Magick Square expresses the same creative forces that are associated with Ptah This square embodies the forces of the solar current.



GRAA _ This square adds up to 618, the number for ZIN- DOBIX which means "a waterfall," and PARADIZ-KNILA which is "virgin blood." AIQ BKR reduces 618 to 6, the number for imagination. GRAA is the moon and this square embodies the forces of the lunar current. Note that the



word GRAA, meaning "moon," is an anagram of AG-AR which means "not the sun." Each of the four words of this square has or implies the words ROR or AR which both mean "the sun" The second word, RAOR is an anagram of A-ROR meaning "he of the sun" and the last word AR-SA means "within the sun," and is an anagram for RAAS meaning "the east," the traditional location of the rising sun. But the word ORS means "darkness" and therefore the entire square is a play on the concept of the moon being itself a kind of sun, a dark sun or sun of the night.



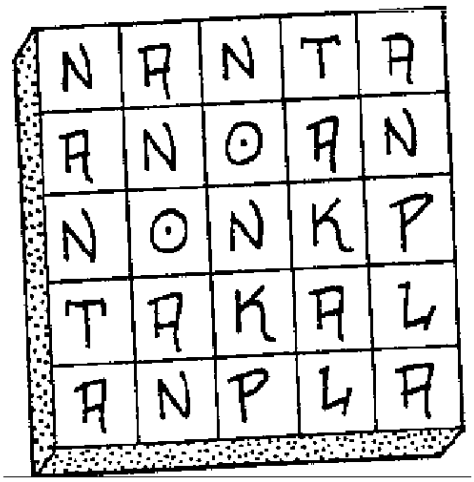
BABALON. This square adds up to a total of 1183, the number for KA-KAKOM-ZORGE meaning "to make love to flourish." Also 1183=169x7, where 169 is the number for RIT which means "mercy" and PIR, "bright."AIQ BKR reduces 1183 to 4, the number for definition through memory. BABALON is the feminine current encountered in the Aethyrs, ADNA-ODO implies opening up to the concept of

obedience; BAHA [L]-NOQ [01 is "the cry of a faithful ser- vant;" ANANAEL means "the secret wisdom;" LONSA-MI suggests the power or energy that lies latent in everyone; ODO-EMNA can mean "to open yourself up henceforth" and NOQ[01-L-IAlD can mean "the supreme servant (or
minister) of God."

An interpretation of this Magick Square is:

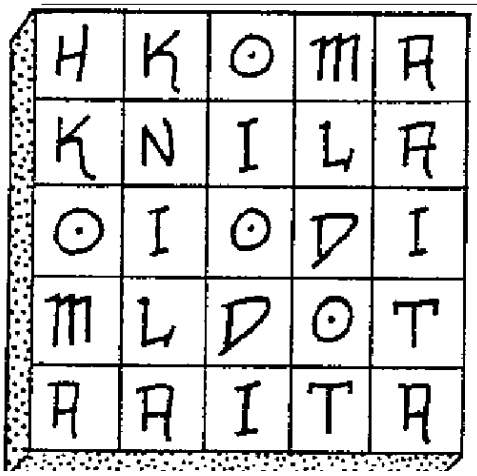
O BABALON
Obeisance to you.
Receive me,
Your faithful servant
Who proclaims your Secret Wisdom.
You are the power that resides in everyone.
Receive me,
For now and for ever.

In addition to these five squares, each Watchtower is associated with a Magick Square as follows:



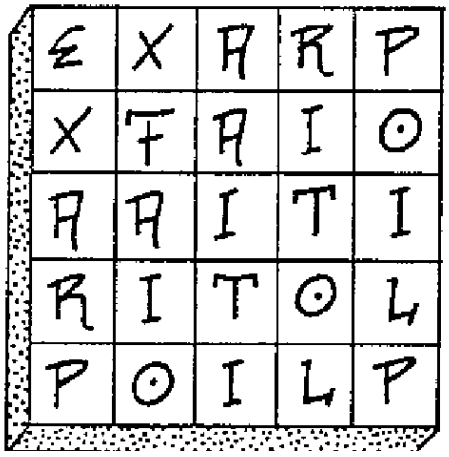
NANTA. Thi~a Watchtower of Eparth1lt can be franslaedt se forces of the

0 Earth
I am like you;
A precipitation of events.



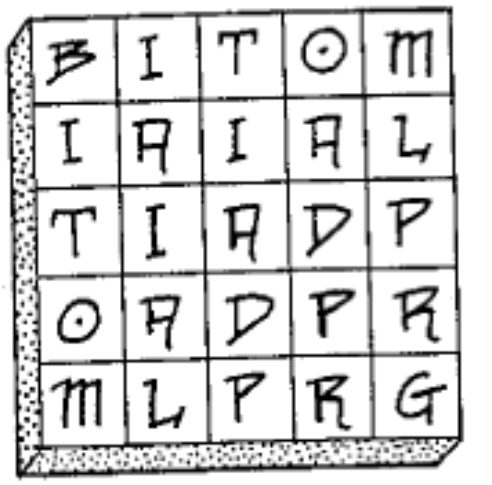
HKOMA. This square sums up to 1227 and embodies the forces of the Watchtower of Water. It can be translated as:

> 0 Water,
> You are my very blood; Your Name is
> like my own.



EXARP. This square sums up to 1488 and embodies the forces of the Watchtower of Air. It can be translated as:

> 0 Air,
> You come to me
> With the same mercy that you have For all
> divided Beings.



BITOM. This square sums up to 786 and embodies the forces of the Watchtower of Fire. It can be translated as:

> 0 Fire,
> Your Truth consumes me, Like
> jaws of fiery flame.

NOTE. The gematric values of each of the four Magick Squares of the Watchtowers is reduced by AIQ BKR to 3, the number for manifestation.

HOW TO USE THE MAGICK SQUARES

If ***thou*** *shalt perfectly observe these rules, all the followingSymbols (i.e., Magick Squares) and an infinitude of others will be granted* ***unto*** *thee by the Holy Guardian Angel; thou thus living for the* Honour and Glory of *the True and only God, for thine own good, and that* of thy *neighbors.*

Let the Fear of God be ever before the eyes and the heart of him who shall possess this Divine Wisdom and Sacred Magic.

Abraham the Jew, *The* ***Book*** *of* ***the Sacred Magic*** of Abramelin ***the Mage***

When used for meditation, each letter represents a force. The nature and relational positions of each letter one to another, in each square, comprise a statement describing an important part of your magical universe. Such magical statements often lose their power when put into words or when they are logically defined by the rational mind. The meanings of the Enochian letters are shown in Table II.

In meditation, let your mind wander through the letters of a square. Note the occult relationships and correspondences as you move among the letters but do not even try to put your observations into words until after the meditation.

As an example, meditate on the square of ROR You will see that the square contains only three different letters:

R-Moon in Pisces O--- Justice in
Libra D-- Empress in Spirit

An overview will show you that as the Empress connects the masculine, CHOKMAH with the feminine, BINAH on the Qabalistic Tree of Life (see Figure 19 in *Enochian Magic),* so the letter D connects the masculine letter 0 with

the feminine letter R. A strong sense of justice pervades this square. It is interesting to note that the letter R, which occurs in all four corners, is the letter of the moon although the overall square is for the solar current (ROR is the Enochian word for the sun). Thus the sun has the moon within it, just as the moon square of GRAA contains references to the sun within it. This reflects the occult maxim that every truth contains its opposite within it.

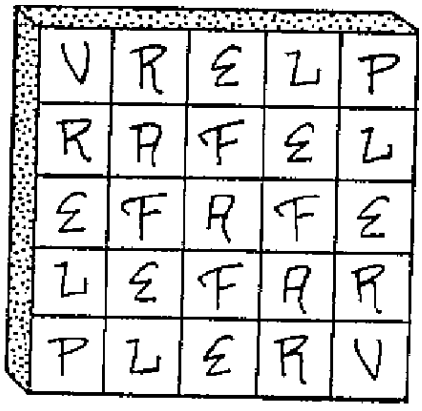
Another view of the square of ROR will show Spirit (D) within equal areas of Air (0) and Water (R). This suggests the creative emergence of consciousness from its unconscious Source. This scenario is symbolized in nature by the rising sun, and in Magick by the scarab or beetle-headed god of the Egyptians, Khepera. Further reflection on this square will yield additional solar correspondences. As an exercise, you should meditate on all of the Magick Squares in this manual.

MAGICAL OPERATIONS OF THE VRELP

Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self

Aleister Crowley, *Liber B Vet**Magi***

The VRELP (Var-el-peh), the mystical Seer of Enochian Magick, is one who aspires to become a Magus. A Magus is one who has mastered the third Aethyr, ZOM. The VRELP is an important stage in the development of any Enochian magician and one in which each magician works to attain. To aid in this development, use the Magick Square for VRELP as a talisman:



This Magick Square adds gematrically to 680, where 68 is the number for the word ADNA which means "obedience" (68x 10=680). AIQ BKR reduces 680 to 5, the number for man. The square is a play on the words VRELP-ARF-EL-E AFE implying that the VRELP is an ideal vehicle in which to unite with divine creativity (literally, "VRELP is a supreme vessel in which to . visit the sun"). The VRELP is obedient to divine Law, not to human society. In fact, he is often considered a renegade or eccentric by society and has historically been feared and shunned through misunderstanding. He is portrayed as the evil wizard with a pointed hat and flowing beard who speaks in ambiguities and casts curses and evil spells on the townfolk at a whim. Middle Age literature has stereotyped him into either a witch or warlock depending on sex. Because

he/she is always speaking against Christianity, he/she is 'ipso facto' evil. The truth, as is often the case, is not what it seems on the surface.

The VRELP is equivalent to an Exempt Adept (the Adeptus Exemptus of the Golden Dawn). As such he (or she as the case might be) has realized that right and wrong are relative views and that morality itself is a yardstick devised by society and used by society for society. He sees himself as an embodiment in time, space and form of the sun-not the physical sun which is itself but an embodiment, but the spiritual sun, the Sun of the sun (in Egyptian teachings it was known as the hidden god, Amen), which is the Source of all manifestation. All things are alive (i.e., things= beings) because all things express this living Sun. All things are conscious because all things express the conscious Sun. Some beings are no longer aware of these facts and therein has ignorance risen up in the world. But all things/beings are under the Law of Karma and therefore they create their own truth and their own ignorance. The VRELP sees some people creating their own heavens, while others create their own hells according to their beliefs. Then he watches them experience their creations and their experiences reinforce their beliefs. He observes this as a continuous circle whose beginning is lost in time but whose end can come at any moment. The end to this circle is called enlightenment and the VRELP is one who senses that the end of his own Cycle of Ignorance is quickly approaching.

The following exercises are provided for you to practice on your Path to the VRELP:

An Intermediate Meditation.

STEP 1. Meditate on the many correspondences between your physical body and the Watchtower of Earth.

STEP 2. Meditate on the many correspondences between

your feelings and emotions (astral body) and the Watchtower of Water.

STEP 3. Meditate on the many correspondences between your thoughts and your thinking processes (lower mental body) and the Watchtower of Air.

STEP 4. Meditate on the many correspondences between your consciousness and your sense of being (upper mental body) and the Watchtower of Fire.

STEP 5. Meditate on the many correspondences between your spirit (spiritual body) and the Tablet of Union.

STEP 6. See yourself as the living embodiment of all of the ideas and energies that are in the Watchtowers. Concentrate on this idea for as long as you can.

The VRELP Dedication Ritual.

STEP 1. Wear a white robe. Make your own talismans of the Magick Squares of ARSOE and LAHA. Consecrate a circle.

STEP 2. Face the Watchtower of Fire. Visualize the Aethyrs of ZIM and LOE. **Hold** your Wand in **your** right **hand and** your Talisman of ARSOE in your left hand. Trace a red sigh of ARSOE in the air before you and say,

ARSOE-OXI-AR-SIBIS (Ar-soh-eh-**Oh-tzeeAh-rah-See-bee-seh)** Behold, LOE (Loh-eh), The Aethyr of the Cup,
The Region of the Savior,
The House of SOE (Soh-eh)
Who is ARSOE (ah-rah-soh-eh)
Who sits over ZIM (Zodee-meh)
Beyond the Garden of NEMO (Neh-moh) SAH-OMA-EL
(Sah-Oh mah-Eleh)

STEP 3. Hold your Cup in your right hand and the Talisman of LAHA in your left hand. Leave your physical body and travel in your Body of Light to the Aethyrs of ZIM and LOE. Confront BABALON in the form of a beautiful woman standing before you. Hold out your Cup to her and say,

LAHALASA-IAO
(Lah-hah-lah-sah-Ee-ah-oh) I
present to you my Cup, The Holy Graal,
Filled with the Blood of the Saints, That is
my life.
I have kept not back one drop.
LAHALASA-IAO
(Lah-hah-lah-sah-Ee-ah oh)

See your purpose for life (your True Will) in the form of your Cup being received by BABALON and resolve to dedicate your life to helping others in her name.

STEP 4. Return to your physical body. Conduct the appropriate Banishing rituals.

An Advanced VRELP meditation.

STEP 1. Meditate on the meaning and correspondences of the Magick Square of VRELP. Consider its similarities with the Magick Squares of ARSOE and LAHA.

STEP 2. Meditate on the Magick Square of VRELP itself. Consider the balance of its letters. Consider the four corners which include V (the Devil in Capricorn) and P (the creative Lust of Leo).

STEP 3. Meditate on yourself as a solar expression. Consider the similarities between the light of the sun and the light of consciousness.

STEP 4. Transfer the magical forces embodied in the

Talisman of the Magick Square of VRELP to yourself. Consider your own Body of Light as a possible vehicle in which to visit the sun.

STEP 5. Imagine your consciousness to be one with the light of the sun. Maintain that image for as long as you can.

MAGICAL OPERATIONS OF THE DRAGON

In every ancient language the word 'dragon' signified what it now does in Chinese-Clang) i.e., "the being who excels in intelligence" ... "the Dragons *of Wisdom"-were the first disciples of the* Dhyanis, *who were their instructors; in short, the primitive* adepts *of the Third Race,* and later, *of the Fourth* and Fifth Races."

H.P. **Blavatsky,** *The Secret Doctrine*

As **you** advance in **Enochian Magick** you will reach a level where you can lawfully work for the title of a Magical Dragon whose formula is VOVIN. It will be helpful at this point to make a Magical Dagger inscribed with the formula and its sigil. This Dagger should be consecrated with an appropriate ceremony (to include a magical oath) and given the name "truth that consumes" (IA-IAL). You should construct a talisman similar to that shown in Figure 8 and charge it appropriately.

The ordeals required by **VOVIN are:**

1. Mastery of the modes of traveling through time and space, and therefore mastery of the 24th Aethyr, NIA.
2. Mastery of the City of the Pyramids, and therefore mastery of the 14th Aethyr, VTA.

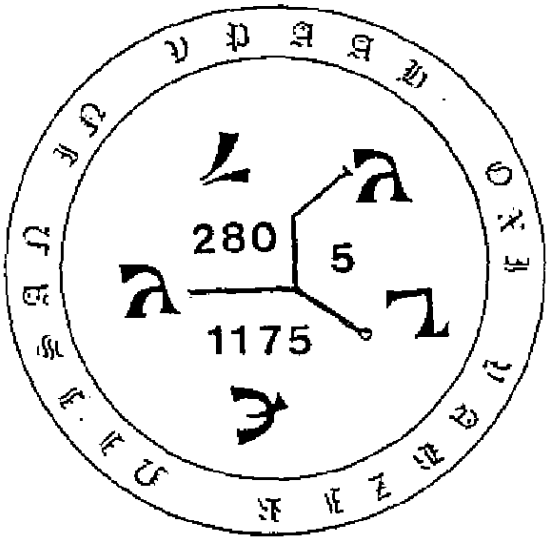


Figure 8. A Talisman for V.O.V.I.N.

3. Ability to cross the Abyss, and therefore mastery of the 10th Aethyr, ZAX.

4. Knowledge and Conversation of the Holy Guardian Angel, and therefore mastery of the 8th Aethyr, ZID.
5. Understanding of love in all of its many aspects, and therefore mastery of the 7th Aethyr, DEO.

These five ordeals should be specific goals within your Great Work. They imply a significant understanding of Enochian Magick and an awesome attainment of magical powers.

The first ordeal will bestow the power to travel consciously through time and space.

The second ordeal will bestow the power to transcend your humanity and align yourself with divinity.

The third ordeal will bestow the power to enter the spiritual realms at will. You will have full control over the demon KHORONZON.

The fourth ordeal will bestow the power of spiritual insight. You will assume your spiritual identity and will obtain supernatural knowledge.

The fifth ordeal will bestow the power of love. Your sole remaining link with this world will be your compassion for others.

If successful, the five ordeals will give the VOVIN the following necessary characteristics:

1. Mobility
2. Detachment
3. Knowledge
4. Understanding
5. Compassion

In addition to acquiring a new Magical Name, you will also need a Magical Word. As a VOVIN you must be able to condense your magical understanding (i.e., that which is within your Magical Cup) into a single word Your primary

duty as a VOVIN is to traverse the Aethyrs and Watchtowers proclaiming your Word to all who will listen. You are also a "dispenser of justice" and thus you must constantly strive to express your Word wherever you go. You may have to use your Dagger to keep demons from undoing your work, but the power that you will command should allow you to win such encounters. Of course, your missonary zeal must be tempered by the love and respect for others that you learned in DEO.

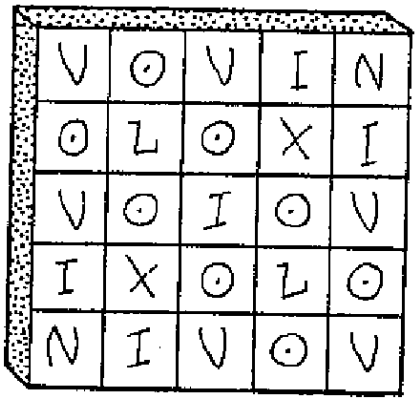
As a Magical Dragon, you will have a great deal in common with NEMO. However, NEMO remains in the 13th Aethyr, ZIM, preferring to wait for candidates to come to him. As a VOVIN you are mobile, and roam the cosmic sub-planes to establish your Word wherever you can. You can breathe forth Fire (your spiritual Word), Air (your intellectual Word), and Water (your emotional Word), as well as Earth (your literal or physical Word).

ADDMONAL NOTES ON VOVIN

... the earliest Initiates and Adepts, or the "Wise Men," for whom it is claimed that they were initiated into the mysteries of nature by the UNIVERSAL MIND, represented by the highest angels, were named the "Serpents of Wisdom" and "Dragons". .

H.P. *Blavatsky, The Secret Doctrine*

The VOVIN is very similar to the VRELP, but there is one major distinction. The VRELP is largely an expression of the solar current while the VOVIN is largely an expression of the lunar current. The VRELP uses the masculine current for his work The VOVIN works chiefly through the feminine current. The student is reminded however, that the ultimate work itself, i.e., the Great Work, is the same. The VOVIN and his/her work is an extremely important part of Enochian Magick To aid in your study and approach to the VOVIN, the following Magick Square can be used as a talisman:



The Magick Square of VOVIN adds gematrically to 1876, where 1876=67x28 and 28 is associated with the VOVIN because the word VOVIN is 280 and 280=28x10. The word VOVIN and its Magick Square are thus related through the number 28. The Square is a play on the words VOVIN-OL-OXI-VO-IOV which can be translated, "the Dragon is one who has fortified his soul" (literally, "the Dragon has made his indwelling soul to be mighty").

The Dragon, or VOVIN, is thus said to be one who is very advanced in Magick He has been able to strengthen his subtle bodies (the "soul" is a general term that refers to

those subtle bodies between the physical and the spiritual). AIQ BKR reduces 1876 to 4 and reduces 1068 (this is the value of the words VOVIN-OL-OXI-IOV)to 6. In general, odd numbers (1, 3, 5, 7 and 9) are masculine while even numbers (2, 4, 6 and 8) are feminine. AIQ BKR thus reveals the feminine nature of the VOVIN.

The VRELP is largely concerned with lifting human consciousness upward into the higher spheres of spiritual consciousness. The VOVIN is largely concerned with bringing spiritual consciousness down into the lower spheres of human consciousness. The formula of VRELP includes the techniques of Raja Yoga. The formula of VOVIN includes the techniques of Kundalini Yoga.

There are at least four specific Orders of the Dragon as follows:

1. VOVIN-TELOKH, the Dragon of Death whose number is 638. This Dragon is closely related to TORZ OXI, a Governor of the 19th Aethyr, POP.

2. VOVIN-TOANT, the Dragon of Love whose number is 384. This Dragon is closely related to PAKASNA, a Governor of the 2nd Aethyr, ARN.

3. VOVIN-MATORB, the Dragon of Cycles whose number is 514. This Dragon is closely related to TOKARZI, a Governor of the 17th Aethyr, TAN.

4. VOVIN-BALT, the Dragon of Justice whose numbers are 308 and 302. This Dragon is closely relatd to ONIZIMP, a Governor of the 23rd Aethyr, TOR

The following ritual should be conducted to charge your Magick Square of VOVIN into a powerful talisman.

STEP 1. Make your own Magick Square of VOVIN.

STEP 2. Wear a black robe. Consecrate a circle. Place your

Magick Square, Wand, Sword, Cup and Pantacle before you on the altar.

STEP 3. Hold your Pantacle in both hands before you, face the Magick Square and say,

MORDIALHKTGA (Moh-ar-Dee-ah-leh-Hehkeh-teh-gah) IKZHIKAL
(Ee-keh-zod-hee-kal)

While repeatedly vibrating the word NANTA, visualize the Power of Earth being transferred in the form of a black ray from your Pantacle into the Magick Square of VOVIN. Maintain this until the Magick Square appears black from the Earth energy that is charging it.

STEP 4. Hold your Cup in both hands before you, face the Magick Square and say,

MPHARSLGAIOL (Em-peh-heh-Ar-ess-elGah-ee-oh-ieh) RAAGIOSL
(Rah-ah-gee-oh-sel)

While repeatedly vibrating the word HKOMA, visualize the Power of Water being transferred in the form of a blue ray from your Cup to the Magick Square of VOVIN. Maintain this until the Magick Square appears blue from the Water energy that is charging it.

STEP 5. Hold your Sword in both hands before you, face the Magick Square and say,

OROIBAHAOZPI
(Oh-roh-Ee-bah-Ah-oh-zod-pee)
BATAIVAH
(Bah-tah-ee-vah-heh)

While repeatedly vibrating the word EXARP, visualize the Power of Air being transferred in the form of a yellow ray

from your Sword to the Magick Square of VOVIN. Maintain this until the Magick Square appears yellow from the Air energy that is charging it.

STEP 6. Hold your Wand in both hands before you, face the Magick Square and say,

OIPTEAAPDOKE (Oh-ee-peh-Teh-ah-ah-
Peh-doh-keh)
EDLPRNAA
(Eh-del-par-nah-ah)

While repeatedly vibrating the word BITOM, visualize the Power of Fire being transferred in the form of a red ray from your Wand to the Magick Square of VOVIN. Maintain this until the Magick Square appears red from the Fire energy that is charging it.

STEP 7. Hold the Magick Square of VOVIN in your right hand and say,

VOVIN-OL-OXI-VO-IOV
(Voh vee-neh Oh-leh-Oh-tzee-Voh-Ee-oh-veh)

Know your Magick Square to be a fully charged talisman incorporating all of the powers of the Watchtowers.

STEP 8. Conduct the Banishing rituals.

The following is an advanced VOVIN meditation exercise: STEP I.

Meditate on the meaning and correspondences of

the Magick Square of VOVIN.

STEP 2. Meditate on the Square itself. Consider the balance of its letters. Consider the four corners which include V (the Devil in Capricorn) and N (Death in Scorpio). Consider the two diagonals of the letter 0 (justice in Libra). Consider the center and two diagonals of the letter I (Art in Sagittarius). Consider the placement of L (Chariot in Cancer) and X (Universe in the element of Earth). Consider the

square to be an expression of the Formula of the Dragon

STEP 3. Meditate on yourself as a lunar expression. Con sider the similarities between the reflected and cyclic ligh of the moon with the human condition.

STEP 4. Transfer the magical forces embodied in the tabs man of the Magick Square of VOVIN to yourself. consider your bodies to be a series of cyclic vehicles each a reflection in time, space and form of the the other, from spirit down ward to your physical body. Consider your physical body as a Temple of the Body of Light.

STEP 5. Meditate on the lunar nature of your series of bodies. Consider the relationship between the sun and the moon and the relationship which exists between your consciousness and your bodies. Hold that idea for as long as you can.

THE SUN-SAVIOR

Cosmologically, then, all the Dragons and Serpents conquered by their "Slayers" are, in their origin, the turbulent confused principles in Chaos, brought to order by the Sun-gods or 'creative' powers.

H.P. Blavatsky, ***The Secret Doctrine***

A sun-savior in Enochian Magick is called an ARSOE (Ahrah-soh-eh). The sun-savior is equivalent to the Hindu avatar, the Buddhist Bodhisattva and the Hanged Man of the Tarot. It is a manifestation of solar forces and energies in human form. Tradition holds that the sun-savior embodies himself periodically on earth in order to alleviate the sufferings of man and to keep the light of truth burning in men's hearts. The sublime concept of the SOE (savior) and especially of the ARSOE (sun-savior) is one of the most revered in occult tradition. It is nothing less than a deity deliberately embodying in flesh as a result of compassion. It is the Son of God self-made into the Son of Man.

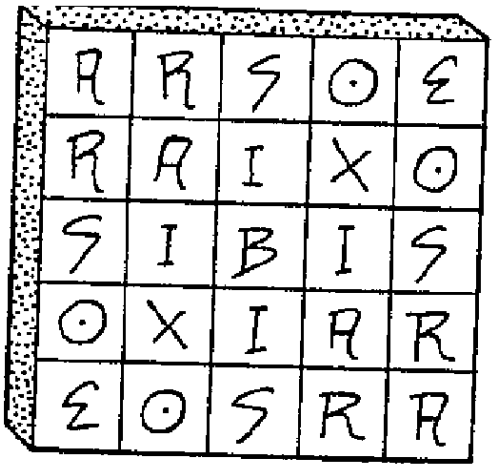
In Enochian Magick the word SOE (pronounced Soh-eh) is the magical formula of the Messiah or Savior. SOE is derived from the parent phrase, SAH-OMA-EL (Sah-hehohrnah-el) which means "the highest understanding is within." This phrase has a gematric value of 158, the number for NOQOL which means "servants." The SOE is not only the Son of Man, but he/she is also the servant of Man.

The Magick square for SOE is at the left:

This square adds up to a total gematric value of 158. AIQ BKR reduces 158 to 5 (1+5- +8=14=1+4=5), the number for man. The square is a play

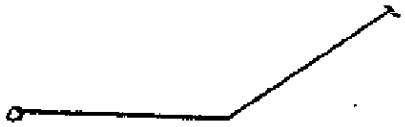
on the word SOE, "savior" and the word ODO, "to **open**" which in this context also means "to be open." The savior's mission is to open up the hearts of others and also to be open or receptive to them.

The Magick Square for ARSOE is:



The ARSOE square is magically very powerful. It adds up to a gematric value of 1637, a prime number that AIQ BKR reduces to 8, the number for "cycles." The words ARSOE means "sun-savior." OXI-AR means "mighty sun" and SIBIS (a variant of SIBSI) means "covenant." The square thus suggests that the sun-savior is one who is able to link the solar creative forces of divinity with man.

The sigil of the sun-savior from the Watchtower of Fire is:



The letters of SOE illustrate the basic formula of the sun_ savior in Enochian Magick. The Lovers of Gemini (S), the Justice of Libra (0) and the Hermit of Virgo (E). This suggests the powerful forces of love and karma manifesting together within a single individual person. The invocation of such a being is an important step in realizing the Great Work

ENOCHIAN HEALING

Within every man and woman is a force which directs and controls the entire course of life. Properly used, it can heal every affliction and ailment to which mankind is heir.

Israel Regardie, *The Art of True Healing*

To heal diseases it is not indispensable, however desireable, that the psychopathist should be absolutely pure; there are many in Europe and elsewhere who are not. If the healing be done under the impulse of perfect benevolence, unmixed with any latent selfishness, the philanthropist sets up a current which runs like a fine thrill through the 'sixth' condition of matter, and is felt by him whom you summon t o your help . .

Master KH., ***The Mahatma Letters***

The influence of mind over the body is so powerful that it has effected miracles in all ages.

H.P. Blavatsky, Isis Unveiled

Enochian Magick has a magical formula that is used primarily for healing sickness and disease. The formula is GONO (pronounced goh-noh). This is an Enochian word that means "faith" The formula is derived from the phrase:

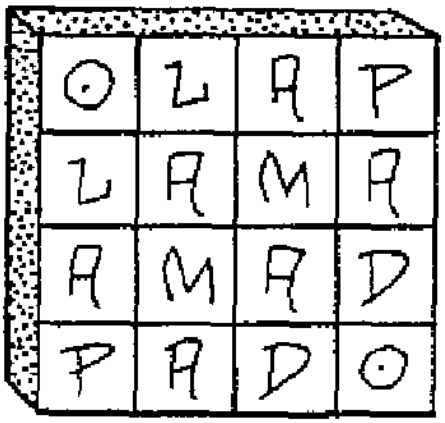
GIGIPA-OLLO G-NAPZS-OLPRT

which means "The living breath of every man is a Sword of Light." The term living breath' should be taken in the sense of the aura-everything that is man minus the physical body. The aura itself is often called the Body of Light and it is the starry nature of the aura that prompted the designation ''astral body.' Healing of the physical body must begin in the aura that surrounds and pervades it. The Gematric value of the parent phrase is 472. The G ennatric value of the

formula GONO is 118 and 118x4=472.

The letters of this formula express the idea that motion or action (the Chariot of Cancer) is on the left while death (Death in Scorpio) is on the right-a clear choice being available. However, surrounding death on each side is one's karma (Justice in Libra). The formula thus implies that the decision to accept death (the ultimate result of disease) or to restore health (the ultimate result of moving away from death) is purely karmic. The formula for healing in Enochian Magick must therefore take karma and the patient's personal karmic burden into account. This fact is further sustained when we consider that 118 =59x2, where 59 is the number for BALTOH which means "righteous" or "just."

The following Magick Square is especially related to healing and can be a powerful talisman when used properly:



This square states the message OL-A' LAMA A-MAD PA-DO which means, "Restore the path to your god whose name is BE-ING." The word PA in the last line is translated "'being' or "that which endures." Notice that the top line of the square contains the word AP which means "the same as before" and is the reverse of PA. The word PA is also found in the first word of the parent phrase, GIGIPA (a variant spelling of GIGIPAH) which means "living breath." When this talisman is used as an embodiment of the desire to return consciousness to its inner source, the divinity within each human being, it can be used as an effective instrument of healing. The magician uses it to heal the mind or soul of the patient. The physical healing will then follow along

automatically.

The Gematric value for the Magick Square of OLAP is 318. AIQ BKR reduces 318 to 3, the number for the manifestation of the soul in matter (i.e., the sickness or health of the soul is expressed in the health of the physical body). In addition, the number 318 is equal to the words EOLIS BLIOR which means "to make comfortable."

A fmal point of interest is that the number 318 is equal to the name of the Ruling Lesser Angel NRLMU and his three co-rulers of the squares RLMU in the subquadrant

Water of Earth (see Figure 10, Appendix B and also the Ritual Outline for a journey to Square L of RLMU in Water

of Earth in this manual). The number 472 is equal to the Angel IZXP and his three co-rulers in Fire of Earth (ZXPI, XPIZ and PIZX whose names each add to 472). Also the name of the Archangel NIAOM in Fire of Earth adds to 236 where 236x2=472. As you would expect, all of these Watchtower squares contain strong forces of growth and healing.

ENOCHIAN MAGICK HEALING TECHNIQUES

By turning the fiery penetrating power of the mind inwards upon itself, and exalting the emotional system to a certain pitch, we may become aware of previously unsuspected currents of force. Currents,

moreover, almost electric in their interior sensation, healing and integrating in their effect.

It is the willed use of such a force that is capable of bringing health to body and mind.

Israel Regardie, ***The Art of True Healing***

The magical healing techniques that follow require that you first construct, and charge, a talisman of the Magick Square of OLAP. In each case, carefully record the results of your magical operations in your Diary.

A Beginner's Healing Ritual.

This ritual is addressed to self-healing but can be easily changed to address the healing of others.

STEP 1. Consecrate a magick circle using the Pentagram and Hexagram Rituals. Hold your Talisman of OLAP in your right hand and your Pantacle in your left hand. Consider the magical meaning of each

STEP 2. Face the Watchtower of Earth with your right arm extended before you and say,

MOR DIAL-HKTGA

(Moh-ar-Dee-ah-leh-Heh-keh-teh-gah)

I call upon you, IKZHII(AL, (Ee-keh-zod-hee-kal) Great King of Healing Earth,

Instill your Healing Earth within my talisman.

While vibrating this King's name, visualize a black dry cool mist of healing energy entering into your talisman from the

Watchtower of Earth.

STEP 3. Face the Watchtower of Fire with your right arm extended before you and say,

OIP-TEAA-POKE (Oh-ee-peh-Teh-ah-ah-
Peh-doh-keh)
I call upon you, EDLPRNAA, (Eh-del-par-nah-ah) Great King of Healing Fire,
Instill your Healing Fire within my talisman.

While vibrating this King's name, visualize a red dry hot mist of healing energy entering into your talisman from the Watchtower of Fire.

STEP 4. Face the Watchtower of Air with yyour right arm extended before you and say,

ORO-IBAH-AOZPI
(Oh-roh-Ee-bah-Ah-oh-zod-pee)
I call upon you, BATAIVAH, (Bah-tah-ee-vah-heh)
Great King of Healing Air,
Instill your Healing Air within my talisman.

While vibrating this King's name, visualize a yellow warm moist mist of healing energy entering into your talisman from the Watchtower of Air.

STEP 5. Face the Watchtower of Water with your right arm extended before you and say, MPH-

ARSL-GAIOL
(Em peh-heh-Ar-ess-el-Gah-ee-oh-leh)
I call upon you, RAAGIOSL, (Rah-ah-gee-oh-sel)
Great King of Healing Water,
Instill your Healing Water within my talisman.

While vibrating this King's name, visualize a blue cool moist mist of healing energy entering into your talisman from the Watchtower of Water. Know your talisman to be fully charged.

STEP 6. Face the Watchtower of Earth. Visualize the healing forces of the four Watchtowers leaving your magically
charged talisman and slowly covering your entire body. See yourself surrounded by a rose-colored mist of healing energy and say,

GIGIPA-OLLOG-NAPZS-OLPRT
(Gee-gee-pah-Oh leh-geh-Nah-peh-zodessOh-leh-par-teh)
Behold, the living breath
Of every breathing being
Is a Sword of Light.
OLAP-LAMA-AMAD-PADO (Oh-lah-peh-Lahmah-Ah-mah-deh-Pah-doh) I restore the inward Path to my god
Whose Secret Name is BEING.
May this mist of shining stealth Bathe
my body and hasten health.

STEP 7. Feel the healing effect of this magical force. Visualize yourself to be healthy and whole. Rest in the Psychic energy of this visualization for as long as you can while repeating the two Enochian formulas: GIG1PA-OLLOG-NAPZS-OLPRT and OLAP-LAMA-
AMAD-PADO.
STEP 8. Banish the forces that you have invoked by using the Banishing Pentagram and Hexagram Rituals.

Intermediate HealingRitual. Healing Yourself.

STEP 1. The Consecration. Consecrate a circle using the Pentagram and Hexagram Rituals.
STEP 2. The Names of Power. Hold your Talisman of
OLAP in your right hand and your Pantacle in your left hand. Face the Watchtower of Earth and slowly vibrate the following Namesof Power:

GIGPA-OLLOG-NAPZS-OLPRT (Gee-gee-pah-Oh-leh-loh-geh-Nah-peh-zodess-Oh-leh-par-teh)
MOR-DIAL-HKTGA (Moh-ar-Dee-ah-lehHeh-keh-teh-gah)
1KZHIKAAL (Ee-keh-zod-hee-kal)
LAIDROM (II-ghee-dar-oh em)
AKZINOR (Ah-keh-zodee-noh rah)
LZINOPO (el-zodee-noh-poh)
ALHKTGA (Ah-leh-hek-teh-gah) AHMLLKV (Ah-nnel-el-keh-veh)
LIIANSA (elee-ee-ah-ness-ah)
OPMNIR (Oh-pem-nee-ar) LLPIZ (Eel-pee-zod) NIAOM (Nee-ah-oh-meh) IAOM (Eeah-oh-meh) AIZXP (Ahee-zodtz-peh) AZXPI (Ah-zod-tz-pee) AXPIZ (Ah-tz-pee-zod) APIZX (Ah-pee-zod-tz) IZXP (Eezodtz-peh) ZXPI (Zod-tz-pee) XPIZ (Tz-pee-zod) PIZX (Pee-zod-tz)

STEP 3. The Banishment of Demons. While you slowly vibrate the Names of Power listed in Step 2, see your body as whole, healthy, and complete.Realize the very thought or suggestion of illness/discord to be a Demon and then exorcise it with your Will. After you are deansed, say,

In the name of the Angel IZXP (Ee-zodtz-peh), I banish the Demon AIZ (Ah-ee-zod).

See pain leaving your physical body in the form of a cold black mist.

In the name of the Angel ZXPI (Zod-tz-pee), I banish the Demon AZX (Ah-zod-tz).

See sickness leaving your physical body in the form of a cool dark grey mist.

In the name of the Angel XPIZ (Tz-pee-zod), I banish the Demon AXP (Ahtz-peh).

See discord leaving your physical body in the form of a cool grey mist.

In the name of the Angel PIZX (Pee-zodtz), I banish the Demon API (Ah-pee).

See the last vestiges of discomfort leaving your physical body in the form of a cool smoke-grey mist.

STEP 4. ***The Visualization.*** **See** the healing forces of the Names of Power leave the Magick Square of OLAP and enter your Pantacle. Let these forces radiate outward from your Pantacle through your arm until your entire body is enveloped in a rose-pink hue of healing mist Feel this

healing power like an electric current running through you in a wide circle. Let the mist circle from the talisman to the Pantacle, through you, and back to the talisman (if necessary, bring your arms together until the talisman just touches the Pantacle). Feel this Circle of Force. Bathe in it for as long as you can. Repeat the Holy Name MOR-DIALHKTGA throughout this operation like a sacred mantra.

STEP 5. The Conclusion. *B*anish all forces from the circle and know yourself to be healed.

Intermediate Healing Ritual. Healing Others at a Distance.

STEP ***I. The Consecration.*** *C*onsecrate a circle using the Pentagram and Hexagram Rituals.

STEP 2.Establishing the **Link.** Hold your Talisman of OLAF in your right hand and your Pantacle in your left

hand. Face the Watchtower of Earth. Leave your physical body and see yourself in your Body of Light. Go to the patient and face his/her Body of Light (alternate: establish and hold a very detailed visualization of the patient before you).

STEP 3. The **Visualization.** While **continuously** chanting the four words of the Magick Square of OLAP, visualize a Vortex of Power over the patient. This Vortex of Power must extend from beyond the Abyss downward through the Aethyrs into the patient. It consists of a funnel-like swirling force of healing and cleansing energy. The patient must be clearly seen as becoming healthy and whole as a result of this Vortex of Power. Let the Vortex mingle with the subtle bodies of the patient and harmonize their elements. Know that you control this Vortex of Power through your magical Will.

STEP 4. Continue repeating STEP 3 until the patient is dearly seen to be healed.

STEP 5. Return to your physical body. Banish the Vortex of Power and know your patient to be healed.

An **Advanced Healing Ritual.**

STEP I. ***The Consecration.*** Consecrate a circle. Hold your Talisman of OLAF in your right hand and your Pantacle in your left hand. Face the Watchtower of Earth.

STEP 2. ***The Physical Vibration.*** Vibrate the four great secret Holy Names and the four words of the Magick Square of OLAP.

STEP *3.* ***The Subtle Vibration.*** *L*eave your physical body and repeat STEP 2 in your Body of Light

STEP 4. ***The Visualization***. Clearly visualize the patient (or yourself if this ritual is conducted for your own healing)

Magick before you as whole and

healthy.

STEP 5. Return to your physical body. Know that a healing has taken place. Do not banish the healing forces that you have invoked but rather let them remain with you.

An Advanced Healing Meditation.

STEP 1. Meditate on the balance and harmony that exists between the letters in your Magick Square of OLAP.

STEP 2. Meditate on the balance and harmony that exist between the organs and other components of your physical **body.**

STEP 3. Meditate on your physical body being a Magick Square, an expression in time, space and form of a spiritual idea. Know that this idea is your own Holy Guardian
Angel.

STEP 4. Meditate on the magical correspondence between the Magick Square of OLAP and the body. Magically transfer the harmony of OLAP to your body.

ALCHEMY OF THE BODY

> Kundalini is called the "Serpentine" or the 'annular' power on account *of its* spiral-like working or progress in the *body of* the ascetic developing the power in him-self. It is an electric fiery occult or 'Fohatic' power, the great pristine force, which underlies all organic and inorganic matter.
>
> **H.P. Blavatsky, Glossary *to The Voice of the Silence***

The practice of alchemy has often been associated with the chemical process of turning base metals into gold. How-ever, Enochian Magick recognizes another important branch of alchemy-turning ignorance into wisdom, sickness into health, and mortality into longevity. It is symbolically called the Philosopher's Stone, the stone of the magician, and it works through a magical process of

transmutation. It is not just a physical process but mental as well. The 'base metal' is the human body and mind, and the 'pure gold' is the body immunized against sickness and age with mind enlightened to the true nature of things.

Within and around the human body is an aura, a subtle Body of Light with several gradations. The lowest of these is called the etheric body. The etheric body consists of an electromagnetic field. Like any magnet, there is a North pole and a South pole. In the male body the North pole is in the region of the loins while the South pole is in the chest. In the female body the poles are reversed; the North pole is in the chest while the South pole is in the loins. The North pole is a region of egress. The South pole is a region of ingress. The North pole is active and outgoing. The South pole is passive and receptive. As with any magnet, like poles repel while opposite poles attract. The task of the magician is to consciously control this magnetic field and

direct its magical forces throughout the physical body which is its expression in flesh. The "stone" is magical fire that radiates through the body and, in time, effects the transmutation. This magical fire (sometimes called psychic heat) is produced by means of combined meditational and breathing exercises that follow.

The magical fire that transmutes the physical body is known in Tantricisrn as Kundalini and in Tibet as Fohat. It is the natural force of the evolution of man that lies latent in the Body of Light at a point that corresponds to the base of the spine in the physical body. In time, this force will cause man to blossom and grow from the human being to a divine Son of the Sun. Enochian Magick, like Kundalini Yoga, teaches that this evolutionary

development can be hastened or -`quickened' by appropriate meditational and magical techniques.

An Intermediate Meditational Exercise.

STEP I. Sit comfortably. Be relaxed and ready to concentrate.

STEP 2. Visualize your body as containing the four Watch-towers and the Tablet of Union as follows:

See the region of your head as the Watchtower of Air. See the region of your loins as the Watchtower of Fire.

See your left side as the Watchtower of Water. See your right side as the Watchtower of Earth. See your spine as the Tablet of Union.

STEP 3. Place your hands together in your lap and your feet together. Know this to be the joining of the Watchtowers of Earth and Water.

STEP 4. As you slowly inhale, see your breath descending

through the Watchtowers to enter into the Watchtower of Fire. As you exhale, see it going up into the Tablet of Union and residing there (let the air leave through the nose, but let the essence of that air enter into the Tablet of Union).

STEP 5. As you breathe, feel the breath of life rushing downward through all four Watchtowers until it enters the Watchtower of Fire. Let this Watchtower stir the air to a great heat. Know this to be psychic heat, the magical fire of the magician. Cause this magical fire to enter into the Tablet of Union and reside there.

STEP 6. Let the magical fire radiate outward from the Tablet of Union into all regions of the universe (let it flow from your spine into all parts of your body thereby transmuting it.

An Advanced Variation.

Advanced students should practice the above exercise while also performing the following:

1. Visualize the Enochian letter T (or Z) in the Watchtower of Fire. See it hot and glowing with the color of red.
2. Visualize the Enochian letter A in the Watchtower of Air. See it as cool and white.
3. During the breathing exercises, let the hot T (or Z) warm and melt the white A. See it dripping downward onto the Watchtowers and quickening them.
4. Each drop of the melting A will cause magical fire to flare up throughout the Watchtowers and the Tablet of Union.

Let it be so.

A Beginner's Meditation.

1. Stand up straight, hands at your sides and feet together.
2. Visualize the lines of force of the etheric body. See it as going from the top of your head downward along the outside

of your body and then flowing back into your body from your feet and upward through the center of your body to return to your head. It should be egg-shaped on the outside and column-shaped on the inside of your body.

3. Maintain this visualization until you can feel the current flowing through your body. It should have a masculine feel to it.

4. Let the direction of the current be reversed. Maintain the flow and notice the distinct feminine feeling to this current.

5. Continue oscillating between the two polarized currents and let them filter throughout your body for as long as you can.

ENOCHIAN TAROT

Then there are the Elemental Tablets of Sir Edward Kelly and Dr. John Dee. From these you can extract a square to perform almost any conceivable operation, if you understand the virtue of the various symbols which they manifest. They are actually an expansion of the Tarot.

Aleister Crowley, ***Magick Without Tears***

The thirty Aethyrs and the Qabalistic Tree of Life are both maps of the same subtle regions. Although they vary in details, they constitute a structuring of the subtle planes and subplanes that exist between spirit and matter. Because the Tree of Life and the Aethyrs have such striking correspondences, it is not surprising that the Aethyrs can also be used in a divinatory role. Enochian Tarot is therefore a valid and viable divinatory technique and can be used in the same way as the standard Tarot.

The thirty Aethyrs can be used to make a deck of thirty cards, one for each Aethyr: an Enochian Tarot. As a deck of cards, it is similar to the major arcana of the standard Tarot and can be used for either divination or meditation.

One of the challenges of Enochian Magick is to enter each of the Aethyrs and learn the lessons of life directly. Initiation, in the true sense, is a direct confrontation with reality or fact. Each of the thirty Aethyrs offers an initiation into one of the mysteries of life. Meditation on a specific card is an excellent technique for entering that region.

The cards of Enochian Tarot will have the following meanings:

No.	AETHYR	MEANINGS
30	TEX	Restriction, desire, silence, fear
	Reversed:	Freedom, satisfaction, courage
29	Rh	Judgment purification, decision, justice
	Reversed:	Indecision, delay, impurity, injustice
28	BAG	Guilt, doubt, mistrust, sin
	Reversed:	Faith, worthiness, trust
27	ZAA	Solitude, loneliness, separation, isolation, void, empty F ulf]lent;sharing
26	DES	Logic, reason, intellect, thought
	Reversed:	Ignorance, irrationality, insanity
25	VTI	Intuition, inspiration, insight, humility
	Reversed:	Bias, pride, vanity
24	NIA	Freedom, movement, travel
	Reversed:	Limitation, restriction, confinement
23	TOR	Energy, force, labor, toil, work
	Reversed:	Lack of energy, gaiety, frivolity
22	UN	Meditation, ideas, music, transcendence Reversed: Thoughts, solidification, manifestation
21	ASP	Cause, purpose, meaning
	Reversed:	Desolation, emptiness, futility
20	KHR	Cyclic nature, cycles, spirals, repetition, fate, destiny
	Reversed:	Uniqueness, unequal, odd, different, luck, chance
19	POP	Life, change, struggle
	Reversed:	Death, stagnation, peace
18	ZEN	Sacrifice, crucifixion, selflessness
	Reversed:	Safety, selfishness, rest
17	TAN	Morality, ethics, harmony, balance
	Reversed:	Immorality, discord, imbalance
16	LEA	Change for the better, spiritual impulse, foreknowledge, adjustment
	Reversed:	Change for the worse, material impulse, seduction, deceit
15	OXO	Joy, happiness, dances, songs, music
	Reversed:	Sorrow, pain, suffering, discord
14	VTA	Unattachment, egoity, selfishness, uncaring, no desire, aloofness
	Reversed:	Attachment, desire, concern, compassion

No.	AETHYR	MEANINGS
13	ZIM	Service, duty, love, compassion, responsibility, dedication to duty
	Reversed:	Selfishness, irresponsibility, hate, egoity
12	LOE	Compassion, love, sacrifice, dedication to others
	Reversed:	Egoity, egoism, seduction, conceit
11	IKH	Anticipation, tension, hope, expectation, readiness
	Reversed:	Fear, surprise, lack of preparation
10	ZAX	Confusion, incoherence, madness, insanity, sub-conscious control
	Reversed:	Order, structure, rationality, conscious control
9	ZIP	Bliss, ecstasy, femininity (maiden)
	Reversed:	Pain, discord, femininity (crone, witch)
8	ZID	Truth, identity, reality, masculinity (lover, husband)
	Reversed:	Unreality, deception, masculinity (boy)
7	DEO	Love of others, freedom
	Reversed:	Love of self, restriction
6	MAZ	Creative power, action without karma
	Reversed:	Destructive power, action with karma
5	UT	Truth, outcome, success, the right path
	Reversed:	Error, failure, the wrong path
4	PAZ	Good relationships, attraction of opposites, lovers
	Reversed:	Bad relationships, repulsion of opposites, enemies
3	ZOM	Creativity, control, mastery
	Reversed:	Destruction, bondage, lack of control
2	ARN	Intense bliss, intense joy, happiness, harmony
	Reversed:	Intense pain, intense suffering, intense discord
1	LIL	Purity, completeness, satisfaction, wholeness, innocence
	Reversed:	Desire, incompleteness, impurity, immaturity, foolishness

THE LAYOUT. The thirteen-card layout is shown in Figure 9. This can provide a useful Tarot layout using the 30-card deck. The number 13 gematrically corresponds to the word SA meaning "within" or inner and 13x6= 78 where 78 is the number of cards in a traditional Tarot deck When using this layout, each position is as follows:

1. The present atmosphere of the questioner.
2. Masculine influences (father, son, husband, brother, friend, etc.)
3. Feminine influences (mother, daughter, wife, sister, friend, etc.)
4. Harmonious aspects-the best that can be hoped for under the present circumstances.
5. Discordant aspects-the worst that can be expected under the present circumstances.
6. Creative aspects-creative potential of the questioner at present.
7. Emotional aspects-emotional atmosphere of the questioner at present.
8. Intellectual aspects-conscious/mental atmosphere of the questioner at present.
9. Hidden/repressed aspects-Influences present but not consciously known to the questioner at present.
10. The likely outcome of the question under the present circumstances.
11. General past influences and tendencies.
12. General present influences and tendencies.
13. General future influences and tendencies.

NOTE. As with any form of divination, the magician's psychic ability to "see" the applicable meanings of the cards in context with the overall layout is the key to a reliable reading. For further information on Enochian Tarot see the forthcoming *Enochian Tarot* from Llewellyn.

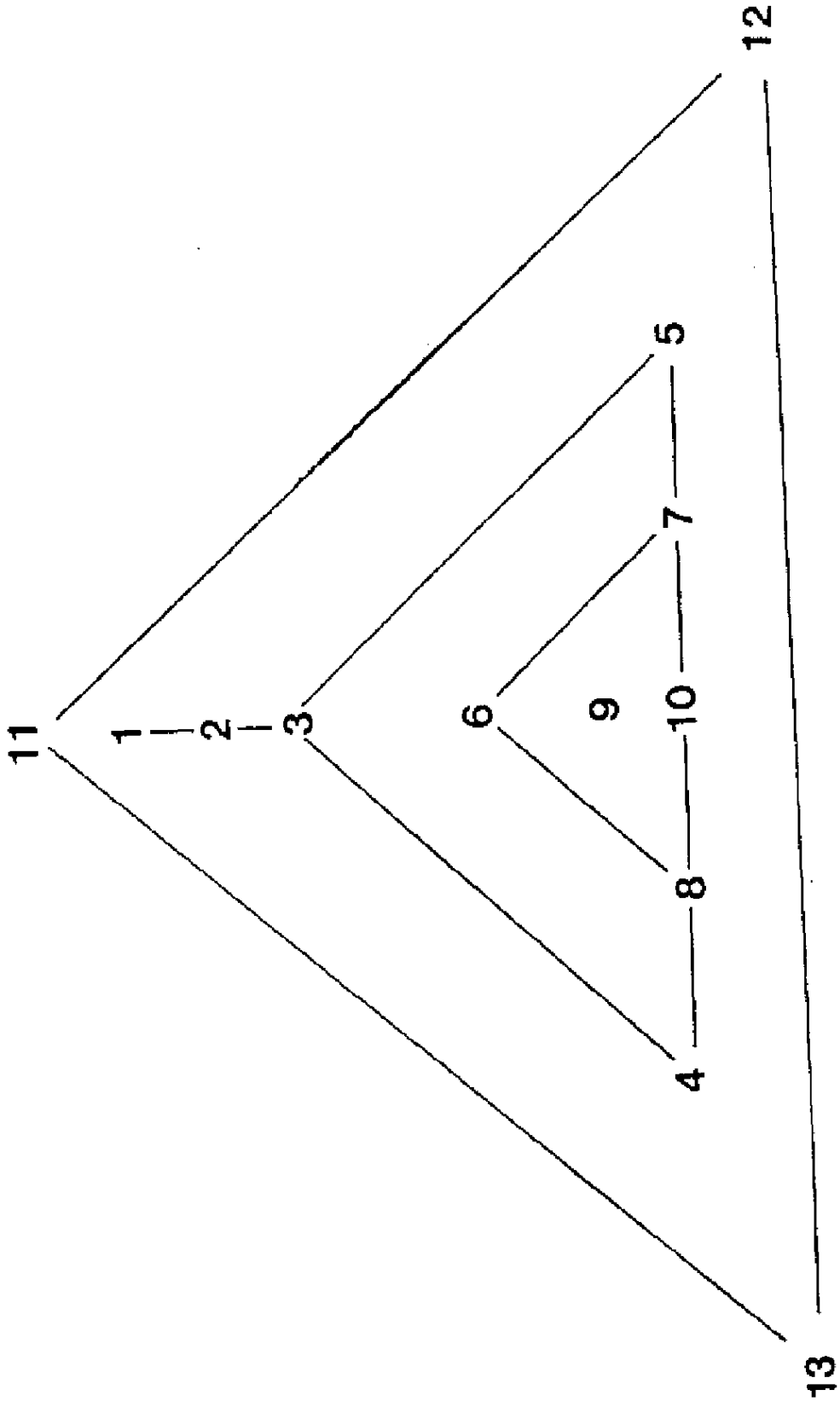


Figure 9. Layout for Enochian Tarot

T A B L E I X .
TELESMATIC ATTRIBUTIONS OF THE LETTERS

Letter	Attributions
A	Male, spiritual, wings.
B	Male, active.
C,K	Male, big, strong.
D	Female, beautiful, attractive.
E	Female, fierce, fiery.
F	Male, heavy, clumsy.
G	Female, beautiful, changing.
H	Female, undefined.
I,J,Y	Female, delicate.
L	Female, graceful.
M	Female, reflective,dreamlike.
N	Male, dark, determined.
O	Male, mechanical.
P	Female, fierce, resolute, strong.
Q	Female, thoughtful, intellectual.
R	Male, heavy.
S	Male, proud, dominant.
T	Male, fierce, active.
U, V, W	Male, dark.
X	Male, expressive, thin.
Z	Male, thin, intelligent.

TELESMATIC FIGURES

> **Know, then, that** *if thou essay in the imagination to form an astral image from the Names, the first letter shall be the head of the Figure or Form, and the final letters shall be its feet. The other letters shall be, and represent in their order, its body and members.*
>
> **The Golden Dawn's** *Telesmatic Figures*

The Golden Dawn method of creating Telesmatic Figures of deities can also be used in Enochian Magick. Each letter of the deity's name corresponds to a part of that deity's form. The first letter corresponds to the head. The last to the feet. The letters in between correspond to the body in order from the head to the feet. The exact correspondence depends on the number of letters in the name.

To build up a Telesmatic Image, you can either use your magical imagination to construct it in the etheric or astral planes, or you can draw it on paper first, one part at a time. The Golden Dawn divided these images into four types, depending on the world (i.e., Atziluth, Briah, Yetzirah, or Assiah). In general, Kings, Seniors, and Governors should be considered archetypal and therefore, Telesmatic Figures cannot apply. Archangels and Kerubic Angels are creative and original. Telesmatic Figures only apply to these in a restricted sense. For example, they should be shadowy and barely discernible. The Greater and Lesser Angels of the Watchtowers, however, are formative. Telesmatic Figures apply quite well to these deities (as well as Demons). To build an image, use the information contained in Table IX. The sex of the figure depends on the predominance of the masculine or feminine letters in the name. Actually each letter partakes of both sexes, but for purposes of forming these images, Table IX gives the predominate sex.

ENOCHIAN RITUALS

Magick ceremonies proper are merely organized and concentrated attempts to impose our Will on certain parts of the Cosmos.

Aleister Crowley, *The Commentaries of AL*

The thirteen following rituals that end this manual synthesize all of the major elements of Enochian Magick. All of the talismans, weapons and formulas of Enochian Magick presented in this manual are used in these rituals. Successful execr'ion will bestow a broad range of magical power and knowledge. The degree of magical power obtained will be proportional to the degree of success.

Each of these rituals are designed to be conducted by a single magician. Each combines meditations, visualizations, actions, and speeches so that all of your various components (i.e., body, speech and mind) will be engaged together in a dynamic simulation of actual Spirit Vision experiences in the Aethyrs. It will avail nothing to simply go *through* the physical motions and speeches. Your mind is the golden key which can open up the gates to the Aethyrs. To do this, you must be able to employ your Magical Imagination. Conduct these rituals alone. Silence your rational and logical mind for a time. Take your time. You will not be able to concentrate properly if you are worried about time. Slowly and carefully begin each ritual with the Banishing Rituals of the Pentagram and Hexagram as given earlier in this manual. This will not only prepare your circle, but (and much more to the point) will prepare your mind and body for the coming ritual.

In order to execute these rituals effectively some degree of magical experience is necessary. Practice the exercises given earlier for subtle body development and Mahamudra prior to conducting these rituals. Study each ritual carefully

before executing it. If you have poor results, go back and practice the exercises for magical development. Do not expect to have complete success on the first try. This is the work of many lifetimes and is not something to be rushed.

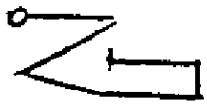
In each case you will need to acquire and charge your own talismans. The talismans can be as elegant or as simple as you feel comfortable with. To charge a talisman, hold it in your hands and concentrate on the meaning/idea behind it. Will the force/energy behind the idea to flow through your mind into your body and through it into the talisman like a psychic current. A talisman is the physical embodiment of the idea/entity that it represents. In the rituals, your mind and your body must cooperate together in unison. Your body is a crystalization into matter of your mind. So your talisman is a crystalization in matter of the psychic energy/ force behind it. As your mind concentrates/focuses on the specific ideas of the ritual, your hands will hold the physical manifestation of that idea. In this way your entire being will enter the ritual and its effectiveness will be much more than if your mind or your body were participating alone.

RITUAL OF TEX

This ritual is intended for beginners in Enochian Magid. It simulates a journey in the Spirit Vision to the lowest Aethyr, TEX (Teh-etz).

PART 1. Preparation. Wear your white robe. Consecrate a circle. Hold your Sword in your right hand. Leave your physical body and enter your Body of Light (imagine yourself to be in your subtle body rather than your physical body).

PART 2. Face the North and raise your Sword before you. Trace the sigil of TAOAGLA:



See this sigil blazing with a vivid blue color and then say,

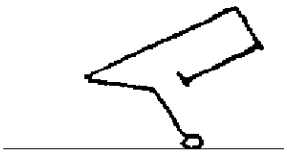
NOR-M OLAP-SA-LUKAL

(Noh-rah-Moh-lah-peh-Sah-Lu-kah-leh) Oh mighty TAOAGLA, (Tah-oh-ah-geh-lah) Whose Word is AMBZ: (Ah-meh-beh-zod) Come forth and take away my karma.

LAMA BABALON (Lah-mah Bah-bah-loh-en)

While vibrating the name TAOAGLA, know your karmic burdens to be given over to this Governor of TEX. Meditate for a few moments on the significance of your past karma being expressed in the dark northern regions of TEX.

PART 3. Face the East and raise your Sword before you. Trace the sigh of GEMNIMB:



See this sigh blazing with a vivid blue color and then say,

IAIADIA-SA-RAAS
(Ee-ah-ee-ah-dee-ah-Sah-Rah-ah-seh)
Oh mighty GEMNIMB, (Geh-em-nee-em-beh) Whose Word is ABFMA: (Ah-beh-feh-mah) Come forth and take away my desire. LAMA BABALON (Lah-mah Bah-bah-loh-en)

While vibrating the name GEMNIMB, know your selfish desires to be given over to this Governor of TEX. Meditate for a few moments on the significance of your personal desires being expressed in the airy eastern regions of TEX.

PART 4. Face the South and raise your Sword before you. Trace the sigil of ADUORPT:

See this sigh blazing with a vivid blue color and then say,

KIKLE-ATH-BABAGE
(Ke e-keh-leh-Ah-teh-heh-Bah-bah-geh)
Oh mighty ADUORPT, (Ah-du-oh-rah-peh-teh) Whose Word is Silence;
Come forth and take away my ignorance. LAMA BABALON (Lah-mah Bah-bah-loh-en)

While vibrating the name ADUORPT, know your restless and ever-chattering brain/mind to be given over to this Governor of TEX. Meditate for a few moments on the significance of your thoughts being expressed in the fiery southern regions of TEX.

PART 5. Face the West and raise your Sword before you. Trace the sigil of DOZIAAL:

See this sigil blazing with a vivid blue color and then say,

MIKA-OMP-SA-SOBOLN
(Mee-kah-Oh-meh-peh-Sah-Soh-boh-leh-neh) Oh mighty DOZIAAL; (Doh-zodee-ah-ah-leh) Whose word is AN; (Ah-neh)
Come forth and take away my limitations. BALT (Bah-leh-teh)
ZA-TOL (Zodah-Toh-leh)
LAMA BABALON (Lah-mah Bah-bah-loh-en)

While vibrating the name DOZIAAL, know all of your self-imposed restrictions to be given over to this Governor of TEX. Meditate for a few moments on the significance of your limitations being expressed in the waters of the western regions of TEX.

PART 6. Place your Sword before you on *the* Altar. With empty hands outstretched before you, say,

By the power of BALTOH spoken seven times, I have gained mastery over TEX.
By the power of the Word of TAOAGLA I rise above the Forces of Karma.

By the power of the Word of GEMNIMB, I rise above the Forces of Desire. By the power of the Word of ADUORP, I rise above the Forces of Ignorance. By the power of the Word of DOZIAAL, I rise above the Forces of Restriction. I rise up. I rise up

Through the four radiant regions of TEX. I retain full consciousness throughout. May I never forget the Kingdoms of TEX And ever hold the Wisdom of the Heavens. PAPNORLONDOH-TEX

(Pah-peh-noh-ar-Loh-en-doh heh-Teh-etz)

ANANAEL-PIRIPSOL

(Ah-nah-nah-el-Pee-ree-peh-soh leh)

TEX! TEX! TEX! TEX!
May the four Fountains of Heaven Pour forth
the Seven to form Eleven.

PART 7. Imagine yourself to be without karma (i.e., without guilt or regret), without selfish desires of any kind, in full consciousness and without limiting yourself in any way. Remain in this state for as long as you can.

PART 8. Return to your physical body. Banish the forces around you and record the results in your Diary.

ENOCHIAN RITUAL OF IAO

This ritual is for magicians at all levels of Enochian Magick. It employs the formula of IAO. Perform it to transmute your karmic debts by letting them become projected from you and then dispelled. The ritual first invokes a typical feminine current and then uses the masculine current of MAZ for balance and completeness.

PART I. ***The*** **Preparation.** Charge your Talismans for IAO, ZTZTZT, NIAKOD and the Magick Square of LAHALASA. Stand wearing your white robe. Place your Cup and Sword (or Dagger) on your Altar. Hold your Wand in your right hand. Consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram. Replace the Wand with either a Sword or Dagger.

PART *2.* ***The Cross.*** **Raise your** weapon upward before you and say,

IA.DNAH (Ee-ah-deh-nah-heh)

Lower your weapon toward the ground tracing a white vertical line and say,

ATH (Ah-teh-heh)

Trace a white horizontal line from left to right intersecting the horizontal line at its center and forming a white shining cross and say,

OLORA (Oh-loh-rah)

See this white cross glimmering clearly before you.

PART 3. Rising ***through the Aethyrs.*** Replace your Sword or Dagger with the Talisman of NIAKOD. Hold it before you and say,

> By the prevailing power of NIAKOD, (Nee-ah-kohdeh) In the endless emptiness of ZAX; (Zod-ahtz) I pass safely beyond the Dark Realm
>
> 00Of the mighty KHORONZON
>
> (Keh hoh-roh-en-zodoh-en)
>
> And come unto mystical MAZ, (Mah-zod) Where the Six is in the Nine.
>
> May the Unveiler of All Mysteries return And guide me now to the Temple of the Urn.

As you speak these words, imagine yourself slowly rising above the Abyss into the 6th Aethyr, MAZ. Let yourself rise high

above the white cross.

PART 4. ***The*** Urn. With your magical senses, see the silvery Urn of MAZ floating unsuspended before you. Visualize the Urn clearly. Let it be made of fixed mercury. Hold your Cup toward the mystic Urn and say,

> Behold, the Urn of Guilt and Grace At the
> very center of Infinite Space.

PART 5. ***The*** *Cloud.* Let a dark cloud form above the Urn/ Create this cloud using all of your past Karma. Let your guilts and your failures and your wrongs-done-to-others leave your aura and lodge in this cloud. Let the dark cloud be seeped full with your Karma. Continue until your body is completely empty even as your Cup is empty. With the power of your Magical Will, let the loud which is your karma, slowly descend into the Urn.

PART ***6.*** *The Consumption of Karma***.** Hold the Talisman of IAO before you in your right hand and hold your Talisman of LAHALASA in your left hand and say,

> I, A, 0 (Ee Ah Oh) IADNAH
> ATH OLORA
> (Ee-ah-deh-nah-heh Ah-teh-heh Oh-loh-rah) Behold,
> the highest works of man.
> IADNAHMAD AR OLLAR (Ee-ah-deh-nahheh-mah-
> deh Ah-rah

Oh-leh-lar-rah
Behold, the god of your god Is the
Sun of Man.
IAD AAI OIAD
(Ee-ah-deh Ah-ah-ee Oh-ee-ah-deh)
And behold, the god within you Is a just
god.
I,A,O
LAHALASA (Lah-hah-lah-sah)
May the penetrating power of the four Great Crosses Consume my Karma-Cloud. LAHA-ALAH-SALA-
ASAL
(Lah-hah-Ah-lah-heh-Sah-lah-Ah-sah-Ieh)
May it be so now and forever.
LAHALASA (Lah-hah-lah-sah)

Let the power of these words consume the cloud of your past Karma. Let the cloud within the Urn be burned utterly until only a little pile of dust remains in the Urn. See this dearly.

PART 7. **The Pardon.** Hold the Talisman of ZTZTZT in *your* right hand and your Cup in your left hand and say,

By the pardoning power of IAO (Ee-ah-oh) And of ZTZTZT (Zod-teh-zod-teh-zod-teh) KNILA SAH TALHO,
(Keh-nee-lah Sah-heh Tah-leh-hoh) I behold
the Blood in.the Cup.
And it is the Life of the Saints.
May my cup now fill
With Love under Will.
Behold, the Urn that holds my dust.
Behold, the Cup that holds my trust.
IA-IAL-A-ZOKH
(Ee-ah-Ee-ah-Ieh-Ah-Z odoh-keh-heh)

I consume my past with truth. ZTZTZT
(Zod-teh-zod-teh-zod-teh)
PART 8. The Return. *W*ith your Sword or Dagger trace the sigil of ZTZTZT in blazing white before you and let this sigil banish the Urn. Let yourself return below the Abyss.

***PART* 9. The Banishment. With** your Wand, banish forces (intelligent and otherwise) that you have attracted during this operation with the Banishing rituals of the Pentagram and Hexagram.

ENOCHIAN RITUAL OF THE PRIESTESS OF THE SILVER STAR

This ritual is designed for the intermediate and experienced magician. It simulates the initiatory processes that are encountered in the 19th Aethyr, POP. If properly executed, it will invoke a strong feminine current characteristic of that encountered in POP.

PART 1. ***The*** **Preparation.** Wear your white robe. Charge your Talismans for IAO, QAA and TOOG. Also make and charge Talismans for the Magick Squares of ROR and GRAA. Place your Cup and Pantacle on your Altar. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

PART 2. ***The*** **Invocation. Raise** the Talisman of IAO in your left hand, your Cup in your right hand and say,

IAO, ELO-TALHO
(Ee-ah-oh, El-oh-Tah-leh-hoh)
The highest work is man
IAO, ELZAP TALHO
(Ee-ah-oh, El-zodaah-peh Tah-leh-hoh)
I worship in the body the things of the body. I worship in the mind the things of the mind. I worship in the spirit the things of the spirit. IAO, (Ee-ah-oh)
TALHO (Tah-leh-hoh)

PART 3.The ***Tree.*** Enter your Body of Light. Let it be empty and cause it to pass through the four Watchtowers of Earth, Water, Air, and Fire, one at a time. Imagine a golden cross before you. As you watch, let it become a little narrow door. Slowly enter through this door. See yourself standing before a wide hill upon which stands an old and gnarled Tree. Let the atmosphere around you be charged with the desire for

both life and death mingled together as if a great battle had recently been fought beneath the tree.

PART 4. *Life.* Know the Tree to be the Tree of Life. Hold your

Talisman of QAA in your left hand and your Talisman of ROR in your right hand. Face the Tree and say,

OM-QUASAHI-ATH-AR
(Oh-meh-Que-ah -sah-hee-Ah-teh-heh-Ah-rah) I know delight in the works of the sun. OMA-DAMPLOZ-OLPRT
(Oh-mah-Dah-meh-peh-
loh-rod-Oh-leh-par-teh)

I know the Shades of Light.

At the end of all destruction lies creation For the end of death is the birth of life.

ROR-ODO-ROR
(Roh ar-Oh-doh-Roh-ar)

TOANT TOTO-QAA-KAL
(Toh-ah-en-teh Tohtoh-Qah-ah-Kah-leh) The Sun is the Opener;
The Sun is Love,

The Cycles of the Sun
Are creation and solidification.

Hold your Wand before you and say,

KAB-HOM (Kah-beh-hoh-meh) Behold,

the Rod of Life.

Feel the magical life that lies embodied in your Wand.

PART 5. Death.Behind the Tree lies a vast Desert. Face this endless and lifeless Desert. Hold the Talismans of TOOG and GRAA in your hands and say,

May the three governors, TORZOXI, (Toh-ra-zodoh-tree) ABRAIOND, (Ahbar-ahee-oh-en deh)
OMAGRAP, (Oh mah-gar-ah-peh)

Initiate me into the Mystery of POP (Poh-peh) TAB GES-ORS-OXEX-GRAA
(Tah-beh-geh-seh-Oh-ar-seh-Ohtz-etz-Geh-rah-ah)
At the end of all creation lies destruction
For the end of life is the birth of death. GRAA-RA-OR-A-ORS-AR-SA-A
(G eh-rah-ah-Rah-Oh-ar-Ah-Oh-ar-seh-Ah-ra Sah-Ah)
Behold the moon, the Dark Sun,
And behold, I know the Darkness
That lies behind the Sun.

Hold your Pantacle before you and say,

KA-KAKOM BABALON
(Kah-Kah-koh-meh Bah-bah-Ioh-en) Behold,
the Invigoration of BABALON (Bah-bah-loh-en).
I know the strife
That comprises life.
DRJX-L-IOU DAX
(Deh-ree-etz-El-Ee-oh-ue-Dahtz) The
Supreme Soul lies in the loins. I know the fire
That comprises desire.

PART 6. Isis. Visualize a gigantic figure of the goddess Isis, young and beautiful before you. See her standing with one bare foot on the cool moist grass near the Tree and the other in the hot dry sand of the Desert. Let her long hair be flowing in the wind. Let her be radiating love and patient acceptance.

PART 7. **TheAddress.** Stand facing Isis (Asi) with your Wand in your right hand and your Cup in your left hand and say,

Asi, I have seen your Light

Asi, I have seen your Darkness.
You are the Giver of Life
And the Giver of Death,
Isis, the ruler of POP (Poh-peh)
Isis, DAZIS-POP (Dah-zodee-seh-Poh-peh) You are
the Angel of the Moon. You
are the Love of the Unknown.

You are the blind ache in the heart of man ISIS,
DAZIS-POP (Dah-zodee-seh-Poh-peh) You are the
Priestess of the Silver Star, The Priestess of the Silver Star.
THIL-QUASAHI (Tehhee-leh-Que-ah-sah-hee)

You are Isis, the infinte Source of Delight.

PART 8. Closing. Know her to be a part of your S elf. Remain in her presence for as long as possible and then return to your physical body. Use your Wand to execute the Banishing Rituals of the Pentagram and Hexagam.

ENOCHIAN PYRAMID RITUAL

This ritual is designed for the experienced magician. Beginners are advised to carefully study the ritual, its symbolic meanings and gematric correspondences before practicing it. It simulates the initiatory processes that are encountered in the 18th Aethyr, ZEN, and will invoke the strong masculine current that pervades the Vault of Zen. All Enochian names and phrases must be vibrated properly during the execution of this ritual.

PART 1. Preparation. Wear your black robe. Charge your Talismans for MZKZB, VOVIN, IVITDT, VRELP, ZTZTZT and ILIATAL Place your Cup, Pantacle, Sword and Dagger on the Altar before you. Also place there a Talisman for each of the four Watchtowers that you charged yourself. Lastly, charge a Talisman of the Magick Square of AMMA. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

PART 2. Face the Watchtower of Earth in the North with the Talisman of MZKZB in your left hand and your Sword in your right hand. With your Sword, trace the sigil of MZKZB in black before you and say,

MZKZB (Em-zod-keh-zod-beh)
Behold, the iniquities of the past Are now the joys of Righteousness. TOANTAH-VAOAN-IAL-TOTO
(Toh-ah-neh-fah-heh-Vah-oh-ah-neh-Ee-ah-leh-Toh-toh)
The Lust of Truth
That consumes the cycles,
Is the Power of MZKZB.

PART 3. Still facing North, visualize an enormous stonePyramid, such as that of Cheops, before you. Stand facing the only opening into it. Let this opening be a black square leading downward into the bowels of the Pyramid. Hold the Talisman of the Watchtower of Earth in your left hand and your Pantacle

in your right hand and say,

IKZHIKAL, (Ee-keh-zod-hee-kal) Great King of Earth,
Come, accept my offering. O-KAOSGO NANTA
(Oh-Kah-oh-seh-goh Nah-en-tah)
Earth to Earth,
NAMBAOMI (Nah-bah-oh-ranee) ZAFASAI (Zodah-fah-sahee) VALPAMB (Val-pah-meh-beh) You Governors of ZEN, (Zod-en)
Come, accept my body.
PATRALX, (Pah-teh-rah-letz) Stone of Stone.
PATRALX. (Pah-teh-rah-letz)

PART 4. Let your physical body be given unto the King of Earth. Enter your Body of Light and enter into the Pyramid through the opening. Let your Body of Light descend down the sloping passage until you enter a chamber deep beneath the Pyramid. On the west side of this chamber is a deep pool of water. Face toward the pool. Hold the Talisman of the Watchtower of Water in your left hand and your Cup in your right hand and say,

RAAGIOSL, (Rah-ah-gee-oh-sel) Great King of Water,
Come, accept my offering.
ZJN-A HKOMA
(Zodee-en-Ah-Heh-koh-mah) Water to Water.

Here in the Eight Outer Chambers of ZEN, Come,
accept my body.

ZUMVI-PARM TALHO-A **(Zodue-em-vee-Pah-rameh** Tah-leh-hoh-ah) May my Cup overflow. Hold the Talisman of VRELP before the pool and say,

By the power of VRELP (Vah-ra-el-peh) I give you
this body
And pass through **ZIN**-LAIAD,
(Zodee-en-Lah-ee-ah-deh)
I now pass through
The Waters of the Secrets of Truth.

PART 5. Let your astral body be given unto the King of Water. Assume your mental body and pass over the pool. Let your mental body rise up a narrow shaft cut through the rock of the Pyramid. Let it rise to a bright spacious room. Let the east wall show a small air shaft cut through to the out-side of the Pyramid. Face the air shaft. Hold the Talisman of the Watchtower of Air in your left hand and your Dagger in your right hand and say,

BATAIVAH, **(Bah-tah-ee-vah-heh)** Great
King of Air,
Come, accept my offering.
GIGIPA-GA EXARP,
(Gee-gee-pah-Gah Etz-ar-peh)
Air to Air.
Here in the Ten Inner Chambers of ZEN, Come,
accept my body.
MIKALZO-ZrLDAR (Mee-kah-Ieh-zodohZodee-leh-dar) Mine is the power to fly.

Hold up the Talisman of VOVIN before the air shaft and say,

VOVIN TORZU-ANGELARD
(Voh-vee-neh Toh-ra-zodue-Ah-neh-gel-ar-deh) The
Dragon rises
Up above his thoughts. I give
you this body And pass through
SALMAN-LUKIFTIAS, (Sah-leh-mah-neh-Lue-
kee-feh-tee-ah-seh) I now
pass through
The House of Brightness.

PART 6. Let your mental body be given unto the King of Air. Assume your spiritual body and pass upward through a narrow shaft in the ceiling. Rise up until you arrive at a fiery red chamber at the geometric center of the Pyramid. Let there be a stone sarcophagus along the south wall. Let the sarcophagus be lidless and let it contain the Eternal Flame. Face the flame in the sarcophagus. Hold the Talisman of the Watchtower of Fire in your left hand and your Wand in your right hand and say,

EDLPRNAA, (Eh-del-par-nah-ah)
Great King of Fire,
Come, accept my offering. O-PRGE
BITOM,
(Oh-Par-geh Bee-toh-meh)
Fire to fire.
Here within the Five-Walled Parapet
Of the Vault of ZEN, Come,
accept my body. IAL-A MALPRG
OBZA,
(Ee-ah-leh-Ah Mah-leh-par-geh Oh-beh-zodah) May I be
consumed
By the fiery Flames of Duality.

Hold the Talisman of 1 VITDT before the Eternal Flame

and say,

IVITDT, LIALPRT MA-OF-FAS, (Ee-vee-tehdeh-teh, Lee-ah-Ieh-par-teh Mah-Ohfeh-Fah-seh)
The First Flame
Is not to be measured;
A cleansing fire to be treasured.
I give you this body
And pass through
P O A M A L - P R G E - Z E N (P o h - a h - m a h - Ieh-Paz-geh-Zod-en) I now pass through
The Palace of Sacrificial Fire.

PART 7. Let your spiritual body be given unto the King of Fire. Know yourself to be formless, bodiless consciousness. Rise straight up through the dark stones of the ceiling. Let this rising open into a small silent chamber at the heart of the Pyramid. Let this chamber be bare with no entrances or exits. Hold the Talisman of ZTZTZT in your left hand and the Talisman of ILIATAI in your right hand and say,

By the power of ZTZTZT
(Zod-teh-zod-teh-zod-teh)
And by the power of ILIATAI
(Ee-lee-ah-tah-ee)
Behold, the Seven-Sided Vault of ZEN.
My body lies in the Watchtower of Earth.
My emotions lie in the Watchtower of Water.
My thoughts lie in the Watchtower of Air. My life lies in the Watchtower of Fire. Thus am I truly
The Son of the Universe.
Thus I am truly
The Father of the Universe.B y

the strength of ILIATAI
(Ee-lee-ah-tah-ee) I
rise to the Father.
By the virtue of ZTZTZT
(Zod-teh-zod-teh-zod-teh) I
descend to the Son.

PART 8. Hold the Talisman of AMMA before you and say, Behold, the Emptiness of Form Is the Form of Emptiness. ZEN-IF-ZEN
(Zod-en-Ee-peh-Zod-en)
Behold, the sacrifice that is not a sacrifice. OTHIL-A-LUSDI TELOKH,
(Oh-teh-hee-Ieh-Ah-Lue-seh-dee
Teh-Ioh-keh-heh) Behold, I set my feet on death. In Emptiness it is written: Cursed is Form.
In Form it is written:
Cursed is Emptiness. ZEN-I-T-ZEN,
(Zod-en-Ee-Teh-Zod-en)
Behold, the sacrifice that is indeed a sacrifice.
IPSI-A HOM TELOKH,
(Ee-peh-see-Ah Hoh-meh Teh-loh-keh-heh)
Behold, I unite life and death together.

PART 9. Attain Samadhi and maintain it for as long as possible (let it seem like three days and three nights).

PART 10. Descend through the Pyramid and in turn resume each of your bodies held in protective care by the Kings of the Watchtowers.

PART 11. Cleanse the area with the Banishing Rituals of the Pentagram and Hexagram.

ENOCHIAN DRAGON RITUAL

This ritual is for those Enochian Magicians who seek the title of Magical Dragon. It is based entirely on the formula of VOVIN. When executing this ritual, be sure to vibrate each Enochian word properly.

PART *1. The preparation.* Wear your black robe. Charge your talismans for the formulas of VOVIN, VRELP, TOOG, NIAKOD, ILIATAI and ZTZTZT. Place these and your weapons on your Altar together with a talisman for each of the four Magick Squares of the Watchtowers and a Talisman of the Magick Square of BABALON. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

PART 2.Earth. *F*ace the Watchtower of Earth in the North with your Pantacle in your right hand and your Talisman of NANTA in your left hand. Fix your mind on the Watchtower of Earth and say,

NANTA-A-NOAN-NONKP-TA-KAL-AN-PLA (Nah-en-tat-Ah-Noh-ah-neh-Noh-.en-keh-peh-Tah-Kah-leh-Ah-neh-Peh-lah)
Behold, Earth:
The place wherein my thoughts and emotions Are become solidified.

Trace a black Invoicing Pentagram and Hexagram of Earth.

PART *3.Water.* Face the Watchtower of Water in the West with you Cup in your right hand and your Talisman of HKOMA in your left hand. Fix your mind on the Watchtower of Water and say,

HKOMA-KNILA-O-IODI-M L-DO-T-AAI-TA (Heh-koh-mah-Keh-nee-Iah-Oh-Ee-oh-dee-Em-El-Doh-Teh-Ah-ah-ee-Tat)

Behold, Water:

Where my Original Name
Is the very blood that flows within me.

Trace a blue Invoking Pentagram and Hexagram of Water.

PART 4. *Air*. Face the Watchtower of Air in the East with your Dagger in your right hand and your Talisman of EXARP in your left hand. *Fix* your mind on the Watchtower of Air

and say,

EXARP-XFA-IO-AAI-TI-RIT-OL-POILP (Etz-ar-pet-Etz-efah-Ee-oh-Ah-ah-ee-Tee-Ree-teh-Oh-let-Poh-ee-let-pet)

Behold, Air:

Where that which is within

Is turned outward with mercy And
with discrimination.

Trace a yellow Invoking Pentagram and Hexagram of Air.

PART 5. Fire. Face the Watchtower of Fire in the South with your Wand in your right hand and your Talisman of BITOM in your left hand. *Fix* your mind on the Watchtower of Fire

and say,

BITOM-IA IAL-T-IADP-OAD-PR-MLPRG (Bee-tot-metEe-ah-Ee-ah-leh-Teh-Ee-ah-deh-peh Oh-ah-dehPar-Em-el-par-get)

Behold, Fire:

Where fiery flames intertwine with godhead And all is consumed with Truth.

Trace a red Invoking Pentagram and Hexagram of Fire.

PART 6. *Mobility. H*old the Talisman of TOOG before you. Focus your mind on the 24th Aethyr and say,

By the power of TOOG (Toh-oh-geh) I enter the
Aire of NIA (Nee-ah). I ride the Chariot of the
Gods,

Mobility.

Part 7. Detachment. Hold the Talisman of VRELP before you. Focus your mind on the 14th Aethyr and say,

> By the power of VRELP (Var-el.-peh) I enter the Aire of VTA (Veh-tah). I rest in the City of the Pyramids, **And pass on with Detachment.**

PART 8. Knowledge. Hold the Talisman of NIAKOD before you. Focus your mind on the 10th Aethyr and *say,*

> By the power of NIAKOD (Nee-ah-koh-deh) I enter the Aire of ZAX (Zod-ahtz)
>
> I gaze into the face
> Of the mighty KHORONZON, (Keh-hoh-
> roh-en-zod-oh-en)
> And pass on with Knowledge.

PART 9. Understanding. Hold the Talisman of ILIATAI before you. Focus your mind on the 8th Aethyr and *say,*

> By the power of ILIATAI (Ee-lee-ah-tah-ee) I enter the Aire of ZID (Zodee-deh).
> I commune with my own Holy Guardian Angel, And pass on with Understanding.

PART 10. Compassion. Hold the Talisman of ZTZTZT before you. Focus your mind on the 7th Aethyr and *say,*

> By the power of ZTZTZT (Zod teh-zod-teh-zod-teh) I enter the Aire of DEO (Deh-oh). I embrace the body of BABALON **(Bah-bah-loh-en)** And pass on with Compassion.

PART 11*. The Goddess.* **Hold** the Talisman of BABALON before you. Focus your mind on the goddess BABALON as a reflex of NUIT and say,

> **BABALON (Bah-bah-loh-en)**

Daughter of Infinite Space,

ADAN-ODO-BAHA-NOQ

(Ah-dah-neh Oh-doh-Bah-hah-Noh-qeh) I give obeisance to your receptive nature And call upon you as your faithful servant. ANANAEL-LONSA-MI (Ah-nah-nah el-Lohen-sah-Mee)

You are the Secret Wisdom, the power Inherent in all beings. ODO-EMNA-NOQ-If

LAD (Oh-doh-Em-nah-Noh-qeh-El-Ee-ah-deh)

I am opened up unto you, 0 Goddess. I am your favored servant.

PART 12. **The Dragon.** Hold the Talisman of VOVIN before you. Focus your mind on the Watchtowers and Aethyrs as a totality and say,

VPAAH-OXI-VABZIR NISAN-IN **(Veh-pah-ah-heh-Oh-tzee-**

Vah-beh-zodee-ar-Nee-ee-sah-neh-Ee-neh)

Behold, the nughty wings of the eagle
Carry me through the Void.
I roam the Watchtowers and Aethyrs. **INSI-A-LAMA-VOVIN-AX-L** -IAL-PRT

(Ee-neh-see-Ah-Lah-mah-Voh-vee-neh-Ahtz-El-

Ee-ah-leh-Par-teh)

I tread the Path of the Dragon
Whose name is the First Flame.
VOVIN (Voh-vee-neh)

BABALON-L-SONF-AAI (Bah-bah-loh-en-II-Sohneh-feh-Ah ah-ee) VOVIN (Voh-vee-neh)

See yourself as a Magical Dragon and hold that concept for

a time.

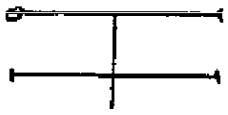
PART 13. The **Banishing.** Cleanse the area with the Banishing Rituals of the Pentagram and Hexagram.

ENOCHIAN RITUAL OF VRELP

This ritual is for those Enochian Magicians who seek to safely enter the City of the Pyramids. It is based entirely on the formula of VRELP. It should be conducted in darkness, and preferably at night.

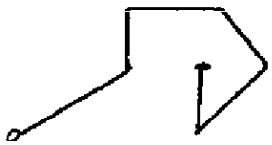
PART 1. Preparation. Wear your black robe. Charge your talismans for the formulas of VRELP, KAL and IVITDT. Also charge your talismans for the Magick Squares of NEMO, AMMA and ROR. Place these and your Sword on your Altar. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

PART 2. Vibrate the name TEDOAND (Teh-doh-ah-endeh) while tracing his sigil with your Wand:



Vibrate the name VIVIPOS (Vee-vee-poh-seh) while tracing her sigil with your Wand:

Vibrate the name VOANAMB (Voh-ah-nah-em-beh) while tracing his sigil with your Wand:



See these three sigils glowing red before you and say the following (place your own Magical Name in the blanks):

TEDOAND (Teh-doh-ah-en-deh) Demander
of Obediance, Come,

And remove my Pride, For I am_____
VIVIPOS (Vee-vee-poh-seh)
Maker of Cycles,
Come,
And remove my Karma,
For Iam_____
VOANAMB (Voh-ah-nah-em-beh)
Seer of Relativity,
Come,
And remove my Ignorance,
For l am _____
Let these commands be carried out. See pride, karma and ignorance as aspects of your own ego and rise above them by assuming your Magical Name and Magical Personality.
PART 3. Hold the Talisman of ROR in your right hand and the Talisman of AMMA in your left hand and say,
Behold, I have combined
Each square of AMMA (Ah-meh-mah)
With the three letters of ROR (Roh-ar)
And have thus seen the Nineteen Ways.
I have given my sin unto BAG (Bah-geh) -
And my Pride unto VTI (Veh-tee) And my karmic Laboring unto TOR (Toh-ra). I am ready to enter VTA (Veh-tah), And to join the spirit of LIL (Lee-leh) With the tension of IKH (Ee-kehheh).
In my right hand,
The Light of the Sun
In my left hand,
The Darkness of the Abyss.
Within me the Sun at Mid-day
And the Sun at Mid-night
Are one Sun.
I am ready to enter the domain

Of the Great One
Of the Night of Time.

PART 4. Hold the Talisman of KAL before you and say,

KIKLE-AAI LNNIA (Kee-keh-Ieh-Ah-ah-eeEl-en-.nee-ah)
By the power of KAL (Kah-Ieh)
I enter the Currents of VTA (Veh-tah), I
renounce my Name,
I sit in the City of the Pyramids,
I am one with the Adepts, I
renounce my Name.

See yourself as a geometric point of consciousness without shape or definition. You must eliminate any trace of ego or of your human personality.

PART 5. Imagine the four Watchtowers in the darkness before you. See each Watchtower as a **square-shaped** region containing 156 pyramids (12x13). The Black Cross which divides them is a bottomless Abyss. Each Watchtower Square should be seen as a pyramid. Let the entire scene be shrouded in the darkness of the region. Let the four regions of pyramids be surrounded by the endless Sea of Blackness. As you gaze at this scene with your magical sight, see each pyramid as a black-robed Master sitting in meditation. Each is identical to the other. Hold the Talisman of VRELP and address the 156x4 masters and say:

VRAN ROR-ELZAP LAIAD PLAPLI
(Veh-rah neh Roh ra-El-zodah-peh Lah-ee-ahdeh Pel-ah-peh-lee)
By the power of VRELP (Var eI-peh) I
behold the City of the Pyramids And
the Masters who dwell herein.
Truly is the pyramid a temple of Initiation. Truly is the pyramid a tomb.

I have cast aside my Name. I
have cast aside my Desire. I
have cast aside my Life. I am
a pile of dust
In the City of the Pyramids.
Fifty are the Gates of Understanding;
This is my dual nature.
One hundred and six are the seasons thereof; EOPHAN (Eh-oh-peh-hah-neh) This colors me with Sorrow. MI-L DOSIG-KOKASB

(Mee-El Doh-see-geh-Koh-kah-ess-beh)

PART 6. Remain in the City of the Pyramids for as long as you can. When ready to leave, hold the Talisman of IVITDT before you and say the following (place your own Magical Name in the blanks) :

IAL-PRG VAOAN IAL **TIBIBP** DOALIM TELOK

(Ee-ah-leh-Par-geh Vah-oh-ah-neh Ee-ah-leh

Tee-bee-beh-peh Doh-ah-lee-meh Teh-loh-keh) By the power of IVITDT (Ee-vee-teh-deh-teh);

I take back my Life.
I take back my Desire. I take back my Name. Iam_____
I turn again to the world And to the Ways of Man. lam_____

Hold the Talisman of NEMO in your left hand and your Sword in your right hand and say,

NEM O-EM OA-M OAD-OADO

(Neh-moh-Eh-moh ah-Moh-ah-deh-Oh-ah-doh) I

am NEMO (Neh-moh). Therefore,
I am Lord

Of the City of the Pyramids,

And Prince in the Palace of Understanding.
With my piercing Sword of Truth, I am as a
Flaming Sword. I
drop through the Abyss
And I will appear in the heaven of Jupiter As a
morning star,

Or as an evening star.
And my light will shine upon the earth And bring
hope and help to those Who dwell in the
darkness of thought And who drink of the poison
of life.

PART 7. Return to your physical body and surroundings. Use your Wand to execute the Banishing Rituals of the Pentagram and Hexagram.

THE RITUAL OF LAHALASA

The magical word LAHALASA is formed from the letters contained in the central squares of the four Great Crosses. This ritual can be used to evoke power from these regions and transform it down to the magician who can then use it for his own purposes.

STEP 1. Wear your white robe. Place a charged talisman of LAHALASA on the Altar before you. Prepare eight talismans, one for each of the central Squares of the Great Crosses (a truncated pyramid makes a suitable talisman). Prepare four small cakes (cupcakes, for example); one black and heavy such as chocolate, one blue and cool such as pudding or cream, one yellow and light such as marsh-mallow, and one red and hot such as spice or cinnamon. Place these cakes, suitably decorated, on the Altar. Consecrate a circle using the Banishing Rituals of the Pentagram and Hexagram.

STEP 2. Hold the Talisman of the Square A from the Watchtower of Earth in your right hand. Hold the black cake in your left hand. Face the Watchtower of Earth and say,

MORDIALHTGA
(Moh-ar-Dee-ah-leh-Heh-keh-teh-gah)
IKZHIKAL (Ee-keh-zod-hee-kal) Great King of Earth
Who rules over the Square A In the Great Cross of Earth, Come to me.

ALHKTGA (Ah-leh-hek-teh-gah) AKZINOR (Ah-keh-zodee-noh-rah) AHMLLKV (Ah-mel-el-keh-veh) Mighty Seniors of the Square A In the Great Cross of Earth, Come to me.

Bring the steady Power of Aquarius And
lunar receptivity Here to me.

Concentrate on the Square A of the Great Cross of Earth. See the power that abounds in this region to be flowing out-ward from the Great Cross of Earth into the black cake in the form of a thick black mist.

STEP 3. Replace the Talisman of the Square A with that for the Square L and say,

MORDIALHTGA
IKZHIKAL
Great King of Earth
Who rules over the Square L In the
Great Cross of Earth, Come to me.
LAIDROM (El-ahee-dar-oh-em)
LZINOPO (El-zodee-noh-poh) LIIANSA
(Elee-ee-ah-ness-ah) Mighty Seniors
of the Square L In the Great Cross of
Earth, Come to me.
Bring the stinging Power of Scorpio And
the raw Energy of Mars Here to me.

Concentrate on the Square L of the Great Cross of Earth. See the power that abounds in this region to be flowing out-
. ward from the Great Cross of Earth into the black cake in the form of a thick black mist.

STEP 4. Hold the Talisman of the Square S from the center of the Great Cross of Water in your right hand. Hold the blue cake in your left hand. Face the Watchtower of Water and say,

MPHARSLGAIOL (Em-Peh-heh-Ar-ess-elGah-ee-oh-leh) RAAGIOSL (Rah-ah-gee-oh-sel)

Great King of Water
Who rules over the Square S In the Great Cross of Water, Come to me.

SLGAIOL (Sel-gah-ee-oh-leh) SOAIZNT (Soh-ahee-zoden-teh) SAIINOV (Sah-ee-ee-noh-veh) Mighty Seniors of the Square S In the Great Cross of Water, Come to me.

Bring the creative Power of Leo

And the unbounded Energy of Mars Here

to me.

Concentrate on the Square S of the Great Cross of Water. See the power that abounds in this region to be flowing from the Great Cross of Water into the blue cake in the form of a pale blue mist.

STEP 5. Replace the Talisman of the Square S with that of the Square L and say,

MPHARSLGAIOL
RAAGIOSL
Great King over the Square L In the Great Cross of Water, Come to me.

LSRAHPM (Less-rah-pem) LAVAXRP (el-ah-vahtz-ar-peh) LIGDISA (Elee-geh-dee-sah) Might Seniors of the Square L In the Great Cross of Water, Come to me.

Bring the stabilizing Power of Taurus And the
Speed of Mercury Here to me.

Concentrate on the Square L of the Great Cross of Water. See the power that abounds in this region to be flowing from the Great Cross of Water into the blue cake in the form of a pale blue mist.

STEP 6. Hold the Talisman of the Square A from the center of the Great Cross of Air in your right hand. Hold the yellow cake in your left hand. Face the Watchtower of Air and say,

OROIBAHAOZPI (Oh-roh-Ee-bah-Ah-oh-zod-pee)
BATAIVAH (Bah-tah-ee-vah-heh) Great King over the Square A In the Great Cross of Air, Come to me.
AHAOZPI (Aha-oh-zod-pee) AAOZAIF (Ah-ah-oh-zodah-ee-feh)
AVTOTAR (Ah-veh-toh-tah-rah) Mighty Seniors of the Square A In the Great Cross of Air, Come to me.
Bring the stinging Power of Scorpio
And the Harmony of Venus Here to me.

Concentrate on the Square A of the Great Cross of Air. See the power that abounds in this region to be flowing from the Great Cross of Air into the yellow cake in the form of a light yellow mist.

STEP 7. Replace the Talisman of the Square A with that of the Square H and say,

OROIBAHAOZPI
BATAIVAH

Great King over the Square H
In the Great Cross of Air,
Come to me.
HABIORO (Hab-bee-oh-roh)
HTNORDA (Heh-teh-noh-rah-dah)
HIPOTGA (Hee-poh-teh-gah) Mighty
Seniors of the Square H In the Great
Cross of Air, Come to
me.
Bring the creative Power of Leo
And the Stability of Saturn Here
to me.

Concentrate on the Square H in the Great Cross of Air. See the power that abounds in this region to be flowing from the Great Cross of Air into the yellow cake in the form of a

light yellow mist.

STEP 8. Hold the Talisman of the first Square A from the center of the Great Cross of Fire in your right hand. Hold the red cake in your left hand. Face *the* Watchtower of Fire

and say,

OIPTEAAPDOKE
(Oh-ee-peh-Teh-ah-ah Peh-doh-keh)
EDLPRNAA (Eh-del-par-nah-ah) Great
King over the first Square A
In the Great Cross of Fire, Come to
me.
AAPDOKE (Ah-ah-peh-doh-keh) ADAEOET
(Ah-dah-eh-oh eteh) ANODOIN (Ah-noh-doh-
ee-neh) Mighty Seniors of the first Square A
In the Great Cross of Fire, Come to
me.
Bring the balancing Power of Libra

And lunar receptivity Here
to me.

Concentrate on the first Square A in the Great Cross of Fire. See the power that abounds in this region to be flowing from the Great Cross of Fire into the red cake in the form of a fiery red mist.

STEP 9. Replace the Talisman of the first Square A with that of the second Square A and say,

OIPTEAAPDOKE
EDLPRNAA
Great King over the second Square A
In the Great Cross of Fire,
Come to me.
AAETPIO (Ah-ah-eteh-pee-oh) ARINNAP (Ah-ree-neh-nah-peh) ALNKVOD (Ah-len-leh-voh-deh) Mighty Seniors of the second Square A In the Great Cross of Fire,
Come to me.
Bring the mobile Power of Gemini
And the Enthusiasm of Jupiter
Here to me.

Concentrate on the second Square A in the Great Cross of Fire. See the power that abounds in this region to be flowing from the Great Cross of Fire into the red cake in the form of a fiery red mist.

STEP 10. The absorption of the power of the eight supreme treasure zones may now begin. Hold your Talisman of LAHALASA in your right hand before you and say,

By the black power of MORDIALHKTGA That
stabilizes the Squares AL

I now receive, according to my Will,
The Enthusiastic Energy of Earth.
(now eat the **black** cake)

By the blue power of MPHARSLGAIOL
That reflects in the Squares SL
I now receive, according to my Will,
The Wanton Well-being of Water.
(now eat the blue cake)

By the yellow power of OROIBAHAOZPI That courses through the Squares AH I now receive, according to my Will, The Authoritative Action of Air.

(now eat the yellow cake)

By the red power of OIPTEAAPDOKE
That kindles the Squares AA I now receive, according to my Will, The Forceful Ferocity of Fire.

(now eat the red cake)

By the power of LAHALASA,,
The Eight Supreme Treasure Zones
Of the Four Watchtowers;
Being the central creative energy
Of the four Great Crosses,
And the eight Lakes of Power
From which streams forth
The Cosmic Planes of Manifestation:
I am now filled. I
am now fixed.
I am now fortified.
I am now freshened.
L-AI-IA-LAS-A L-AHA-A-LAHSA-
LA-A-SA-L
L•AHA-LAS-A

See the rich magical power, which is both creative and healing, as having entered your body via the four cakes. When finished, vibrate the magical word, LAHALASA, four times and feel the power of these subtle Watchtower regions radiating through your body from the agency of the cakes.

STEP 11. Banish any unwanted forces with the Banishing Rituals of the Pentagram and Hexagram.

ENOCHIAN RITUAL OF MAGICAL ELIXIR

This ritual is for magicians of all levels. The potency of the elixir produced will be proportional to the experience and training of the magician.

STEP 1. Wear your white robe. Prepare sixteen talismans, one for each of the subquadrants of the Watchtowers (Figures 16 through 31, Appendix A, would be suitable here). Pour wine into your Cup and place it on the Altar to act as a base for the elixir. Consecrate a cirde.

STEP 2. Hold **the Talisman** of Earth of Earth high **above** your Cup and say,

May the Holding Angels of Earth
Come to me now.
Those who give pain
To what they maintain;
By the power of NRONK (En-roh-en-keh) And the warrior god Horns,
The Protector of Man,
Do I command you.

See a thick black ray of light emanate from the talisman and strike the contents of the Cup. Know that the power of the Holding Angels of Earth of Earth has entered your Cup.

STEP 3. Hold the Talisman of Water of Earth high above your Cup and say,

May the Generative Angels of Earth Come to me now.
Those who ingrain
What they maintain;
By the power of NPHRA (En-peh-har-ah) And the great god Tuamautef,

The Protector of Mothers, Do I
command you.

See a black ray of light flecked with blue emanate from the talisman and strike the contents of the Cup. Know that the power of the Generative Angels of Water of Earth has entered your Cup.

STEP 4. Hold the Talisman of Air of Earth high above your Cup and say,

May the Sustaining Angels of Earth Come to
me now.
Those who sustain
What they maintain;
By the power of NBOSA (En-boh-ess-ah) And the
guiding god Anubis,
The Initiator of the Temple,
Do I command you.

See a black ray of light flecked with yellow emanate from the talisman and strike the contents of the Cup. Know that the power of the Sustaining Angels of Earth has entered your Cup.

STEP 5. Hold the Talisman of Fire of Earth high above your Cup and say,

May the Desiring Angels of Earth
Come to me now. Those
who regain What they
maintain;
By the power of NIAOM (Nee-ah-oh-meh)
And the bull god Apis, The
Lust of the Blood, Do I
command you.

See a black ray of light flecked with red emanate from the talisman and strike the contents of the Cup. Know that the
power of the Desiring Angels of Earth has entered your Cup.

STEP 6. Hold the Talisman of Earth of Water high above the Cup

and say,

May the Cohesive Angels of Water Come to
me now.
Those who hold true
To what they renew;
By the power of HMAGL (Heh-mah-gel) And the
cow goddess Hathor,
The Mother of Heaven,
Do I command you.

See a pale blue ray of light flecked with black emanate from the talisman and strike the contents of the Cup. Know that the power of the Cohesive Angels of Water has entered

your Cup.

Hold the Talisman of Water of Water high above the Cup and say,

May the Regenerative Angels of Water Come to
me now.
Those who review
What they renew;
By the power of HTDIM (Heh-teh-dee-meh)
And the moon goddess Isis, The
loving Lady of Heaven, Do I command
you.

See a pale blue ray of light emanate from the talisman and strike the contents of the Cup. Know that the power of the Regenerative Angels of Water has entered your Cup.

STEP S. Hold the Talisman of Air of Water high above the Cup and

say,

May the Illusion Angels of Water
Come to me now. Those
who misconstrue
What they renew;
By the power of HTAAD (Heh-tah-ah-deh) And the
child god Harpocrates,
The Lord of Silence,
Do I command you.

See a pale blue ray of light flecked with yellow emanate from the talisman and strike the contents of the Cup. Know that the power of the Illusion Angels of Water has entered your Cup.

STEP 9. Hold the Talisman of Fire of Water high above the Cup and say,

May the Passionate Angels of Water
Come to me now. Those
who pursue What they renew;
By the power of HNLRX (Heh-nel-artz)
And the naked goddess Sothis,
The Lady of the Dog Star, Do I
command you.

See a pale blue ray of light flecked with red emanate from the talisman and strike the contents of the Cup. Know that the power of the Passionate Angels of Water has entered your **Cup.**

STEP 10. Hold the Talisman of Earth of Air high above the Cup and say,

May the Changing Angels of Air Come to
me now.
Those who despair
Of what they compare;

By the power of ETNBA (Eh-ten-bah) And the
guiding god Anubis,
The Initiator of the Temple,
Do I command you.

See a pale yellow ray of light flecked with black emanate from the talisman and strike the contents of the Cup. Know that the power of the Changing Angels of Air has entered
your Cup.

STEP 11. Hold the Talisman of Water of Air high above the

Cup and say,

May the Relative Angels of Air
Come to me now. Those who
ensnare What they compare;
By the power of EYTPA (Eh-yeh teh-pah)
And the mighty god Hapi,
The Lord of Secret Places,
Do I command you.

See a pale yellow ray of light flecked with blue emanate from the talisman and strike the contents of the Cup. Know that the power of the Relative Angels of Air has entered
your Cup.

STEP 12. Hold the Talisman of Air of Air high above the

Cup and say,

May the Intelligent Angels of Air
Come to me now.
Those who are aware
Of what they compare;
By the power of ERZLA (Er-zod-el-ah) And the
ancient god Ur-Heru,
The powerful Elder Horus,
Do I **command** you.

See a pale yellow ray of light emanate from the talisman and strike the contents of the Cup. Know that the power of the Intelligent Angels of Air has entered your Cup.

STEP 13. Hold the Talisman of Fire of Air high above the Cup and say,

May the Harmonious Angels of Air
Come to me now.
Those who are fair
To what they compare;
By the power of EXGZD (Ehtz-egg-zod-deh) And the cat goddess Bast
The Lady of the Night,
Do I command you.

See a pale yellow ray of light flecked with red emanate from the talisman and strike the contents of the Cup. Know that the power of the Harmonious Angels of Air has entered your Cup.

STEP 14. Hold the Talisman of Earth of Fire high above the Cup and say,

May the Wrathful Angels of Fire
Come to me now.
Those who enflame
What they can name;
By the power of BPSAK (Beh-pess-ah-keh) And the great god Qebhsennuf,
The Lord of Restoration,
Do I command you.

See a bright red ray of light flecked with black emanate from the talisman and strike the contents of the Cup. Know that the power of the Wrathful Angels of Fire has entered your Cup.

STEP 15. Hold the Talisman of Water of Fire high above the

337 Cup and say,

May the Transforming Angels of Fire Come to me now.
Those who shame

What they can name;
By the power of BANAA (Bah-nah-ah) And
the protective god Mestha, The first Son
of Horns,
Do I command you.

See a bright red ray of light flecked with blue emanate from the talisman and strike the contents of the Cup. Know that the power of the Transforming Angels of Fire has entered your Cup.

STEP 16. Hold the Talisman of Air of Fire high above the Cup and say,

May the Shaping Angels of Fire
Come to me now.
Those who maim
What they can name;
By the power of BDOPA (Beh-doh-pah) And
the all-powerful god Osiris,
The Lord of the Dead,
Do I command you.

See a bright red ray of light flecked with yellow emanate from the talisman and strike the contents of the Cup. Know that the power of the Shaping Angels of Fire has entered your **Cup.**

STEP 17. Hold the Talisman of Fire of Fire high above the Cup and say,

May the Violent Angels of Fire Come
to me now. Those who blame

What they can name;

By the power of BZIZA (Beh-zodee-zodah) And the beautiful goddess Nephthys, The Lady of Dispersion,
Do I command you.

See a bright red ray of light emanate from the talisman and strike the contents of the Cup. Know that the power of the violent Angels of Fire has entered your Cup.

STEP 18. Hold the Cup in both hands before you and say,

May this Magical Elixir
Hold my health and longevity.
May this Magick Distillation
From the Forces of the Watchtowers Bless
my body with its powers.

Drink the consecrated elixir completely and feel the energies and powers from the sixteen Watchtower subquadrants enter your body and uplift it.

STEP 19. Say a short prayer of gratitude. Close with an **appropriate** banishing ritual.

ENOCHIAN RITUAL FOR INVISIBILITY

The following Enochian version of the Golden Dawn's Invisibility Ritual is for use by advanced magicians to bring about a temporary state of invisibility. After some degree of success in a magical environment (robe, weapons, instruments, magick circle, and so on) the advanced magician can use the basic techniques employed to mentally invoke a condition of temporary invisibility at any time. All names in this ritual should be vibrated when pronounced.

STEP 1. ***The Preparation.*** Wear your black robe. Consecrate a circle with your Wand. On your Altar, position talismans of the four Watchtowers and the Tablet of Union in such a way that you face the Magical Universe.

STEP** 2. The **Invocation. In turn, invoke the forces of the four Kings of the Watchtowers. A method of invoking Kings is given in Enochian Magic.

STEP 3. ***The Charge.*** Hold your Wand in your right hand. Face the Magical Universe on your Altar and say:

In the name of KAOS (Kah-oh-seh)
And the name of KOZMOS (Koh-zod-moh-seh)
With the 92 Governors Of the
30 Aethyrs, I invoke your
power,
I charge you, 0 Light Invisible,
And Light Intangible, Whereupon
all thoughts
And deeds of all men are written,
I charge you, by all the Symbols
And Words of Power,
By the light of my Godhead;
That you leave your places of habitation
And concentrate around me,

Invisible, Intangible;

A Shroud of Darkness, A
Formula of Defense;
That I may become invisible, So
that seeing me,
Men see not,

Nor understand the thing that they behold. Visualize the dualistic forces of Chaos to be surrounding your body and coalescing into a dark cloud. Then say,

Lady of Darkness,
Who dwells in the Night Which no man
may approach
Wherein is Mystery and Depth unthinkable
And awful Silence:
I charge you,
In the name of Infinite Space, The
Lady NUIT (Nu-ee-teh), To grant my
request.
Clothe me with yyourVeil Woven from
that silent Darkness That surrounds
your abode Of Eternal Rest,
O Goddess of the Night Sky; Our
Lady NUIT (Nu-ee-teh).

Feel the dark cloud *surrounding* you intensify as you vibrate the name of the goddess, NUIT (Nu-ee-teh).

STEP *4*. ***The Governors*** of *Paz. Rise* in your Body of Light to the furth Aethyr, PAZ,and address the three Governors as foyllows:

O THOTANF, (Teh-hoh-tah-neff) [trace
her sigil before you] She whose coming
means Victory;
BAMS, BAMS, BAMS (Bah-meh-seh)

By your power, all those who see me Will
forget the seeing, That I may pass by
unnoticed.

O AXZIARG, (Ahtz-zodee-ah-rah-geh) [trace his
sigil before you]
He whose Name is Flame;
OVKHO OOAONA
(Oh-veh-heh-hoh Oh-oh-ah-oh-nah) By your
power, all those who see me Will confound their
eyes, That I may pass by unnoticed.

O POTHNIR, (Poh-teh-henee-ar)

[trace his sigil before you] Son of
the Three-fold Throne;
MAZBA ORS (Mah-zod-bah Oh-rah-seh)
By your power, all those who look upon me
Will see your Robe of Darkness That I
may pass by **unnoticed.**

STEP 5. TheFormulation. **Face the** three Governors of PAZ and say,

Thus do I formulate a barrier
Without my astral form
That it may be to me a Wall
And as a Fortress,
And I now declare that it is so formulated,
To be a basis and receptacle
For the Shroud of Darkness,
The Egg of Blue
Which is wrapt around my physical form. Thus do I
charge you,
Collect yourselves about me,
And clothe this my astral form
With an Egg of Blue,

A Shroud of Darkness,

And shroud my form in your substantial Night.
Clothe me and hide me, But at
my control. Darken man's
eyes That he see me not.
Gather at my Word,

For you are the Watchers,

And my soul is the Shrine.
Now I wear a Robe of Night,
A shroud to blacken out the Light
To repel eyes,

And confound sight.

Clearly visualize a Shroud of Darkness enveloping you at a distance of 18 inches from the surface of your body.

STEP *6.* ***The Shroud.*** Know this Shroud of Darkness to be under your control, ready to be dispersed and re-formed at your Word. Then further charge these Governors:

By the power of the words

OVKHO EXARP (Oh-veh-keh-hoh Eh-tzar-peh) I
charge **you,**

Governors of PAZ (Pah-zod)
To confound the Air
About my body

For as long as I have need of it.
OVKHO EXARP **(Oh-veh**-**keh-hoh** Eh-tzar-peh) In
the name of EXARP (Eh-tzar-peh)

In the name of HKOMA (Heh-koh-mah)
In the name of NANTA (Nah-en-tah)
In the name of BITOM (Bee-toh-meh)
I charge you

And I invoke the Shroud of Concealment.
Gather together,
O Flakes of Astral Light,

To shroud my form

In your substantial Night.

STEP 7. *The Practice. Let* your Body of Light enter into you physical body. Feel the Shroud of Darkness surrounding you.

Face the North and say,

I have shrouded myself

In mystery and concealment. May I enter the Path of Darkness. I am the only being

In an Abyss of Darkness.

Face the West and say,

Invisible, I now pass by

The Gate of the Invisible

By virtue of the Name of Darkness.

Darkness is my Name.

I am the Great One,
Invisible on the Paths of the Shades.

Face the East and say,

Invisible, I now pass by

The Gate of the Invisible
By virtue of the Name of Light.

I am Light shrouded in Darkness. I am the

Wielder

Of the forces of the Great Balance.

Face the South and say,

Thus have I formulated

This Shroud of Darkness and of Mystery As a concealment and a guard.

I am concealed from the eyes of all men,

From all things

Of Sight and Sense.

STEP 8. The Banishment. After invoking and using the Shroud of Darkness, banish it by saying:

0 Shroud of Darkness and of Mystery
Which has well served my purpose,
You may now depart to your ancient ways.
But be ready to return to me
Quickly and forcibly,
At my request,
Again to shroud me from the eyes of men.
And now I say to you,
Depart in peace
With my Blessing,
And be ready to come
When you are next called.

Use the Banishing Rituals of the Pentagram and Hexagram to send the Shroud back to its own sphere.

RITUAL FOR EVOKING THE WATCHTOWER DEITIES

EVOCATION RITUAL: *THE EARTH ANGEL AXIR*

The following evocation is a typical ritual for evoking the Watchtower deities. It is provided for use by advanced magicians. This ritual is specifically designed for the Earth of Earth Angel, AXIR, but the principles incorporated here can be applied to any Watchtower deity.

STEP 1. Construct a magick circle. To the North create a triangle so that the triangle lies just outside the circle. The deity is to be evoked into this triangle while you, the magician, remain in the circle. Consecrate your circle using the Banishing Rituals of the Pentagram and Hexagram. Use a strong heavy-bodied incense (for example, musk) for this ritual. Create a Pantacle inscribed with the name AXIR, the number 566, and his sigil from the Rose. Place it on the Altar before you.

STEP 2. Open the ritual as follows:

Hold your Wand in your right hand, face South and say, I see
the holy and formless Fire
Which darts through the hidden depths of the universe.
I hear the Voice of Fire.
OIP-TEAA-PDOKE
(Oh-ee-peh Teh-ah-ah-Peh-doh-heh) I invoke
you,
Angels of the Watchtower of the South.

Hold your Cup in your right hand, face West and say, I see
the holy and *formless* Water
Which flows through the hidden depths of the universe.
I hear the Voice of Water.

MPH-ARSL-GAIOL

(Em-peh-heh-Ar-ess-el-Gah-ee-oh-leh) I invoke you,
Angels of the Watchtower of the West.

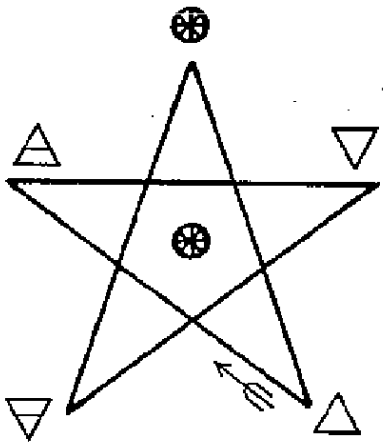
Hold your Dagger in your right hand, face East and say, I see the holy and formless Air

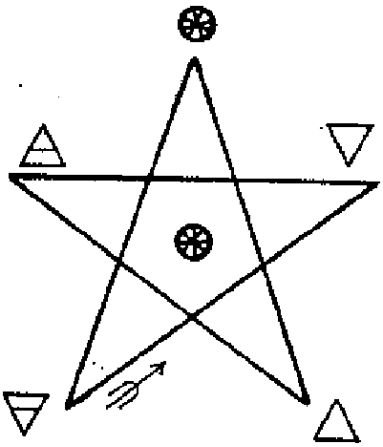
Which blows through the hidden depths of the universe.
I hear the Voice of Air.
ORO-IBAH-AOZPI
(Oh-roh-Ee-bah-Ah-oh-zod-pee) I invoke you,
Angels of the Watchtower of the East.

Hold your Pantacle in your right hand, face North and say,

I see the holy and formless Earth
Which lies at the hidden depths of the universe. I hear the Voice of Earth. MOR-DIAL-HKTGA
(Moh-ar-Dee-ah-leh-Heh-keh-teh-gah) I invoke you,
Angels of the Watchtower of the North.

Raise your Censer in your right hand and use it to trace the two invoking pentagrams of Spirit:





While tracing these, say, EXARP (Eh-tzar-peh) BTTOM (Bee-toh-meh) NANTA (Nah-en-tah) HKOMA (Heh-koh-mah) In

the names of the letters Of
the Tablet of Union I invoke

you,
Divine Forces of the Spirit of Life.
O Guardians of the Gates of the Universe,
Be you also guardians Of this
Magick Circle That I may enter in
And

become a partaker

Of the secrets of the Divine Light.

STEP 3. Hold your Pantacle of AXIR before you, face the Watchtower of Earth and say,

MOR DIAL-HKTGA (Moh-ar-Dee-ah-lehHeh-keh-teh-gah) IKZHIKAL. (Ee-kehzod-he e-kal)

O King of the Earth,
Who uses the Earth for a footstool, Who
solidifies the past;

I invoke you into my heart
To help me in this invocation

To help me in the Great Work
And thereby to help others.

STEP 4. Vibrate the names of the six Seniors of Earth. Feel the presence of the King and Seniors of Earth. Then vibrate the Calvary Cross names:

ABAFT (Ah-bah-leh-peh-teh) ARBIZ
(Ar-bee-zod)

vibrate the Angels of Earth of Earth:

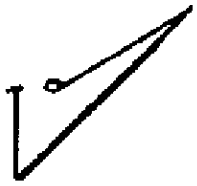
NRONK (Neh-roh-en-heh) RONK
(Roh-en-keh)
TAXIR (Tah-etzee-ar)
AXIR (Ah-tzee-ar)

STEP 5. Hold your Dagger in your right hand, the Pantacle of AXIR in your Ieft hand, and say,

O Lords of the Land of Life
Hear this Call of mine
To the Angel AXIR (Ah-tzee-ar) In the Earth
Angle
Of the Northern Quadrangle
By whose Magical Seal I now bind With a
triple cord of bondage.

Trace the sigil of AXIR in the air before you while vibrating his name:

STEP 6. Feel the presence of AXIR. Continue the evocation by saying:



0 mighty and powerful Angel AXIR (Ah-tzee-ar) I
call you. I bind you.
In the name of your King
IKZHIKAL (Ee-keh-zod-hee-kal) I
call you. I bind you.
In the name of the formula
MIKA BABALON (Mee-kah Bah-bah-loh-en)
Whose number is your own;
Five hundred, six, and sixty.

I call you. I bind you.

PIRIPSOL, PIRIPSOL (Pee-ree-pess-oh-leh) MIKA BABALON (Mee-kah Bah-bah-loh-en) I call you. I bind you.

From your Square A of Black Earth Where Horns milks his Cow

Where the influence of the element Water Produces the Hanged Man,
Come forth and appear in this triangle. In the name of TAXIR (Tah-etzee-ar) I call you. I bind you.

By these names I evoke you.
Leave your abode in the Kingdom of Earth And appear to me here

In the Magical Triangle without this Circle In fair shape and true.
Come forth AXIR (Ah-etzee-ar) And

manifest yourself before me.

STEP 7. You should be able to see the Angel AXIR forming in the air above the triangle. If not, repeat STEP 6 until he so appears. As he materializes before you, say:

O mighty AXIR (Ah-etzee-ar) Perform all of my demands Help me in the Great Work. Purify my earthy self

And fix herein the glory

Of mine Holy Guardian Angel That I may find the Hidden Stone
Whereon a new spiritual Name shall be written.

Teach me the mystery of the earthy self
And how it may be made creative. Swear by the mighty Seal That I hold before you

That you will do this for me.

Whenever I call upon you
By Word or Will or Magical Ceremony,
You will be a perpetual link of communication Between
the Lords of Earth
And my *human soul.*

STEP 8. Commune with this Angel, *who* should be clearly before you. Learn from him according to your will.

STEP 9. ***The Banishment.*** Now banish the Angel by saying:

I charge you that from *this day*
You will bring no harm to me Or
to my *home*
Or to my family Or to my
friends
And that you will not deceive me.
AXIR (Ah-tzee-ar) Depart in
Peace To your habitation
In the Kingdom of Earth.
Let there be peace between us
And let you come forth again
When you are called.

STEP 10. Perform the Banishing Rituals of the Pentagram and Hexagram.

ENOCHIAN PRECIPITATION RITUAL

The magical ability to bring invisible objects into visible appearance is well-known. It involves the conscious precipitation of psychic and/or astral objects into physical manifestation. All physical objects are such precipitations, following the natural law of manifestation. The magician can use this law according to his own will, and make his own physical manifestations. To be successful, the magician must consciously direct and quicken the natural tendency of an astral object to assume physical form. The following ritual is provided for advanced magicians.

STEP 1. Wear your black robe. Consecrate a circle. Place a charged Talisman of LAHALASA on the Altar before you. See the object to be precipitated clearly in your mind. Give it a name. Reserve a place for it on the Altar where it will

appear.

STEP 2. Hold your Wand in your right hand and the Talisman of LAHALASA in your left hand. Face the Watchtower of Fire. Concentrate on the two center squares of this Watch-

tower and say,

OIP-TEAA-PDOKE (Oh-ee-peh-Teh-ah-
ah-Peh-doh-keh) May the
power
In the squares A (Ah) and A (Ah)
Come to me now And
assist me. - AA (Ah-ah)

Face the Altar and see an image of the object to be precipitated at the desired position.

STEP 3. Face the Watchtower of Air. Concentrate on the two center squares of this Watchtower and say,

ORO-IBAH-AOZPI (Oh-roh-Eo-bah-AhBah-Zod-pee) May the power
In the squares A (Ah) and H (Heh) Come to me now
And assist me.
AH (Ah-heh)

Face the Altar and see the image of the object clearly and in greater detail.

STEP 4. Face the Watchtower of Water. Concentrate on the two center squares of this Watchtower and say,

MPH-ARSL-GAIOL (Em-peh-heh-Ar-ess-elGah-ee-oh-leh) May the power
In the squares S (Seh) and L (Leh)
Come to me now
And assist me.
SL (Seh-leh)

Face the Altar and see the image of the object with great clarity and detail.

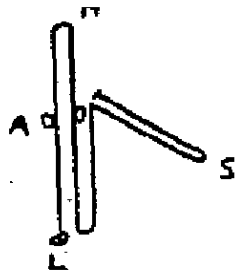
STEP 5. Face the Watchtower of Earth. Concentrate on the two center squares of this Watchtower and say,

MOR-DIAL-HKI'GA (Moh-ar-Dee-ah-lehHeh-keh-teh-gah) May the power In the squares A (Ah) and L (leh)
Come to me now
And assist me.
AL (Ah-leh)

Face the Altar and see the object precipitated in perfect detail.

STEP 6. Vibrate the letters of the word LAHALASA while tracing its sigil in the air before you. The sigh, from the Rose,

is:



See the sigil blazing in the

four Enochian colors before you as follows:

L-black A-red
H - - yellow
A-red L-blue A-yellow
S---blue A-black

Will this sigh to slowly condense into a cloud and let this cloud sink down and enter into the single object on the Altar. Let the four forces of the Watchtowers impel the

object into visible appearance.

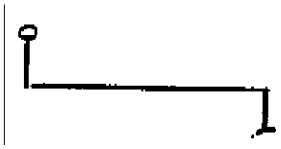
STEP 7. While facing the object on the Altar, call on the

forces of the 23rd Aethyr, TOR, as follows:

Vibrate the name RONOAMB (Roh-noh-ah-meh-beh), while

tracing his blazing black sigil before you,

And then say,

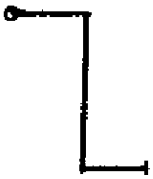
0 RONOAMB,
Protector of All Precipitations,  Come to me now,
And safeguard this manifestation.

Vibrate the name ONIZIMP (Oh-nee-zodee-em-peh), while tracing his blazing black sigil before you,

And then say,

0 ONIZIMP
Doer of All Deeds,
Come to me now
And carry out this manifestation.

Vibrate the name ZAXANIN (Zod-ahtz-ah-nee-en), while tracing his blazing black sigh before you,



And then say,

O ZAXANIN,
Namer of All Names,
Come to me now
And define this manifestation
Of_____(speak the name of the object)

Feel the presence of these Governors in the circle with **you.**

STEP 8. Say the following: By my

Will,

The Power of LAHALASA (L,ah-hah-lah-
sah)Is multiplied by the power of BESZ (Bess-zod)
Whereupon the Product is the strength Of
RONOAMB (Rah-noh-ahembeh)
And of ONIZIMP (Oh-nee-zodee-empeh) And
of ZAXANIN (Zod-ahtz-ahnee-en)
Whose Product is One and Two, Whose
Sum is Three,
Whose final number
Is the intelligent manifestation Of
Matter and Space.
MIKALZO-KAFAFAM PIRIPSOL (Mee-
kah-leh-zodoh-Kah-fah-fah-meh
Pee-ree-peh-soh-leh) The Power
of TOR (Toh-roh) Sustains the
Heavens
While holding up the Earth. By this
mighty Creative Power Do I fulfill my
Will.

The object should now be fully materialized on the Altar. If not, repeat Steps 6, 7 and 8.

STEP 9. Do not use a banishing ritual lest it remove your precipitation with it. Instead, give appropriate gratitude to those powers that have faithfully carried out your Will.

ENOCHIAN RITUAL OF THE ABYSS

The following ritual is provided for those magicians who will to face into the Abyss and dare to cross beyond it. It can be used in preparation for either offices of VRELP or Dragon. Throughout the ritual, where a blank line is used, substitute your own Magical Name.

STEP 1. Wear your white robe. Place the Altar in the center of the circle. Place your Sword on the Altar. Prepare a Talisman of NIAKOD and place it on the Altar. Place four small tables in the circle around the Altar. Locate each table at one of the four directions. Place a talisman of the Watchtower of Earth on the table to the north of the Altar. Place a talisman of the Watchtower of Water on the table to the west of the Altar. Place a talisman of the Watchtower of Air on the table to the east of the Altar. Place a talisman of the Watchtower of Fire on the table to the south of the Altar. These four talismans should be in the form of the four Watchtower Tablets. Place a lit candle on each of the four tables. Use a black candle at the North, a blue candle at the West, a yellow candle at the East, and a red candle at the South. Let no other light be visible. Consecrate a large circle around this area using an appropriate

banishing/cleansing ritual. The light from the candles as the Watchtowers should illuminate the inside of the circle. Outside the circle should be total darkness (this ritual is best conducted at night).

STEP 2. Begin by facing the Altar. Take your Sword in your right hand. Hold the Talisman of NIAKOD in your left hand and say,

It is my Will to touch and kiss
The awesome void of the Outer Abyss.

Concentrate on the goal of this ritual. Will your mind to become calm and receptive.

STEP 3. Leave the Altar and stand before the Watchtower of Earth. Point your sword at this Tablet and say,

In the holy name of MORDIALHKTGA I,
,_____,_command you,
Mighty IKZHIKAL,
Great King of Earth:
Let me now pass through
Your Watchtower of Earth.

Concentrate on Earth. Circle this table while vibrating the name TEX. Then circle the table a second time while vibrating the name RII.

STEP 4. Leave the North and stand before the Watchtower of Water. Point your sword at the Tablet and say,

In the holy name of MPHARSLGAIOL I,
_____ , command you,
Mighty RAAGIOSL,
Great King of Water;
Let me now pass through
Your Watchtower of Water.

Concentrate on Water. Circle this table five times. With each circuit, vibrate the names of BAG, ZAA, DES, VTI and NIA in turn.

STEP 5. Leave the West and stand before the Watchtower of Air. Point your sword at this Tablet and say,

In the holy name of OROIBAHAOZPI I,
_____,_command you,
Mighty BATAVIAH,
Great King of Air;
Let me now pass through
Your Watchtower of Air.

Concentrate on Air. Circle this table seven times. With each

circuit, vibrate the names of TOR, UN, ASP, KHR, POP, ZEN, and TAN in turn.

STEP 6. Leave the East and stand before the Watchtower of Fire in the south. Point your Sword at this Tablet and say,

In the holy name of OIPTEAAPDOKE I, , command
you,
Mighty EDLPRNAA,
Great King of Fire;
Let me now pass through
Your Watchtower of Fire.

Concentrate on Fire. Circle this table six times. With each circuit, vibrate the names of LEA, OXO, VTA, ZIM, LOE,and IKH in turn.

STEP 7. Go to the Tablet in the North. Stand between the Tablet of Earth and the arc of your circle with your back to the Tablet. Face outward from the circle into the blackness of the Abyss. Thrust your Sword into this darkness. Let it pierce the Abyss but be sure to remain standing within the circle. Then say,

0 Mighty KOMANAN
I, _____, stand before you. I
know you.
I know your name.
I know your formulating nature. You give
yourself to all forms And rebuke the
emptiness.
Yours is the Knowledge of structure.
I, _____, know you Who sits
in the North
Where all things are clothed. By the
power of NIAKOD You will obey me.

STEP 8. Move to the East and stand with your back to the Tablet there. Thrust your Sword into the darkness outside the circle and say,

0 Mighty LEXARPH

I, _____, stand before you.

I know you.

I know your name.
I know your catalytic nature.
You stand between form and void; A virgin untouched by either. A harlot intimate with both.

Yours is the Knowledge of Means. I,
_____, know you
Who sits in the East

Where all things are commenced. By the power of NIAKOD
You will obey me.

STEP 9. Move to the South and stand with your back to the Tablet there. Thrust your Sword into the darkness outside the circle and say,

0 Mighty TABITOM

I, _____stand before you.

I know you.

I know your name.
I know your dispersive nature.
You give yourself up to voidness And rebuke all aggregates.

Yours is the Knowledge of Suchness. I,
_____, know you
Who sits in the South
Where all things are consumed. By the power of NIAKOD
You will obey me.

STEP 10. Move to the West and stand with your back to the Tablet there. Thrust your Sword into the darkness outside the circle and say,

0 Mighty KHORONZON I,_____,
stand before you.
I know you.
I know your name.
I know your incoherent nature. You
are the great Demon, The Lord
of the Abyss, Whose kiss is
madness And whose touch is death.
Yours is the Knowledge of Form. I,
_____, know you Who
sits in the West
Where all things are completed. By
the power of NIAKOD You will obey
me.
Even you, the Archdemon Will
obey my Will.

STEP 11. Point your Sword downward to the circle. Lift up the Talisman of NIAKOD before you and say,

I have truly tread the Path
To stand at last upon the brink
And dare the breath of demon's wrath. I stare! I
bend! I leap! I sink!
In the name of NIAKOD
KOMANAN help me.
TABITOM uphold me.
KHORONZON stand aside for me.

See the depths of the Abyss surrounding you in your protected circle. Let the demons of the Abyss be as black swirling clouds upon a midnight sea but unable to harm you.

Remain in this state for as long as you can.

STEP 12. Return to the Altar and perform an appropriate banishing ritual.

ENOCHIAN DEATH RITUAL

The following Enochian ritual is provided for advanced magicians. It invokes the natural death processes and is therefore a powerful ritual of initiation into life. If properly conducted, you, the magician, will directly face your own death and transcend it. You will understand death to be a necessary part of life.

STEP 1. Wear your black robe. Conduct an appropriate opening ceremony such as the Enochian Formula of Opening by Watchtower. Enter your Body of Light.

STEP 2. Face the Watchtower of Earth and say:

MOR-DIAL-HKTGA (Mor-ar-Dee-ah-lehHeh-keh-teh-gah)
O [KZHIKAL (Ee-keh-zod-hee-kal)
I return my body to you
In the Watchtower of Earth
TELOKH, TELOKH (Teh-loh-keh-heh) SIATRISNANTA (See-ah-teh-ree-seh-Nah-en-tah) PI-BLIAR BABALON (Pee-Beh lee-ar Bah-bah loh-en) O Death, you carry away my body
To the Scorpions of Earth
But I escape you
To the Great Place of Comfort;
The Palace of Our Lady Babalon.

Visualize the Lord of Death coming before you. See your physical body as dead and cold. See yourself as leaving it forever. See yourself as leaving the Earth behind you as you say these words. Clearly separate your sense of identity from your body which now faces disintegration.

STEP 3. Face the Watchtower of Water and say:

MPH-ARSL-GAIOL

(Em-peh-heh-Ar-ess-el-Gah-ee-oh-leh)

❍ RAAGIOSL (Rah-ah-gee-oh-sel)
I return my blood to **you**
In the Watchtower of Water. TELOKH,
TELOKH (Teh-loh-keh-heh)
NAZPS-TELOKH (Nah-zod-pess-Teh-loh-keh-heh) HKOMA
(Heh-koh-mah)
E-KNILA (Eff-Keh-nee-lah) PI-
BLIAR ZEN BABALON
(Pee-Beh-lee-ar Zod-en Bah-bah-loh-en)

❍ Sword of Death
You pierce through to my blood
But I escape you
To the Great Place of Comfort;
The Palace of Our Lady Babalon.

See all attachment to your body and your past life come to an end. Clearly separate your sense of identity from your personality which now faces certain disintegration.

STEP 4. Face the Watchtower of Air and say:

ORO-IBAH-AOZPI
(Oh-roh-Ee-bah-Ah-oh-zod-pee)

❍ BATAIVAH **(Bah-tah-ee-vah)** I return
my breath to you
In the Watchtower of Air
TELOKH, TELOKH (Tel-oh-keh-heh) ADPHANT-ORS TELOKH
(Ah-deh-peh hah-en teh-
Oh-ra-seh Tel-oh-keh-heh) EXARP
(Ehtz-ar-peh)
PI-BLIAR SALMAN BABALON (Pee-Beh lee-ar
Sah-leh mah-neh Bah bah-loh-en) O
unspeakable Darkness of Death You hide away
my breath But I escape you
To the Great Place of Comfort; The Palace of
Our Lady Babalon.

See all normal brain/mind thinking come to an end. The logic and reason of your brain/mind has died with your body. Clearly separate your sense of identity from your lower mind which now faces certain disintegration.

STEP 5. Face the Watchtower of Fire and say:

OIP-TEAA-PDOKE
(Oh-ee peh-Teh-ah-ah-Peh-doh-keh) O
EDLPRNAA (Eh-deb par-nah-ah) I
return my life to you
In the Watchtower of Fire
TELOKH, TELOKH (Teh-loh-keh-heh) NOQOLBITOM
(Noh-quo-leh-Bee-toh-meh) PI-BLIAAR BABALON
(Pee-B eh-lee-ar Bah-bah-loh-en)
O Death, you give my life
To the Servants of Fire
But I escape you
To the Great Place of Comfort;
The Palace of Our Lady Babalon.

See human consciousness come to an end for you. Your memory is gone. Your personality is dispersed. Your name is forgotten.

STEP 6. Empty your mind of its contents and say:

TELOKH (Teh-loh-keh-heh)
O Death, to me is the Victory.
You have taken my Body and my Mind, But my
Spirit remains;
A Light in the Darkness.
ABAI-MALPIRG ABAI-MALPIRG ABAI-
MALPIRG (Ah-bah-ee-Mahleh-pee-rah-geh)

I am the stooping Life-Spark
In a Well of Darkness. I am
the Light of Wisdom And the
Light of Mercy.
Behold, there is healing in my wings.
Life from my Spirit springs.
I am he that has life and am dead.
He who from life to life is led. I hold
the ivory Keys of Hell. I hold the
keys of Death as well.
BLIORB-OLPRT (Beh lee-oh-ra-beh-Oh-leh-par-teh)
The Comfort of Light is upon me.
I rest in the Great Place of Comfort;
The Palace of Our lady, BABALON (Bah-bah-loh-en) I
am the Lord of Life,
The Opener of the Day.
Triumphant over Death, I
prepare a Pathway
Through the Darkness. I
am the Bennu.
I am the Bornless One.
Life and Death abide in me. I
am the Bennu,
The Soul of Rai
The Guide of the Gods.
Osiris comes forth
As a Master of the Earth
To do whatsoever his ka desires. I
am the Son of Osiris,
And a Master of the Earth.
And behold, I will do
Whatsoever my ka desires.
ABAI-MALPIRG
BLIOR-OLPRT
TELOKH.

Stay in this formless, thoughtless state of death for as long as you can.

STEP 7. Return slowly through the Planes of Manifestation. Pass through the Watchtower of faire and say: Here I receive my life.

Recover your sense of being. Pass through the Watchtower of Air and say:

Here I receive my breath.

Recover your sense of mind. Pass through the Watchtower of Water and say:

Here I receive my blood.

Recover your sense of personality. Pass through the Watch-tower of Earth and say:

Here I receive my body.

Recover your sense of body and return to your Body of Light.

STEP 8. Return to your physical body. Banish the invoked forces with the Banishing Rituals of the Pentagrarn and **Hexagram.**

APPENDIX A-THE WATCHTOWERS

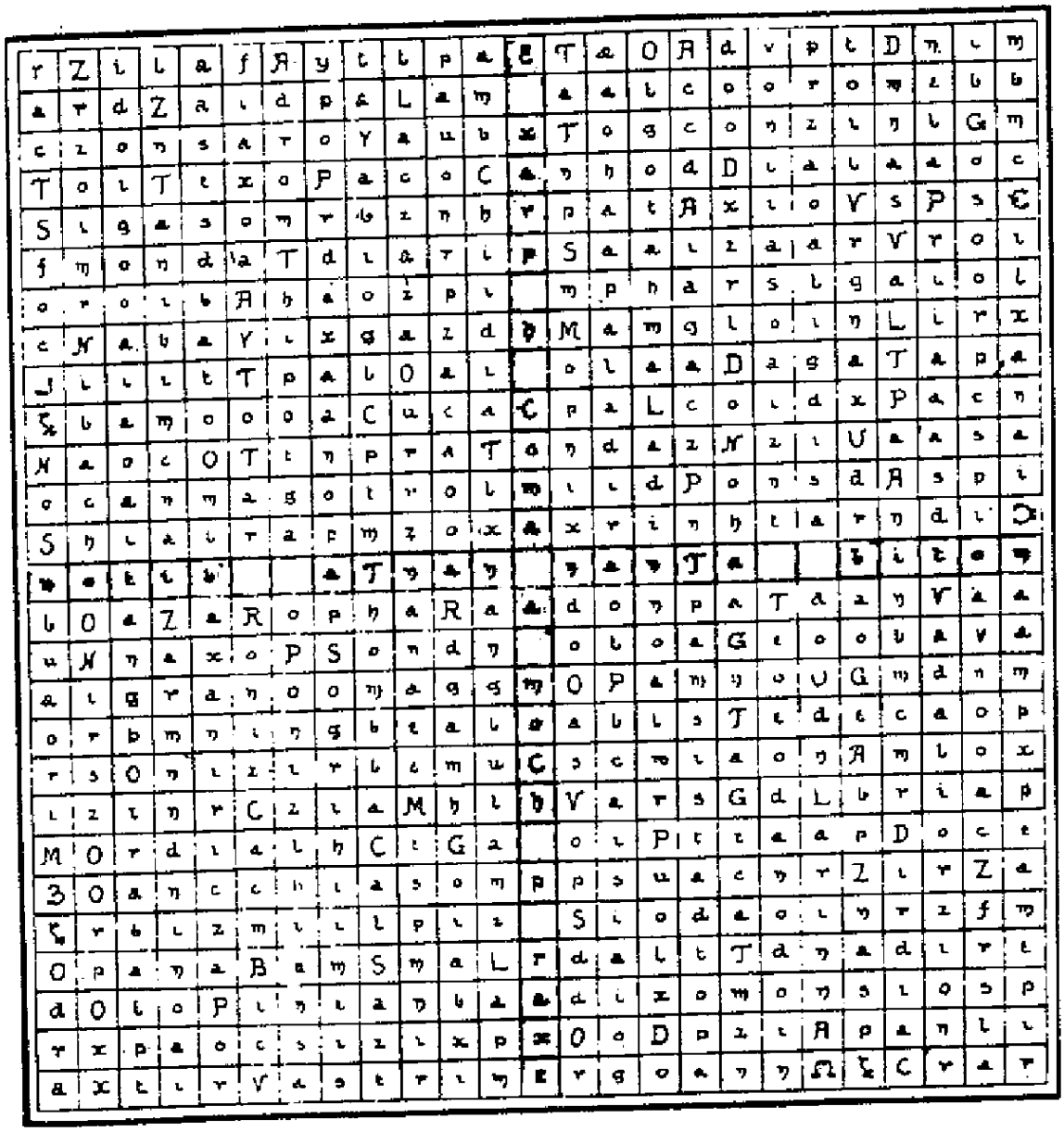


Figure 1. The Four Great Watchtowers Connected by the Black Cross.

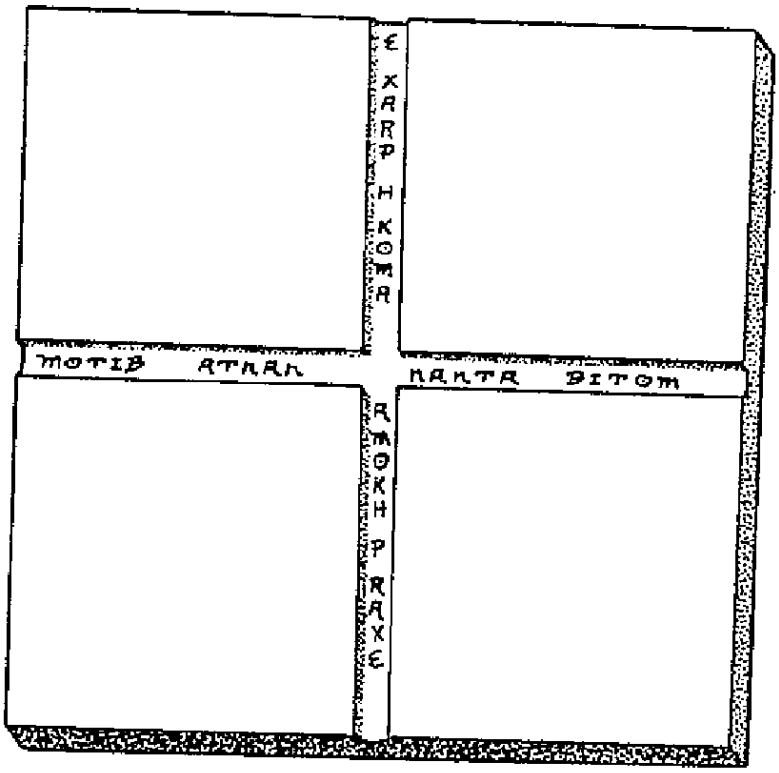


Figure 2. The Black Cross of the Watchtowers.

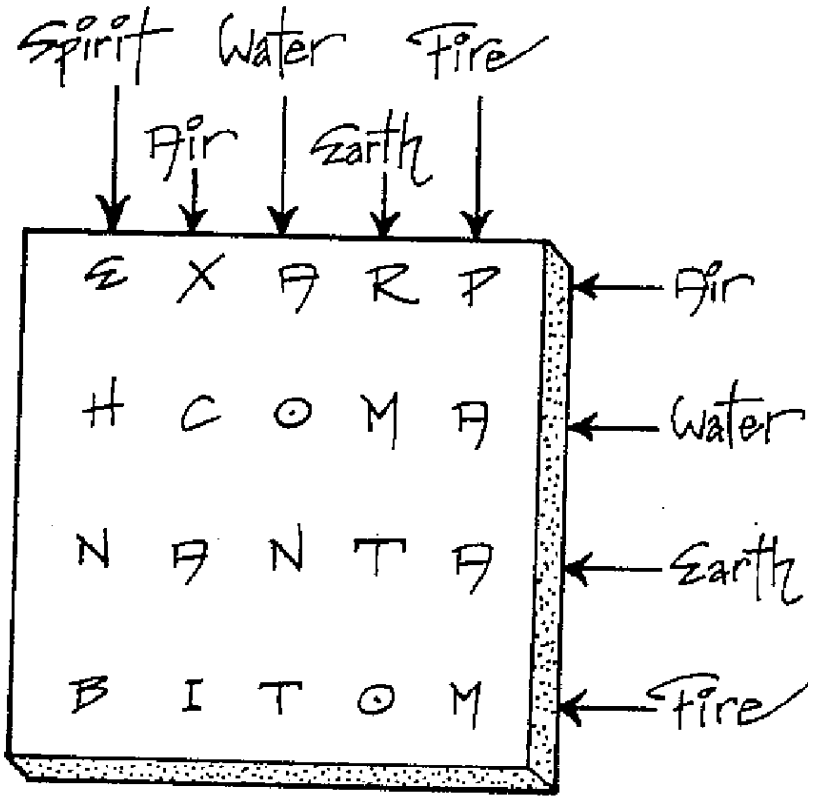


Figure 3. Tablet of Union or Squares of the Black Cross.

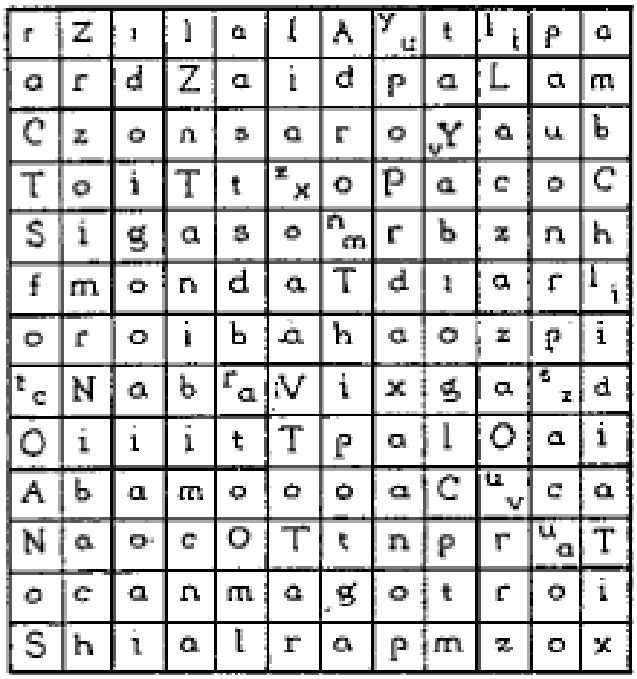


Figure 4. The Great Watchtower of Air in the East.

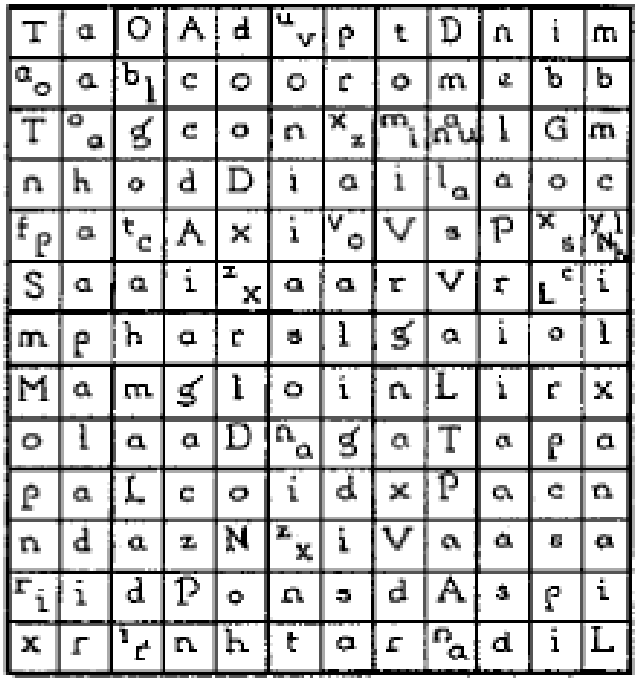


Figure 5. The Great Watchtower of Water in the West.

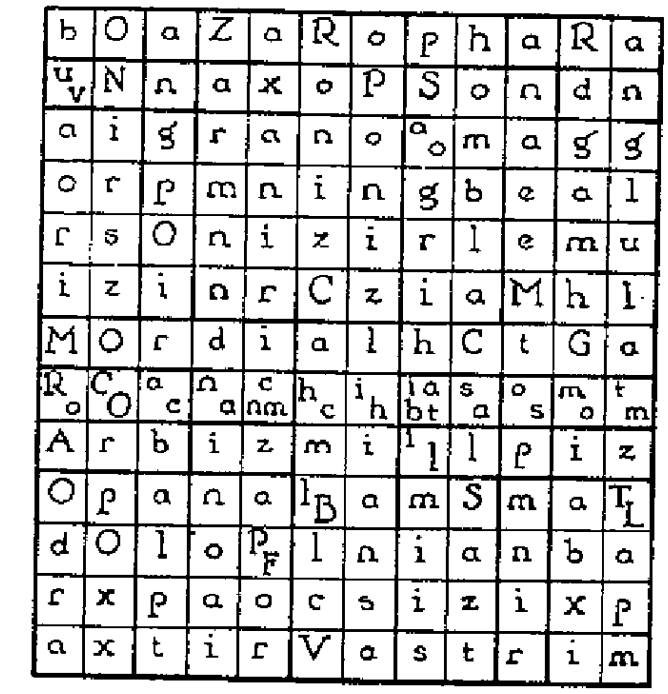


Figure 6. The Great Watchtower of Earth in the North.

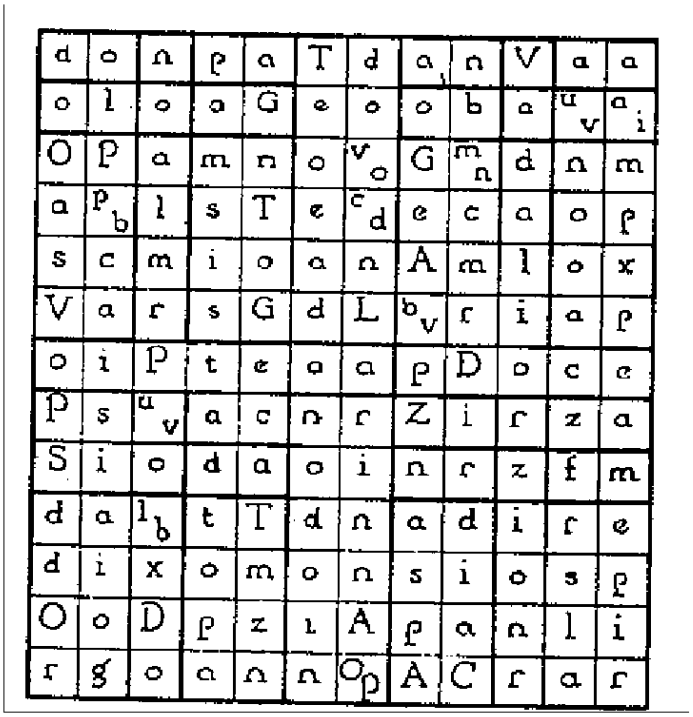


Figure 7. The Great Watchtower of Fire in the South.

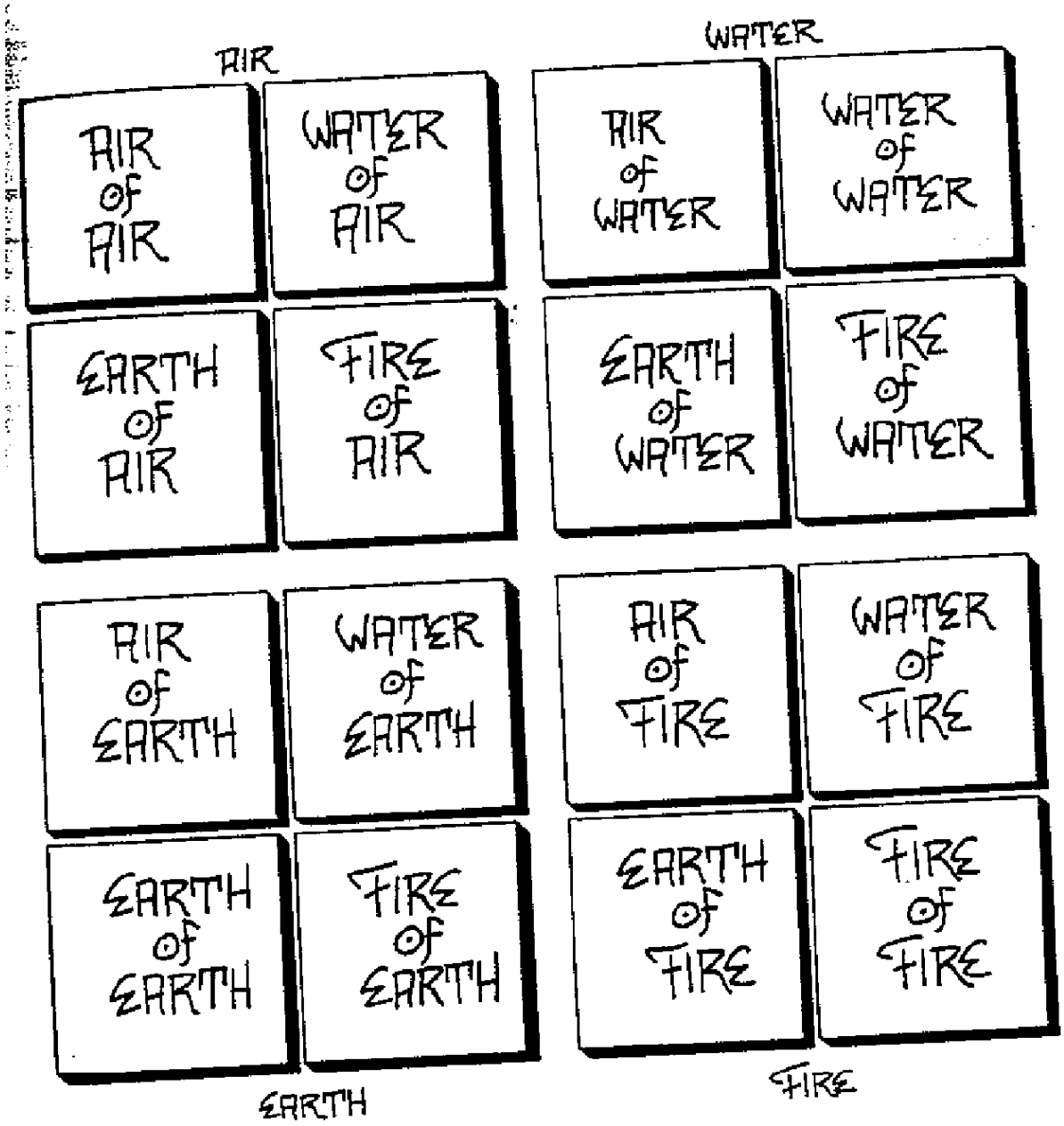


Figure 8. The Subquadrants of the Watchtowers.

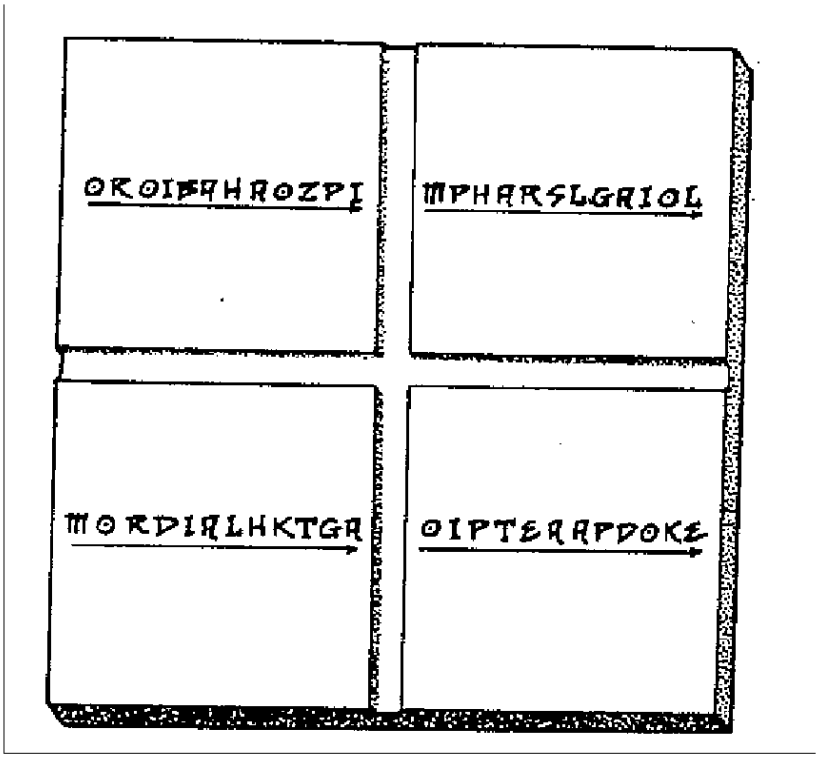


Figure 9. Tice Four Secret Holy Names of Divinity.

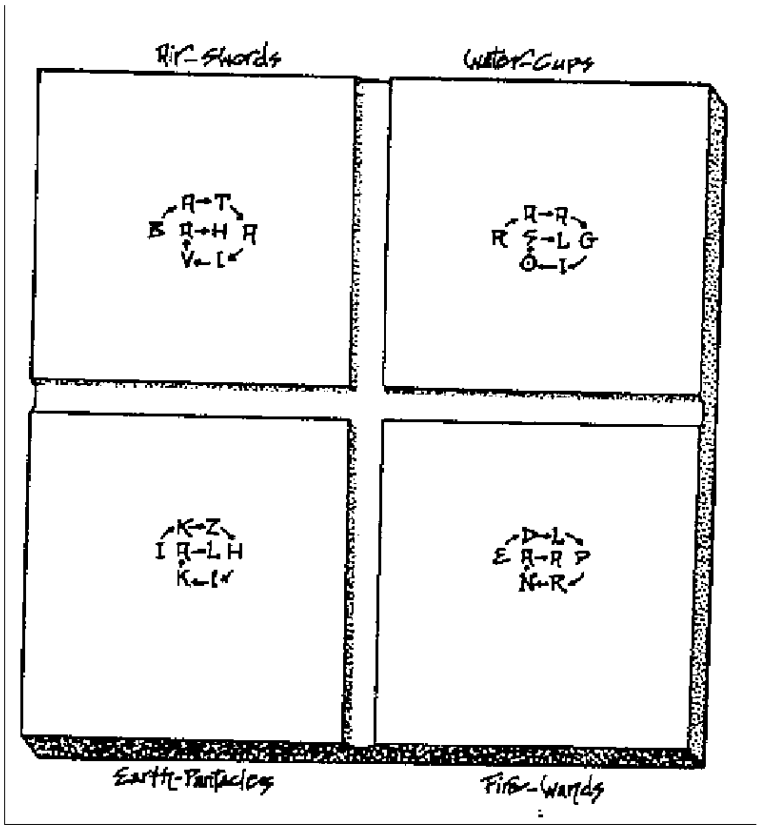


Figure 10. ***The*** **Names of the Four Great Icings.**

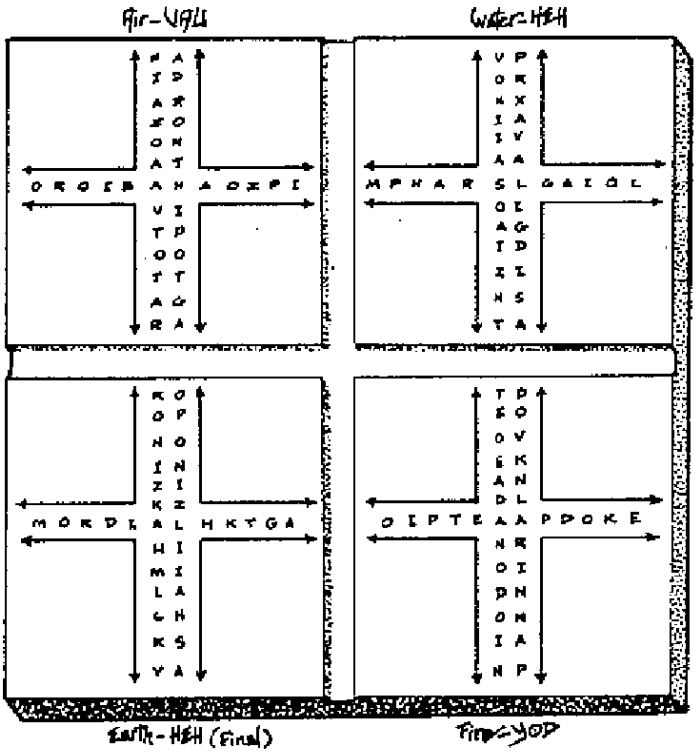


Figure 11. The Names of the Twenty-Four Seniors.

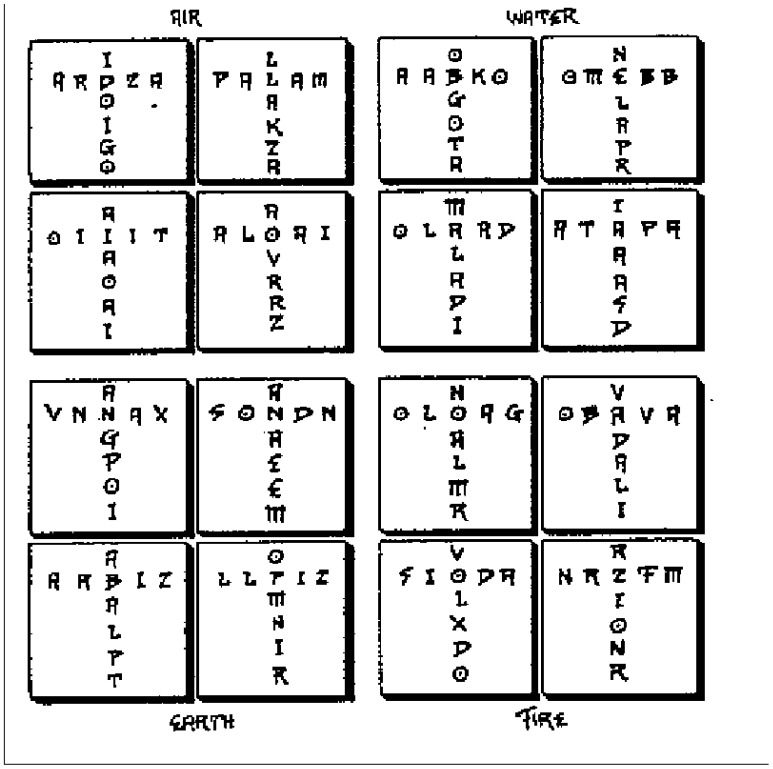


Figure 12. The Angels of the Sixteen Sephirothic Crosses.

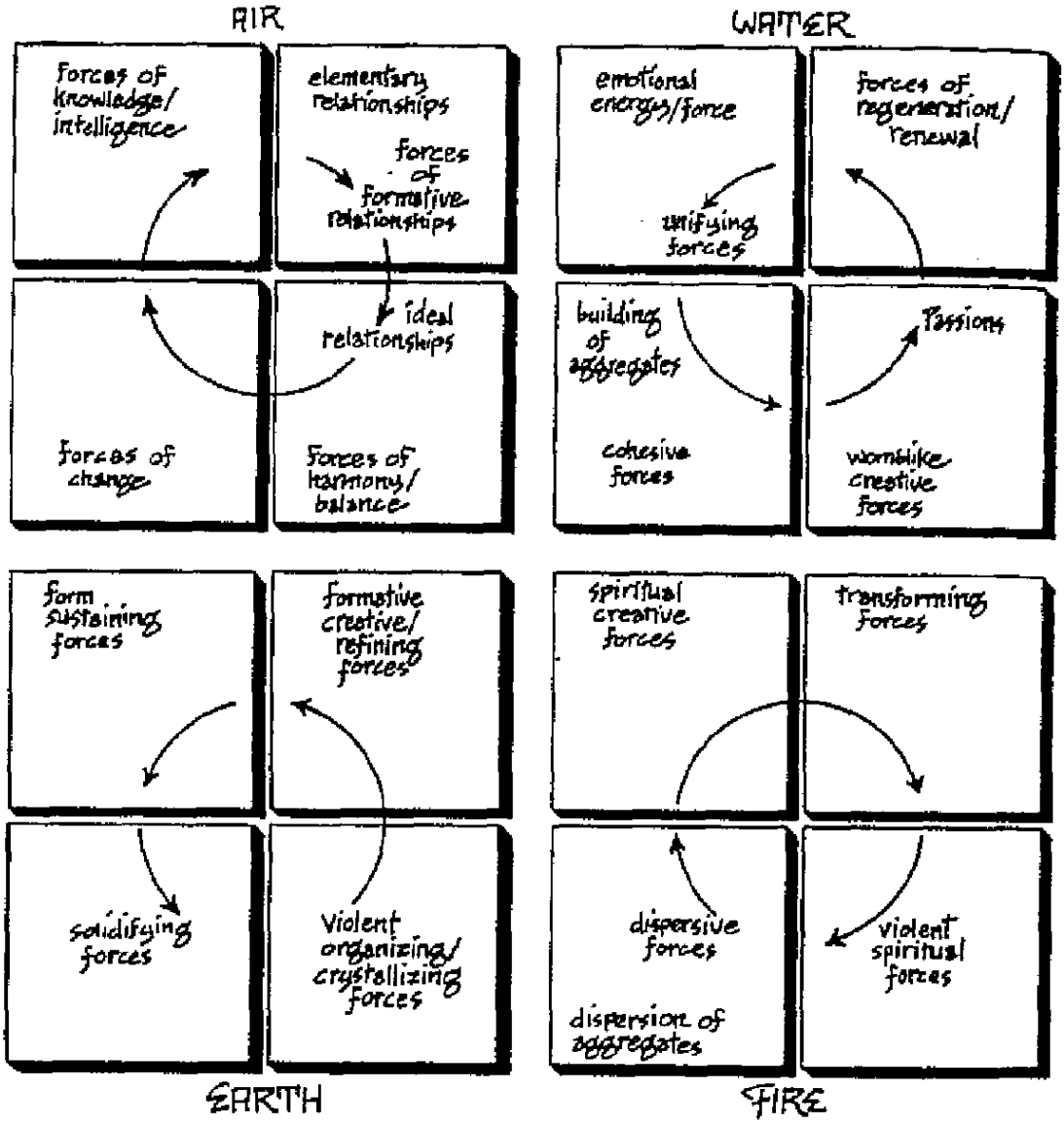


Figure 13. The Major Flow of Forces Through the Subquadrants.

Figure 14. The Major Characteristics of the Watchtower Elements.

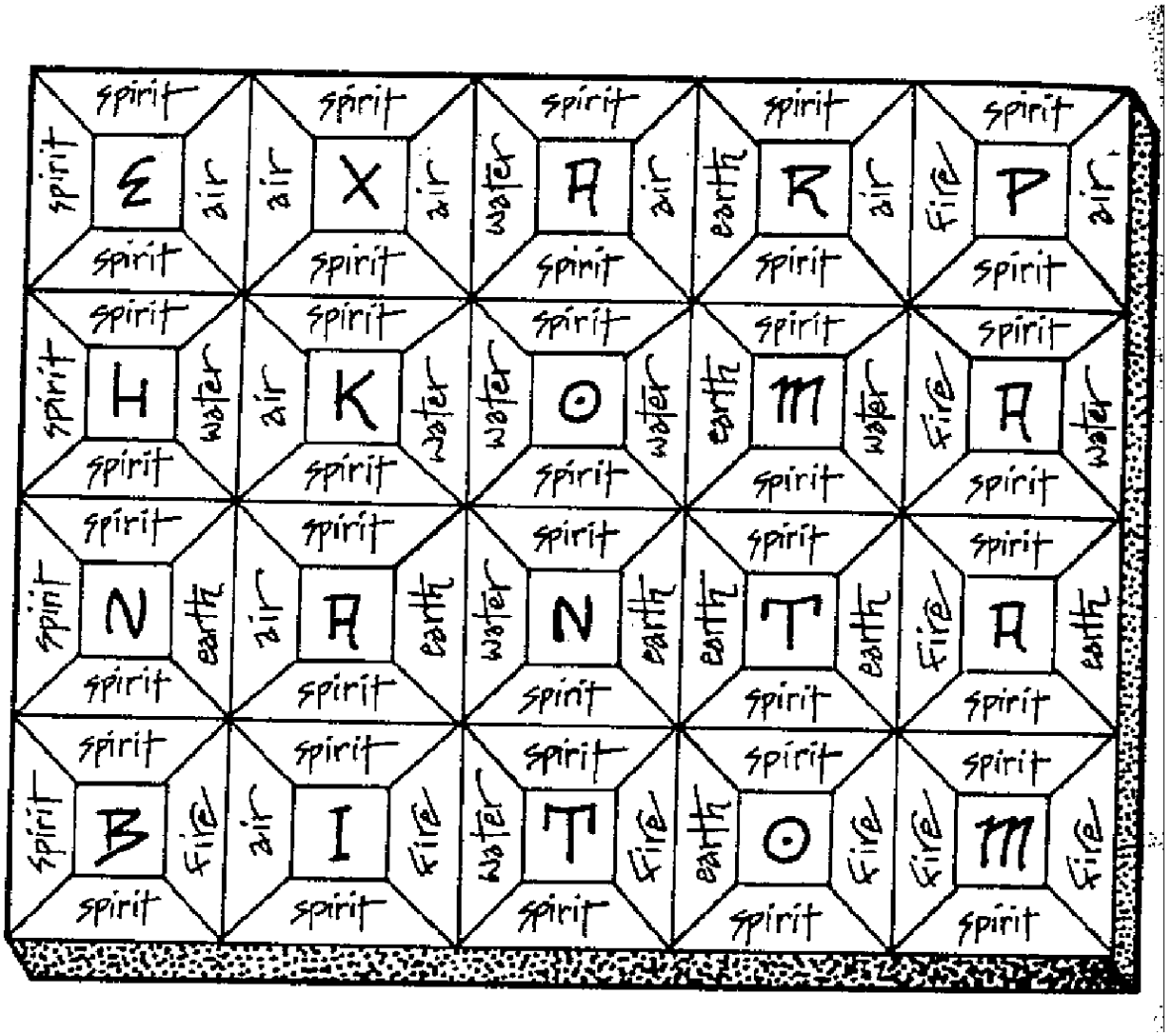


Figure 15. The Pyramids of the Tablet of Union.

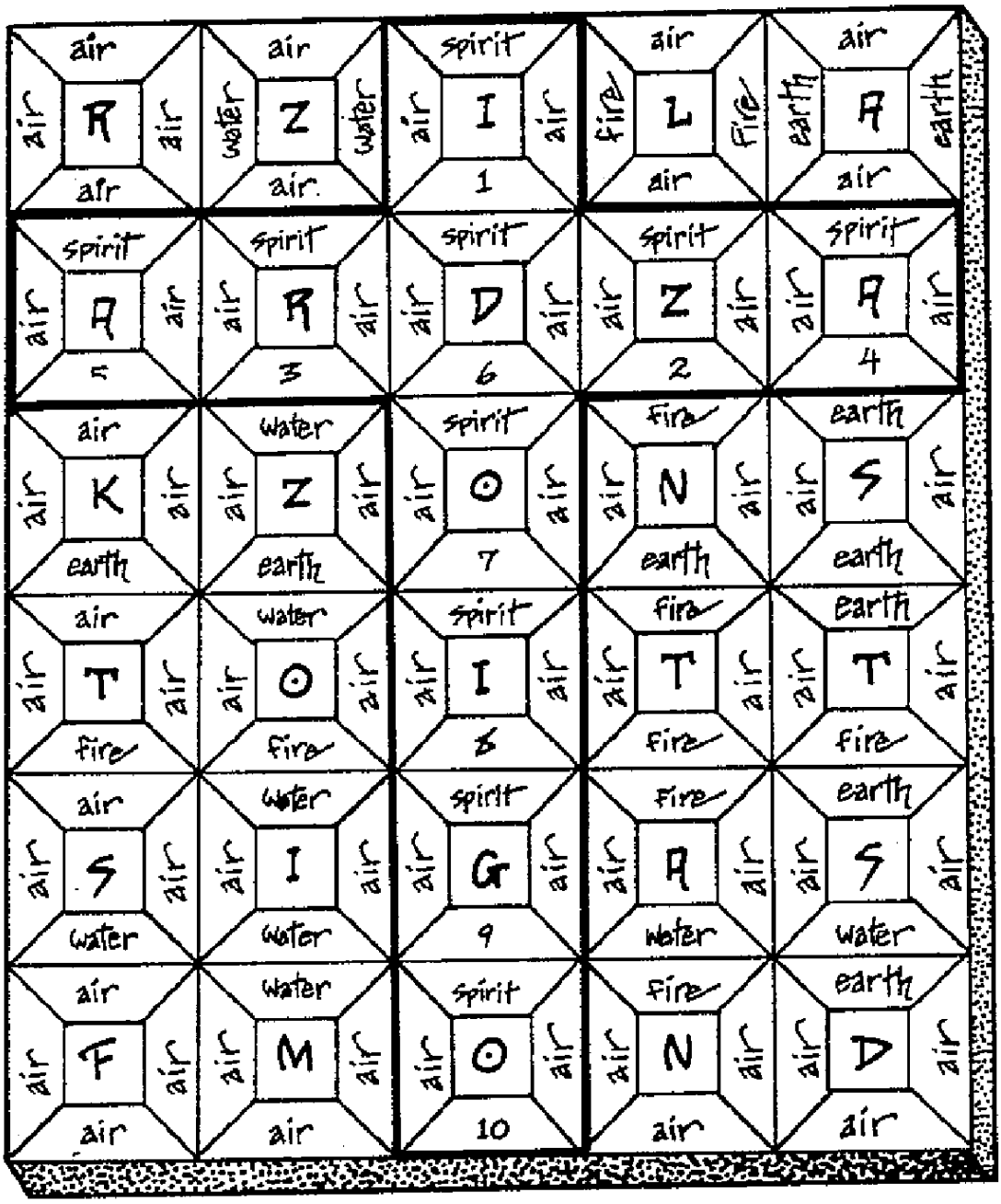


Figure 16. The Pyramids of Air of Air.

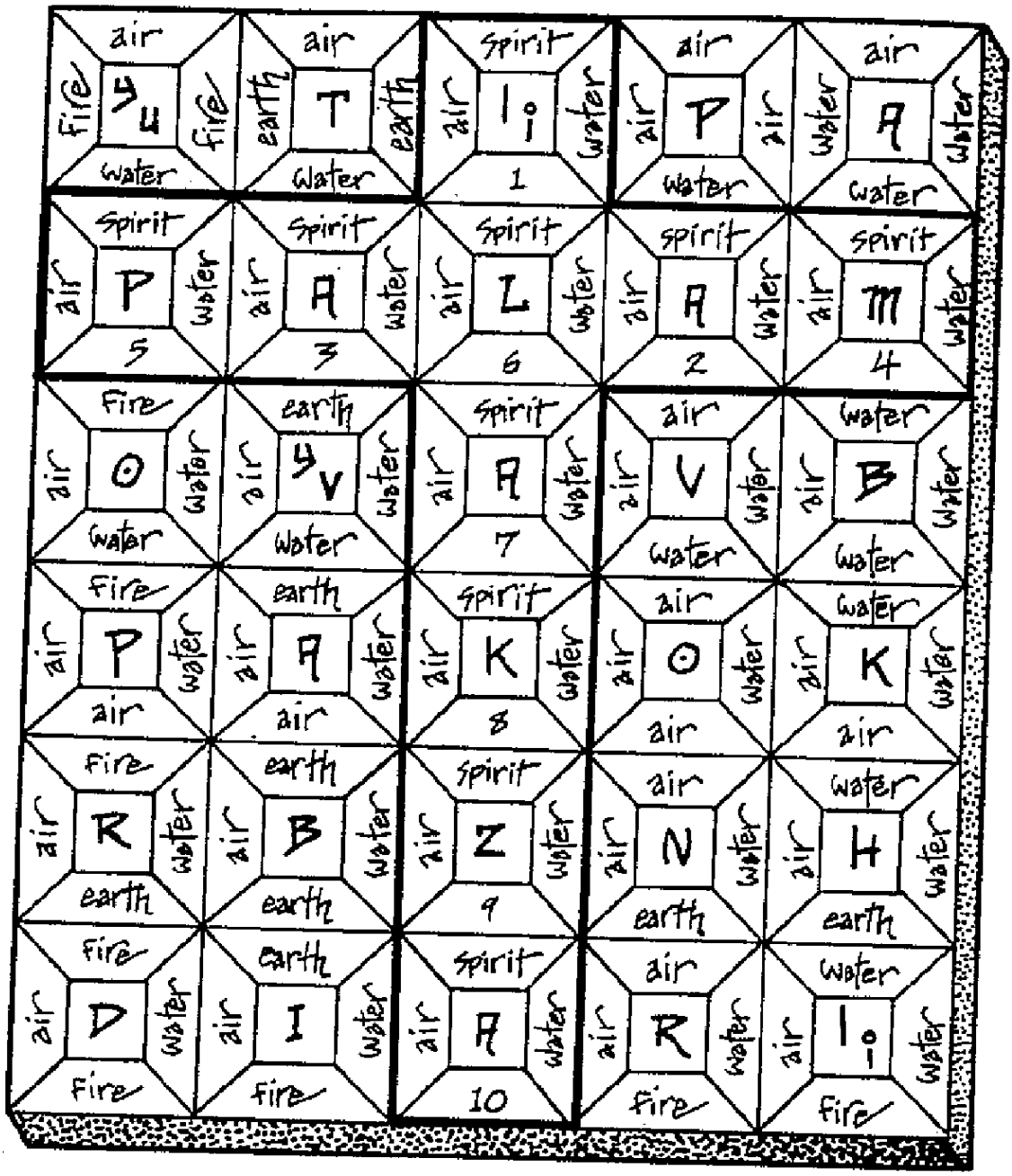


Figure 17. The Pyramids of Water of Air.

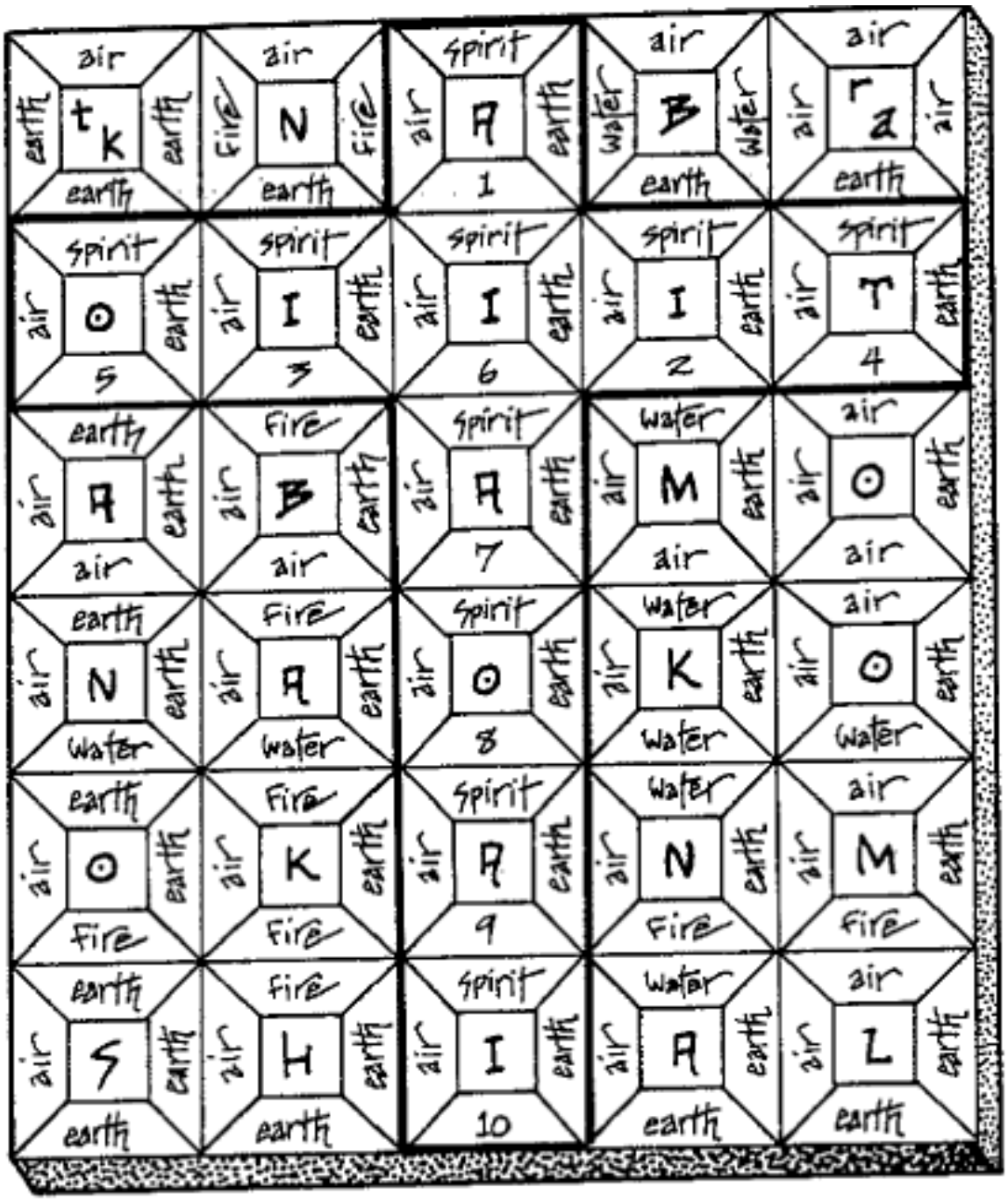


Figure 18. The Pyramids of Earth of Air.

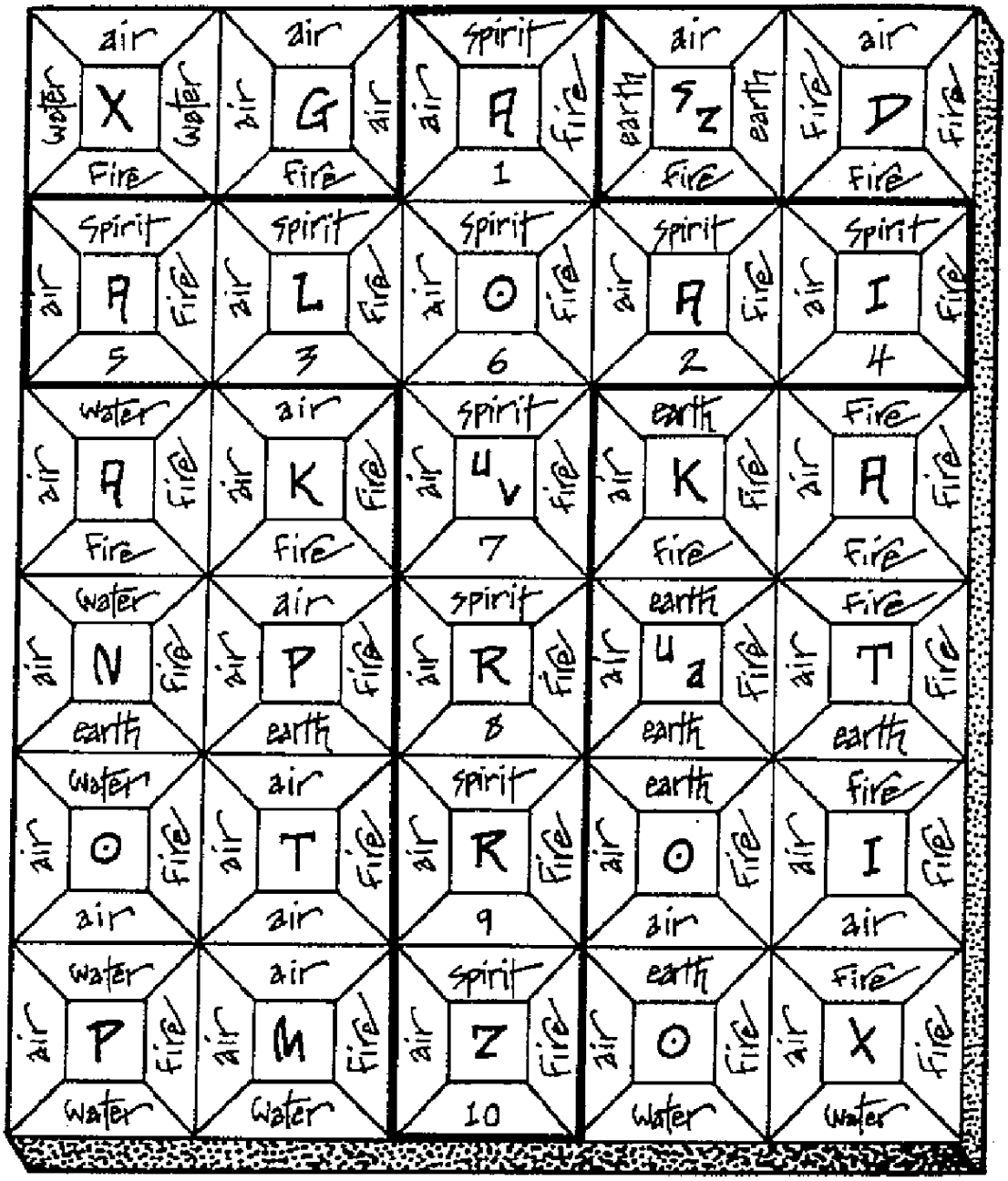


Figure 19. The Pyramids of Fire of Air.

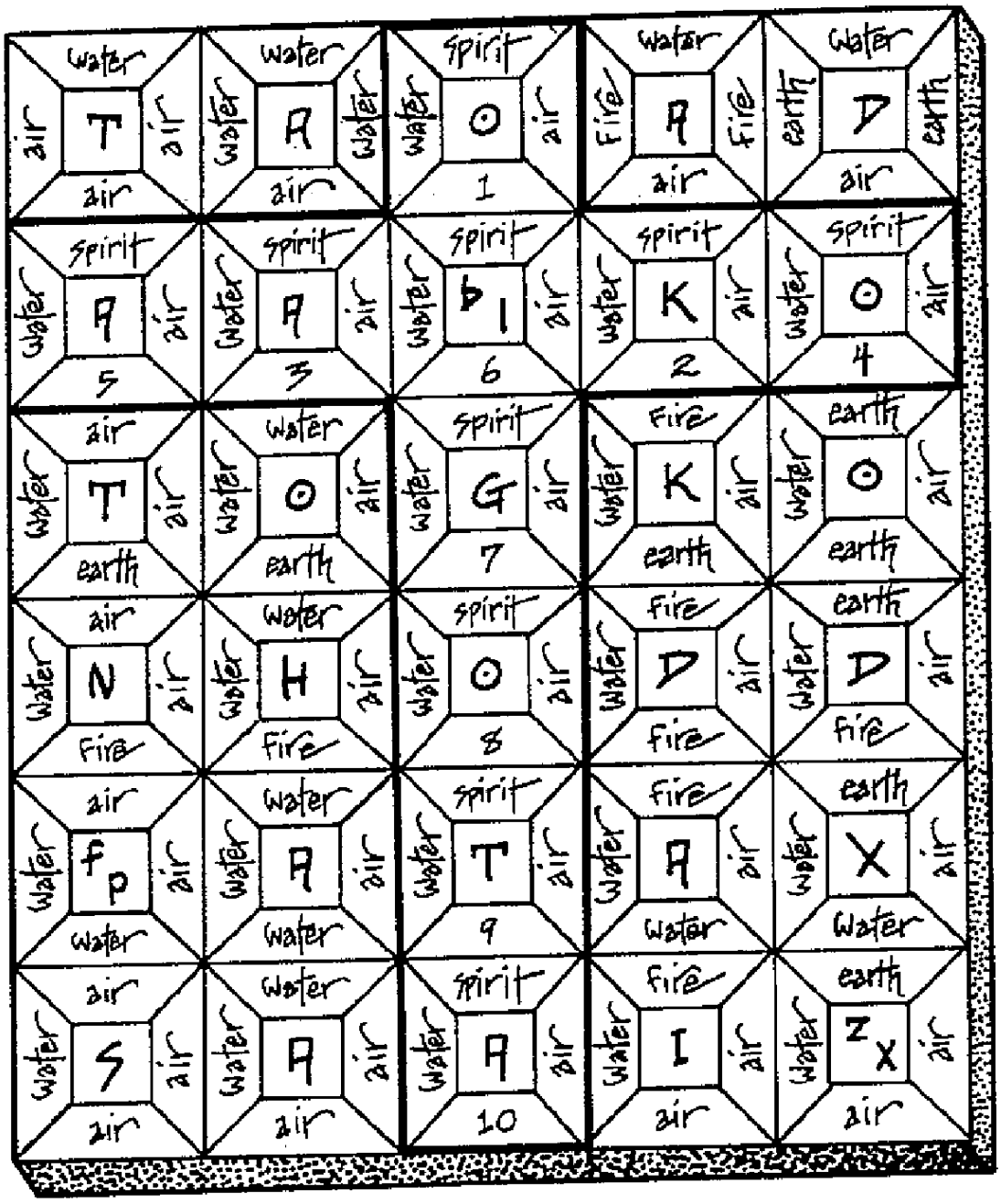


Figure 20. The Pyramids of Air of Water.

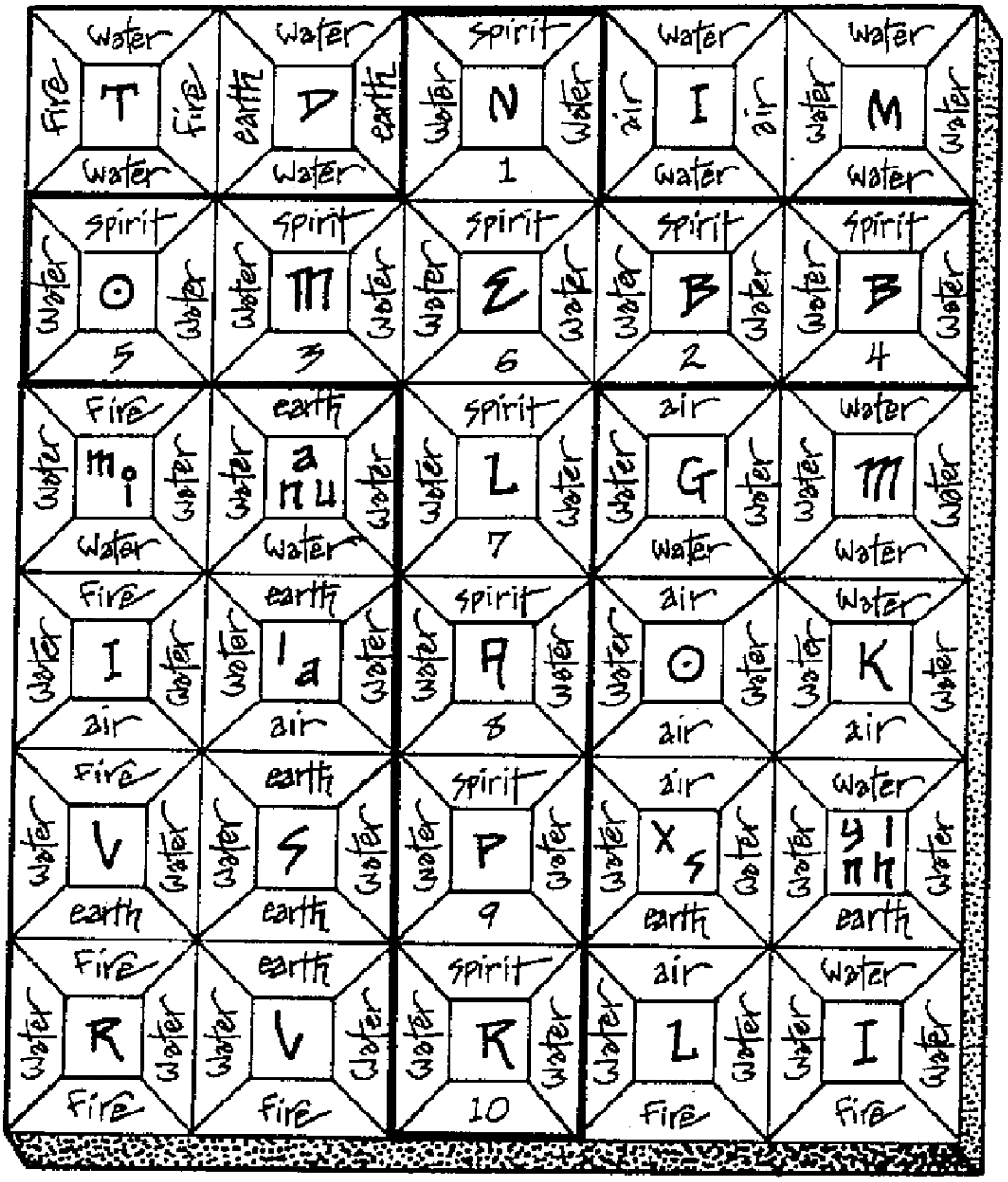


Figure 21. The Pyramids of Water of Water.

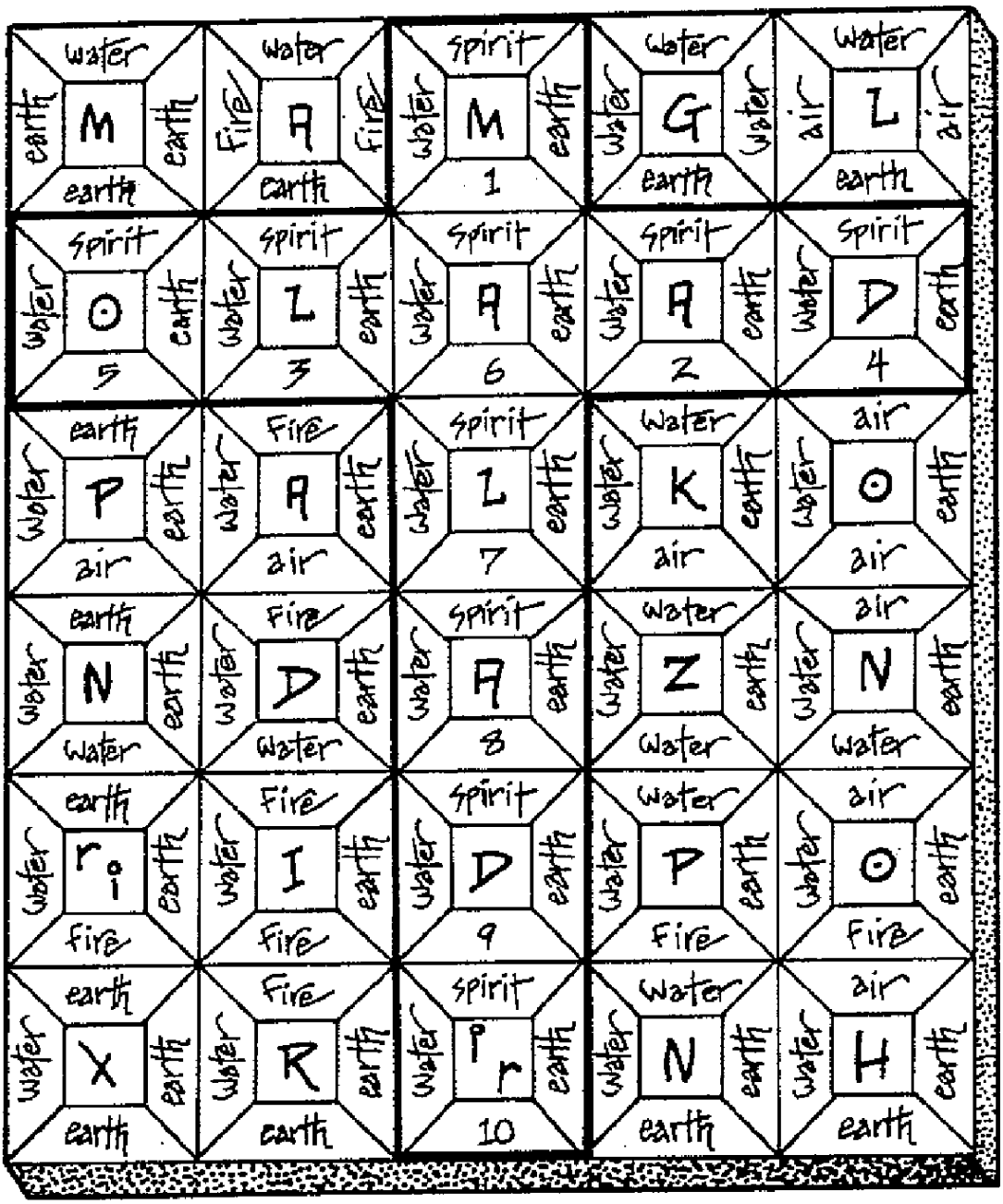


Figure 22. The Pyramids of Earth of Water.

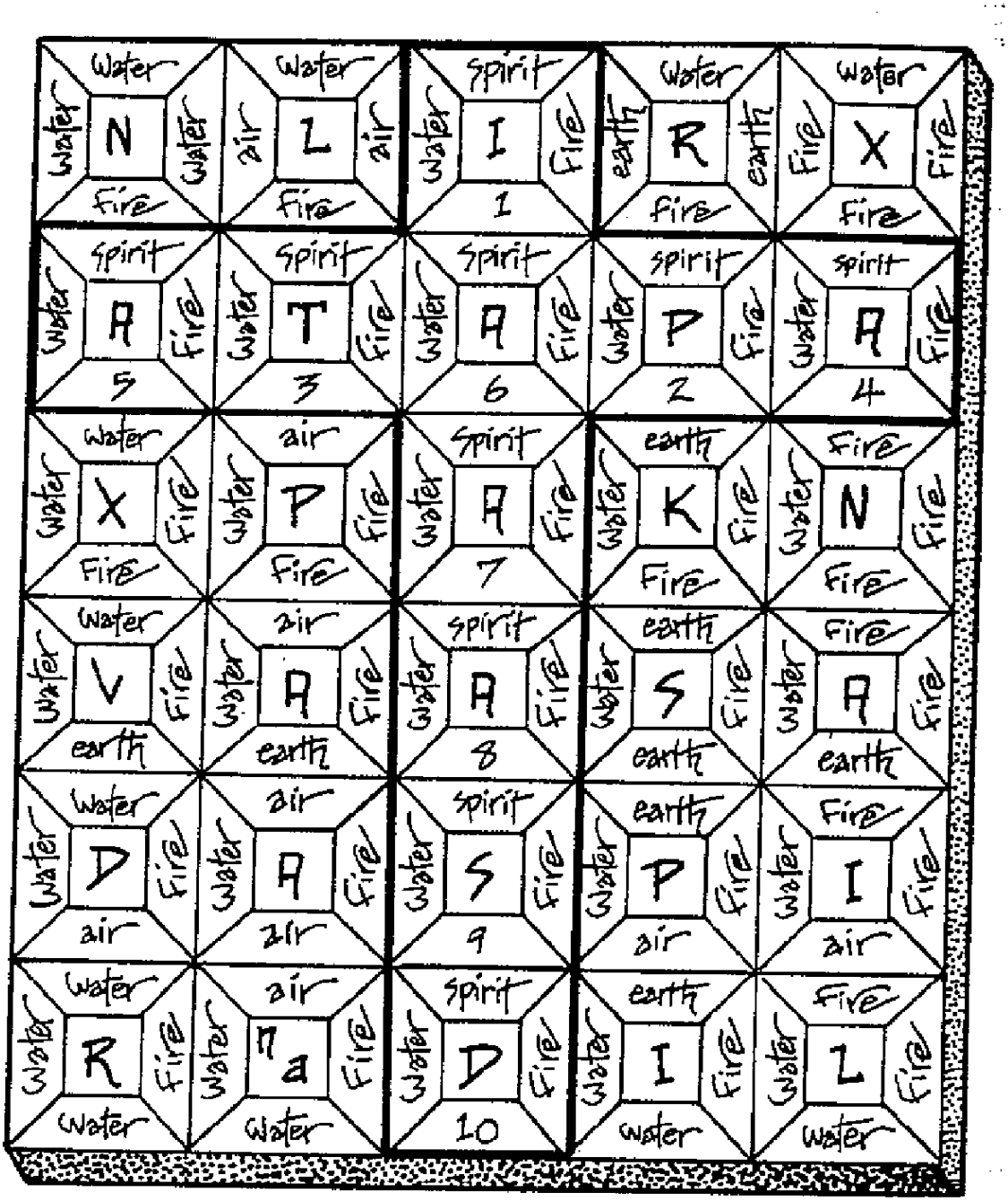


Figure 23. The Pyramids of Fire of Water.

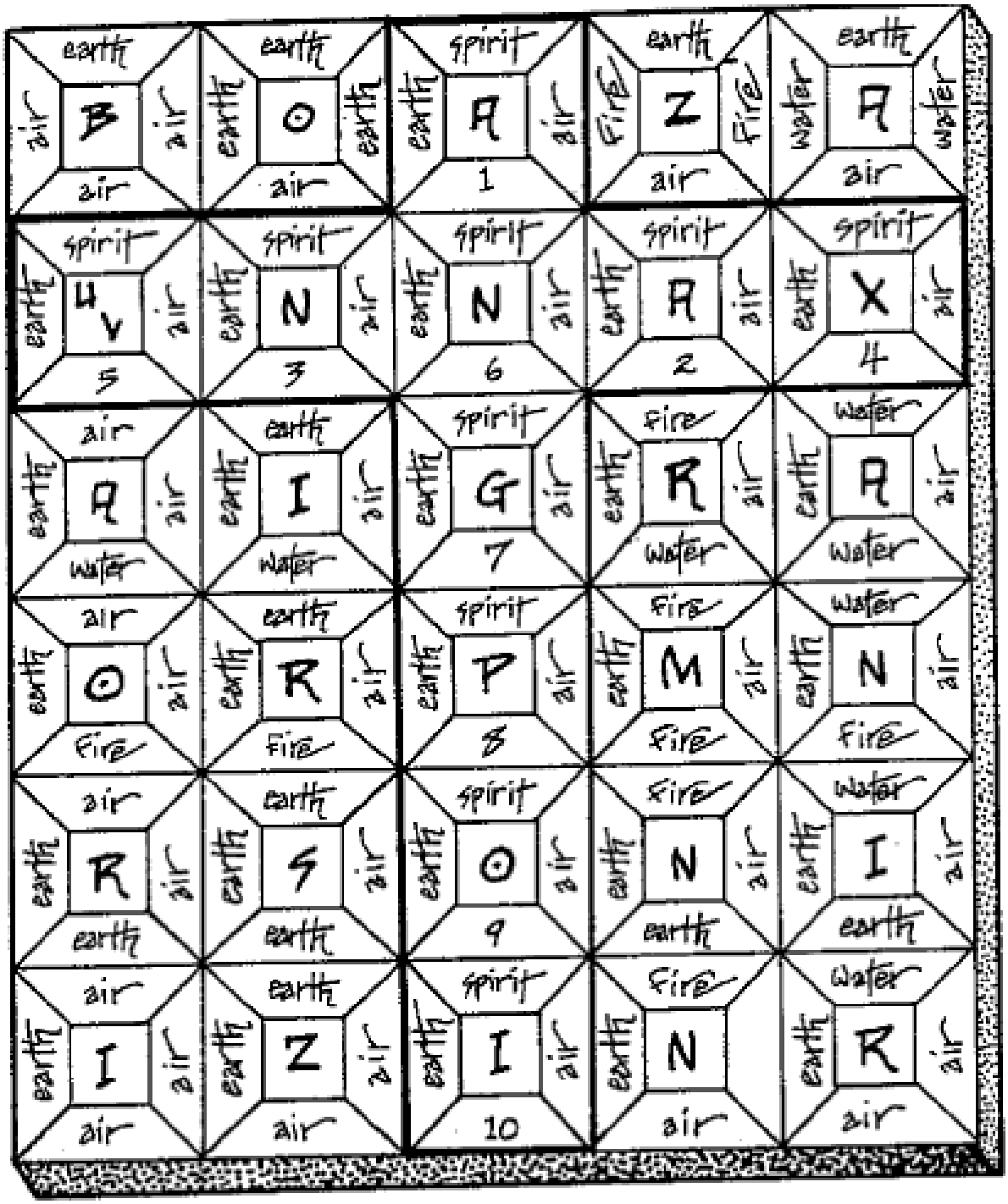


Figure 24. The Pyramids of Air of Earth

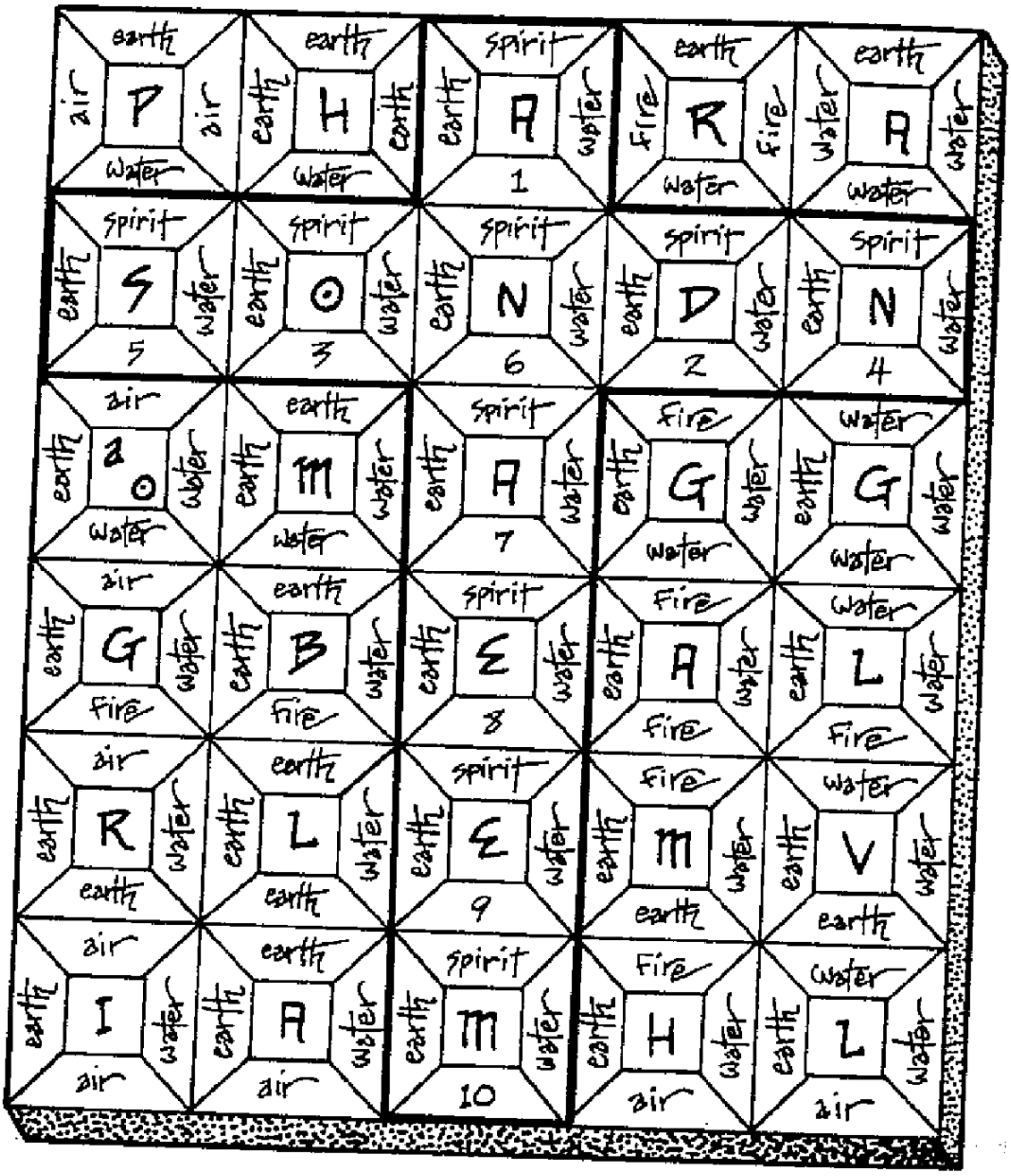
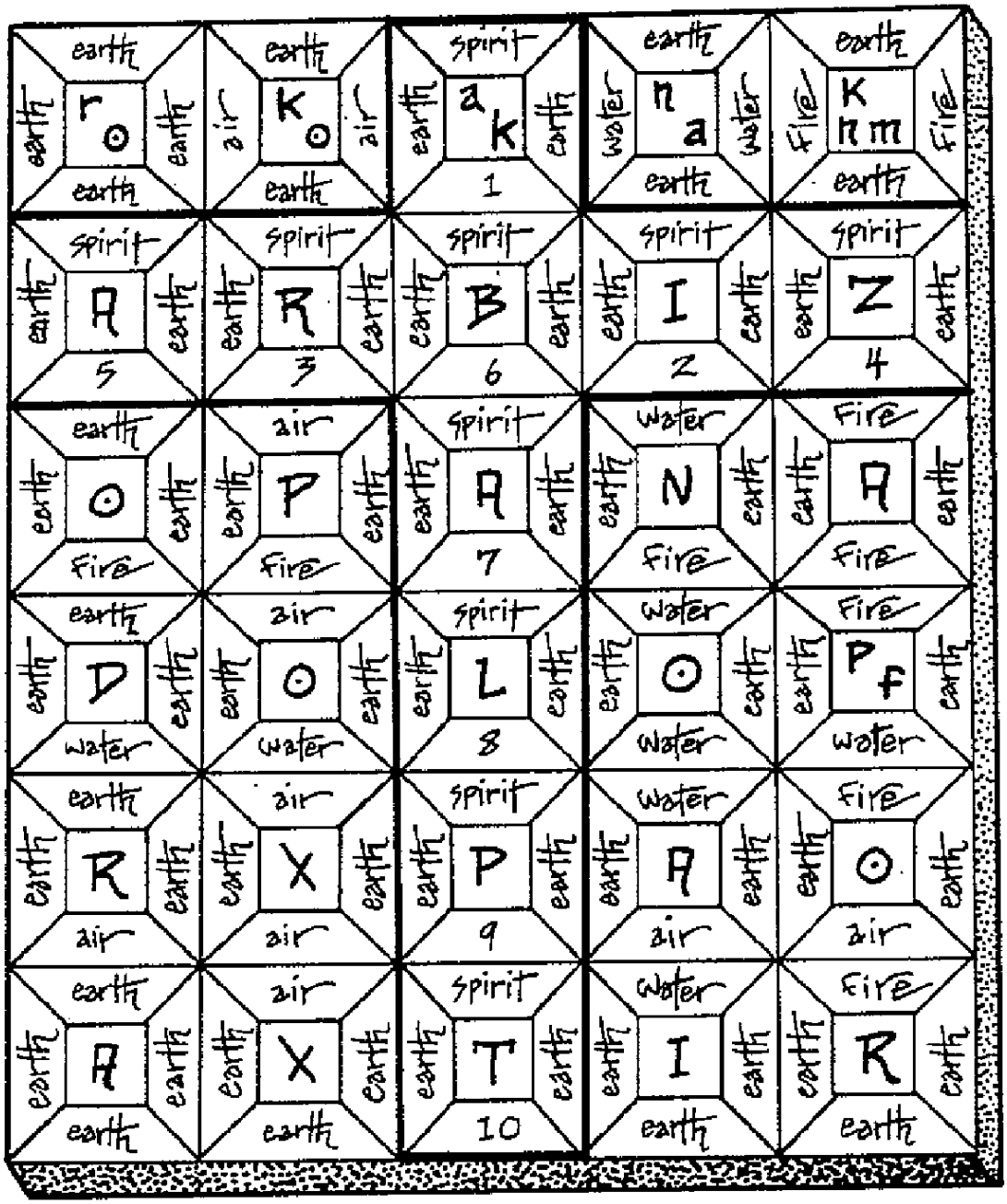


Figure 25. The Pyramids of Water of Earth.



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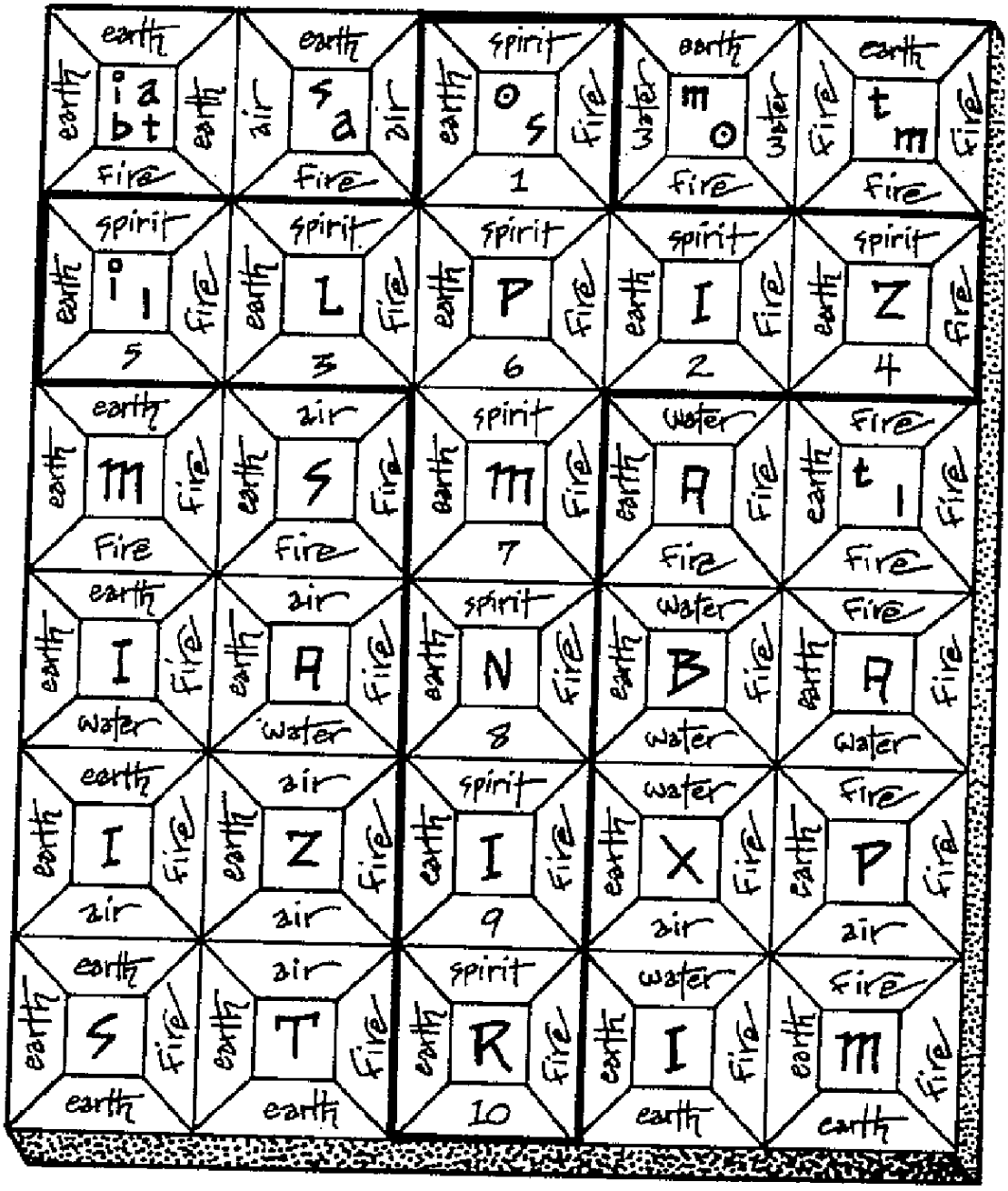


Figure 27. The Pyramids of Fire of Earth.

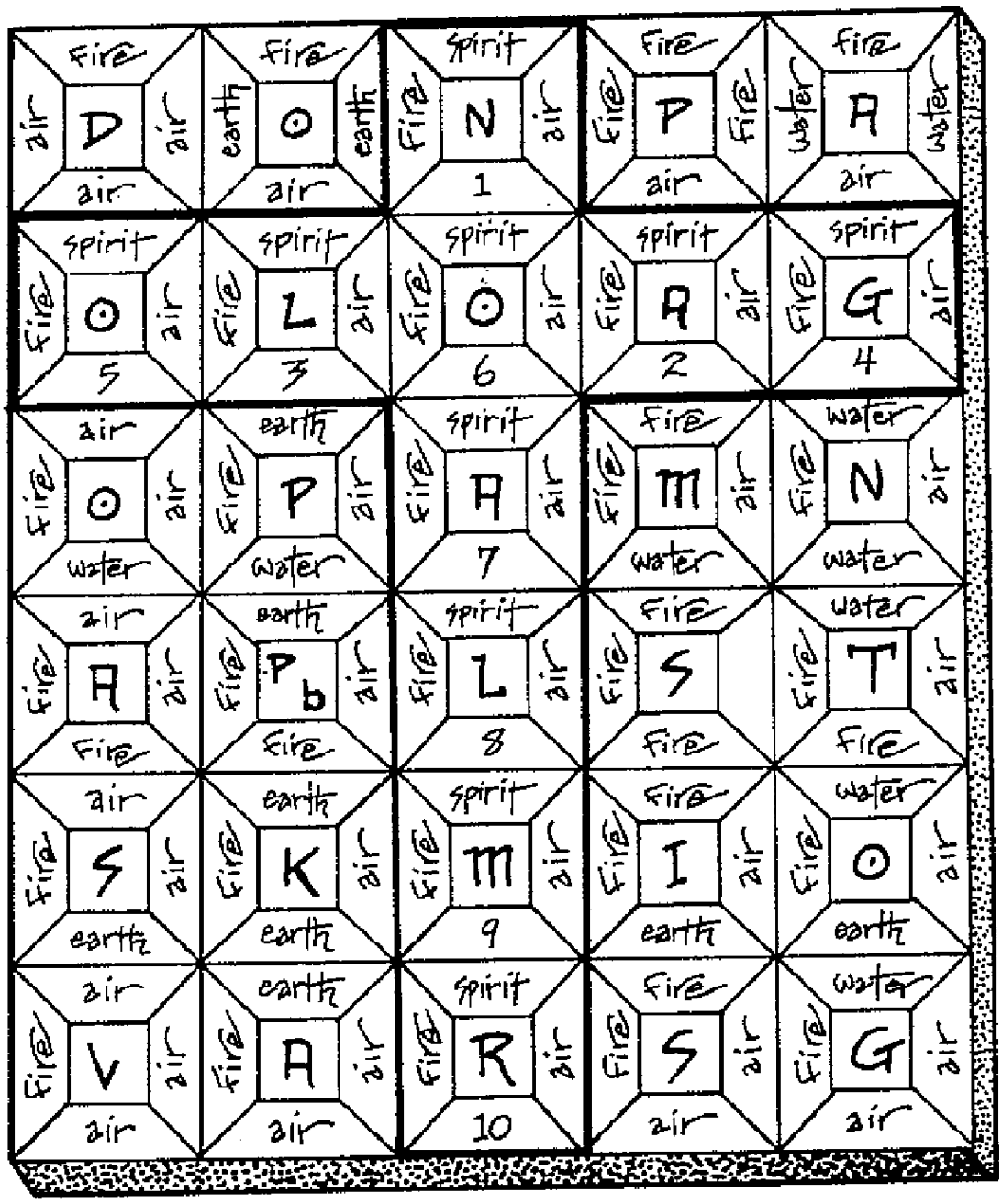
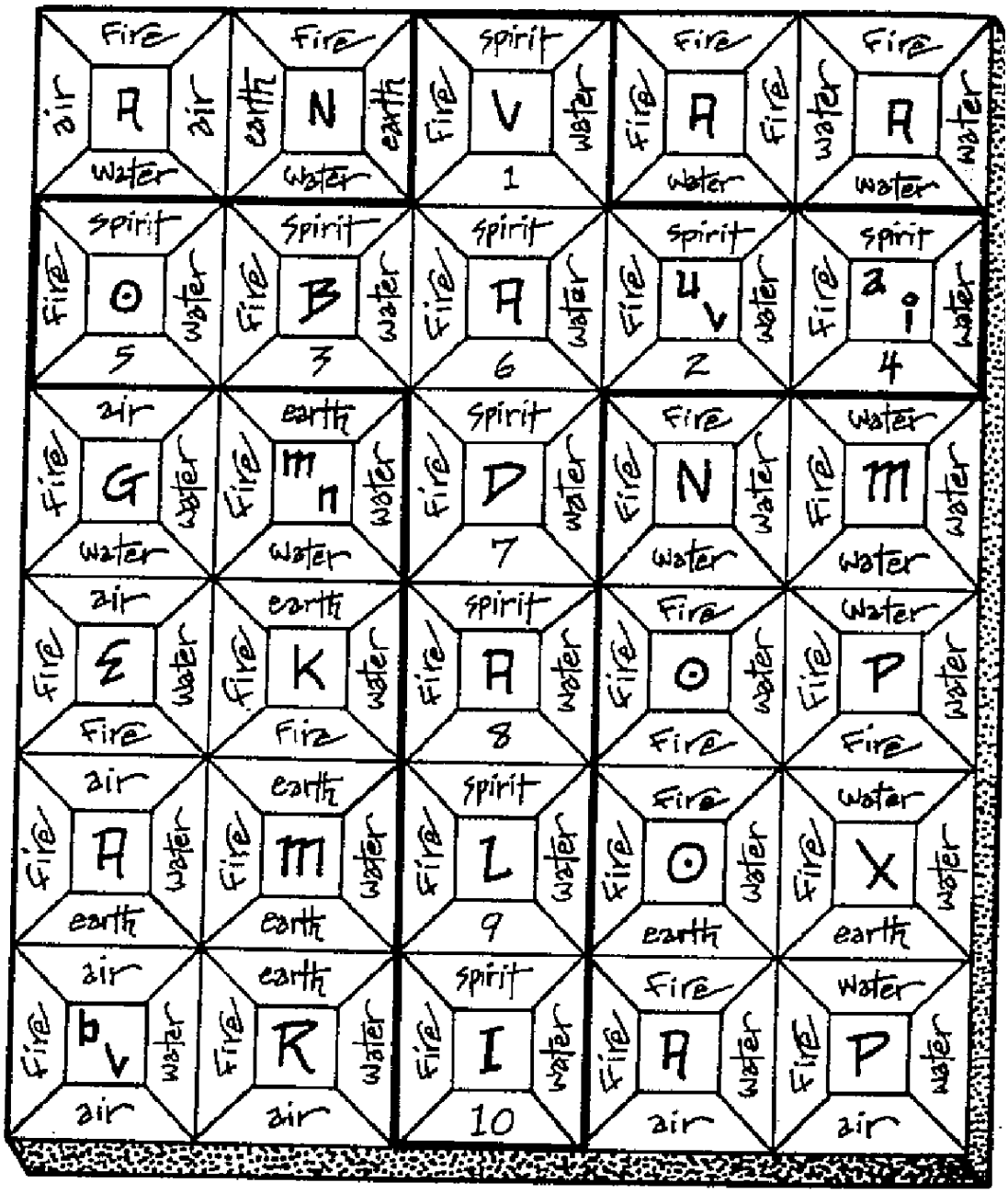


Figure 28. The Pyramids of Air of Fire.



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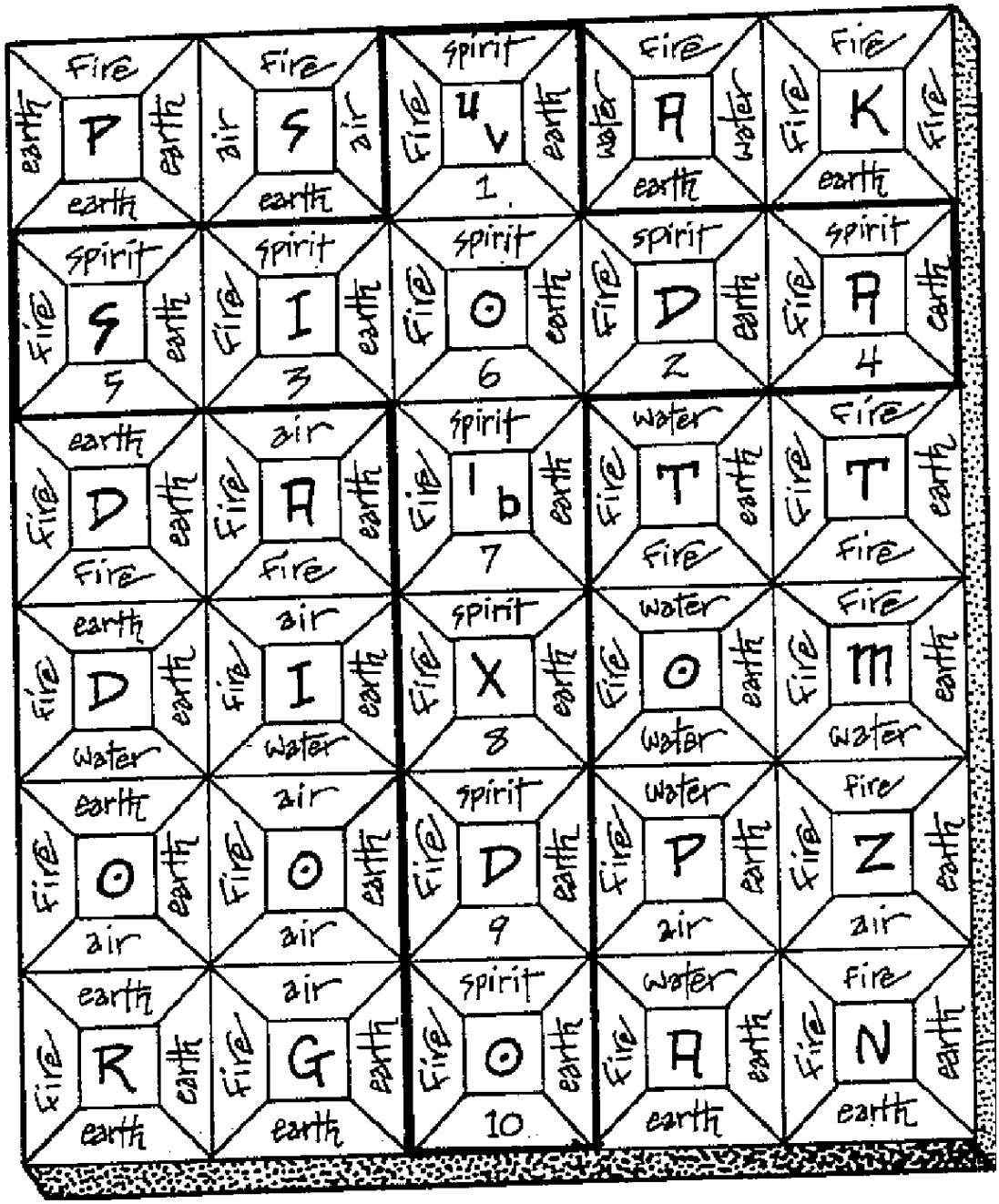


Figure 30. The Pyramids of Earth of Fire.

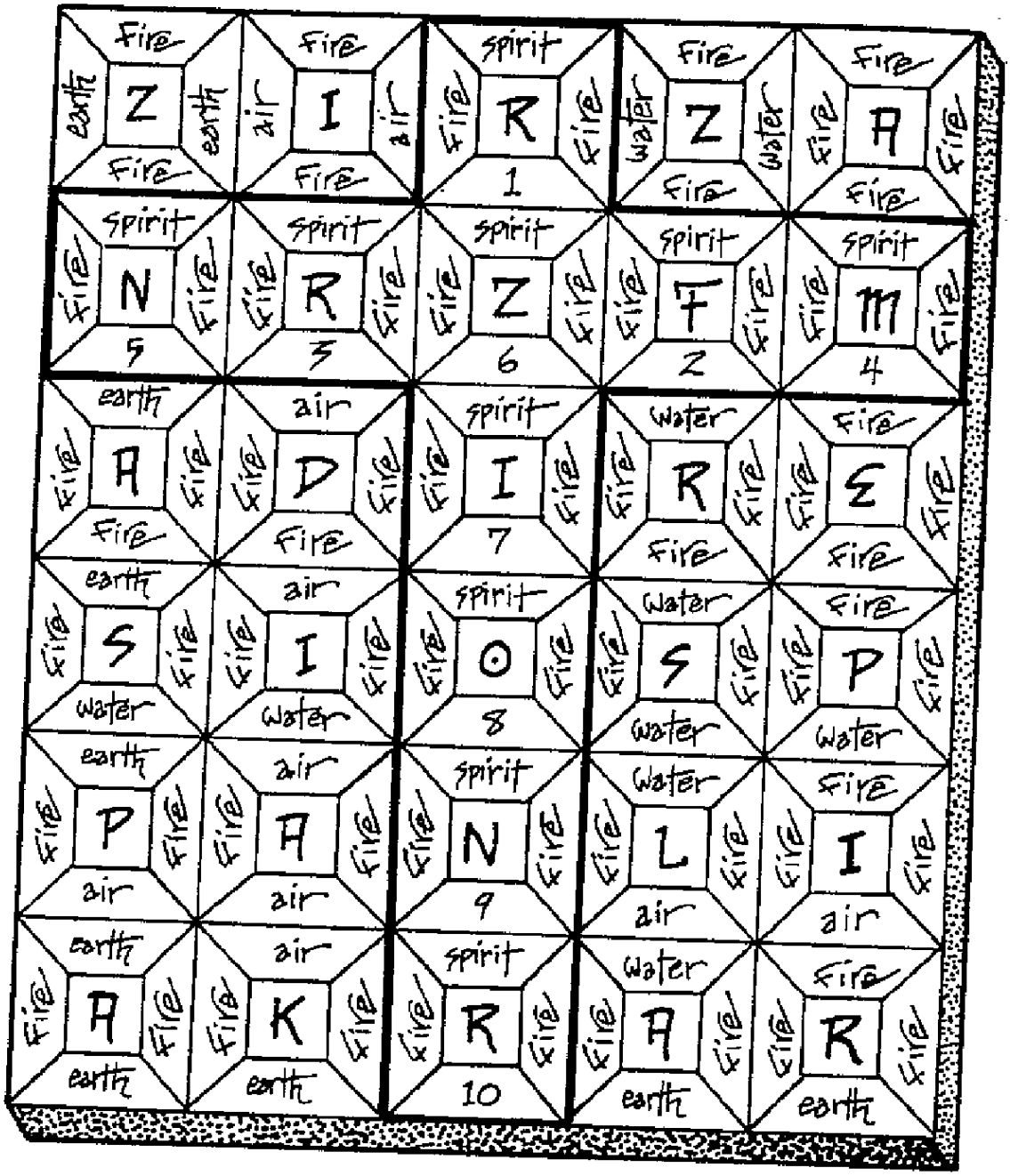


Figure 31. The Pyramids of Fire of Fire.

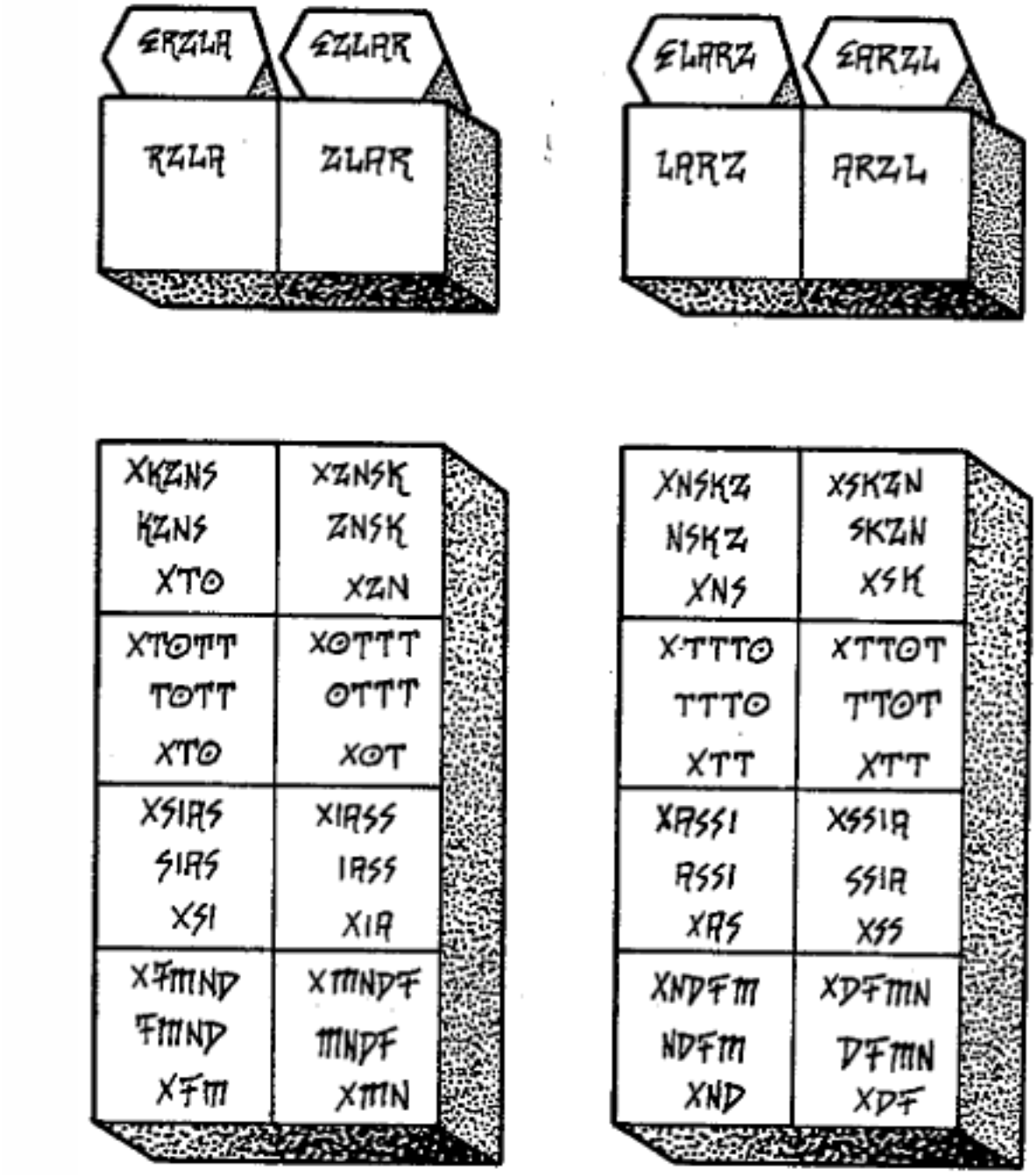


Figure 1. Archangels, Angels and Demons in Air of Air.

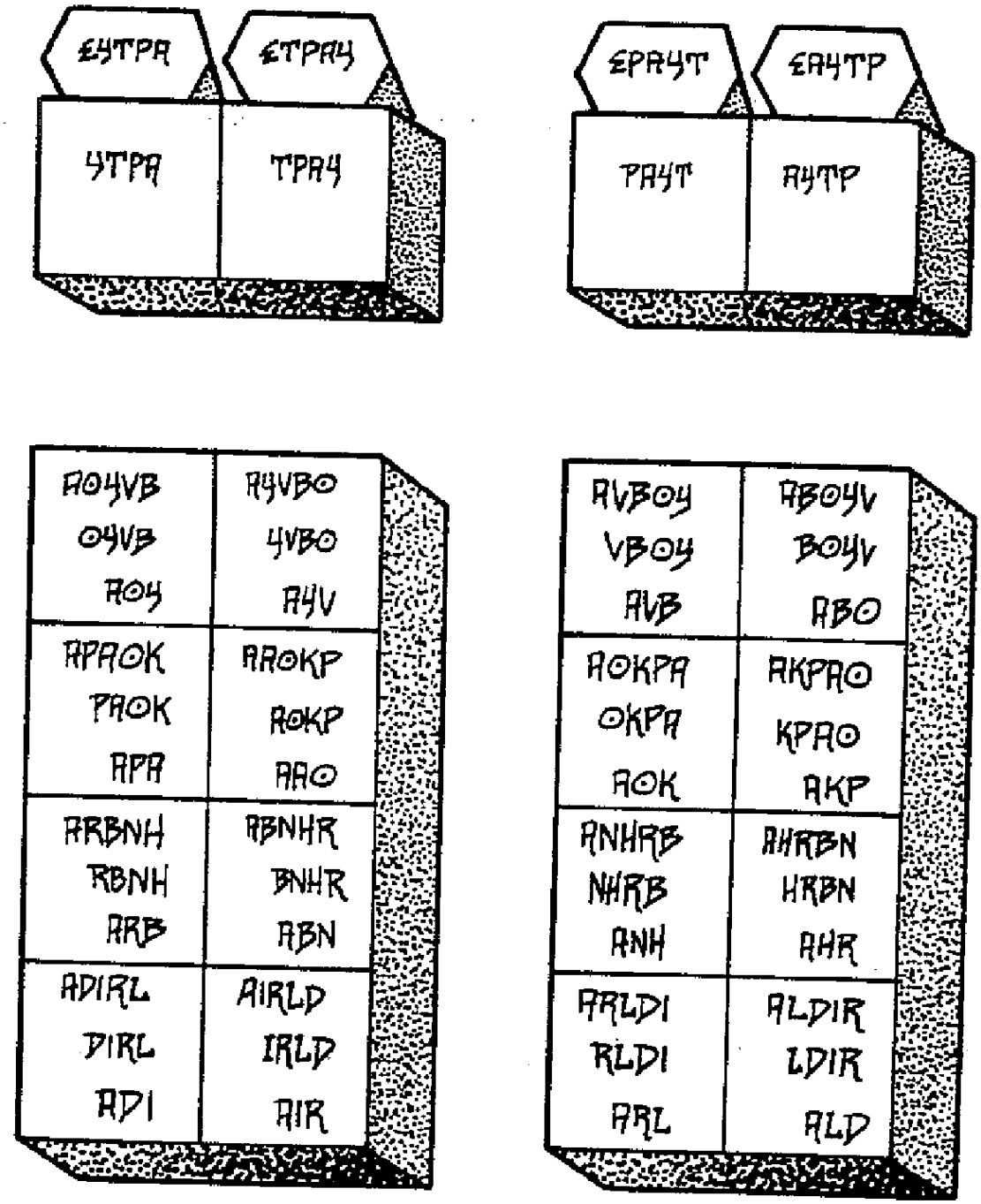


Figure 2. Archangels, Angels and Demons in Water of Air.

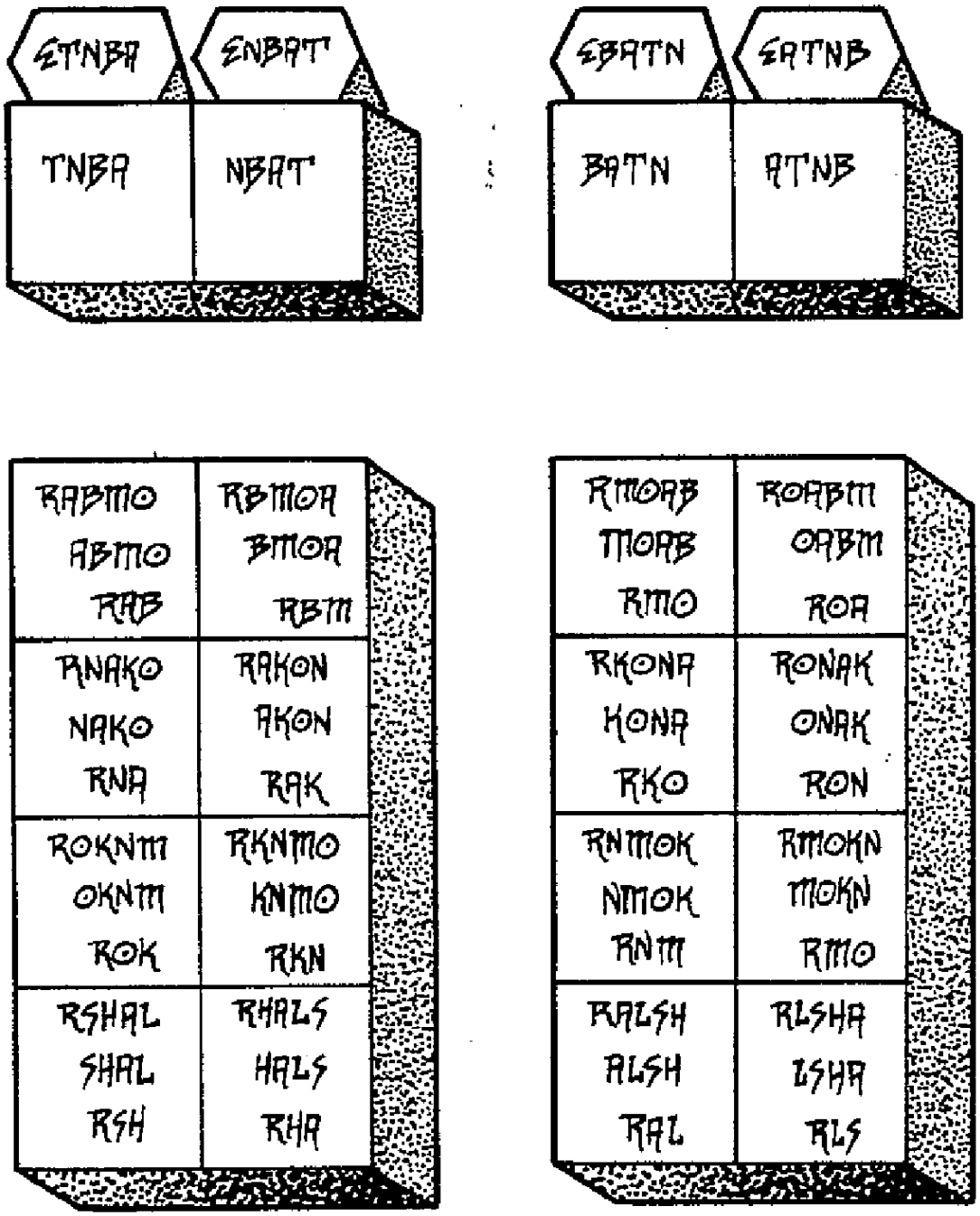


Figure 3. Archangels, Angels and Demons in Earth of Air.

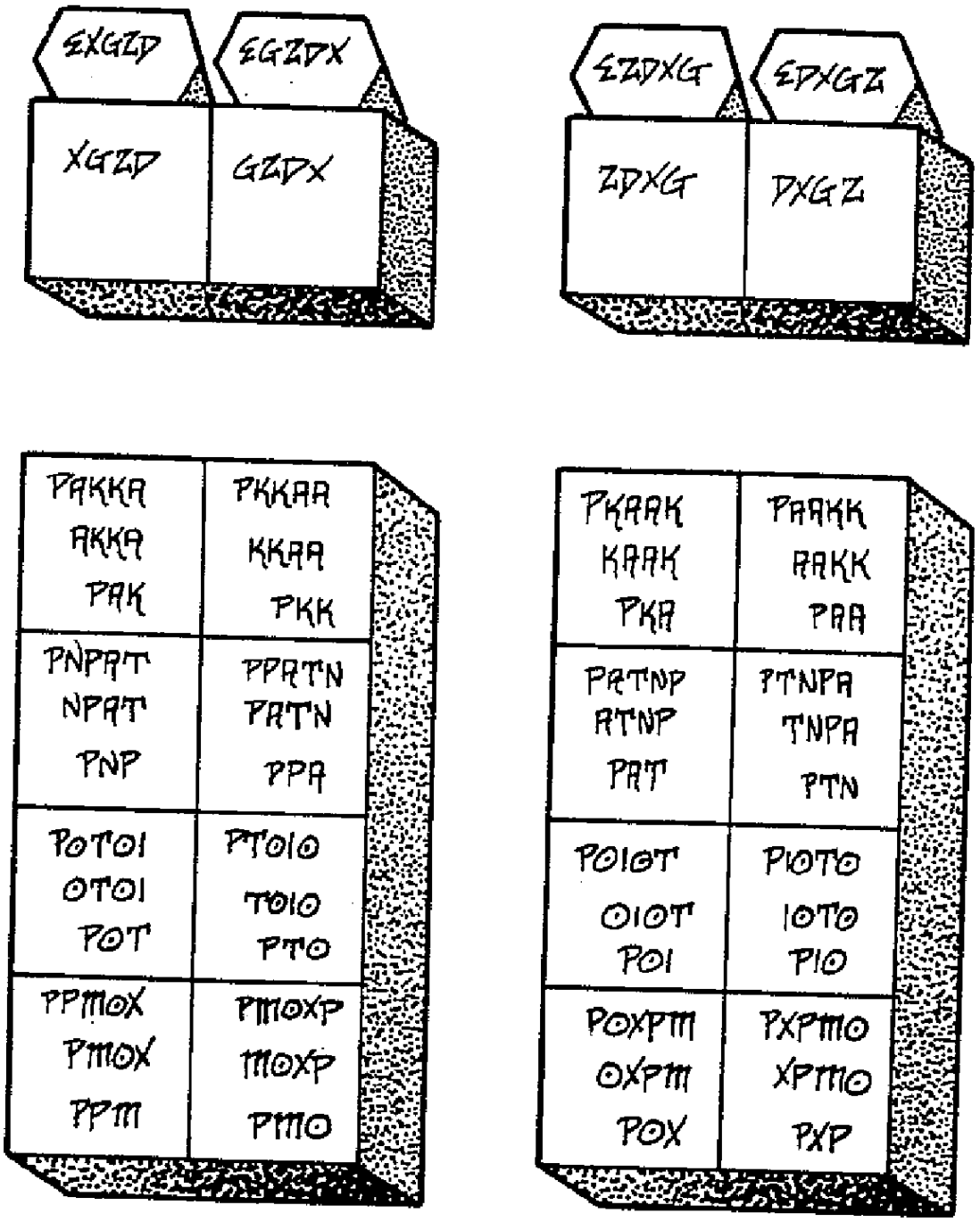


Figure 4. Archangels, Angels and Demons in Fire of Air.

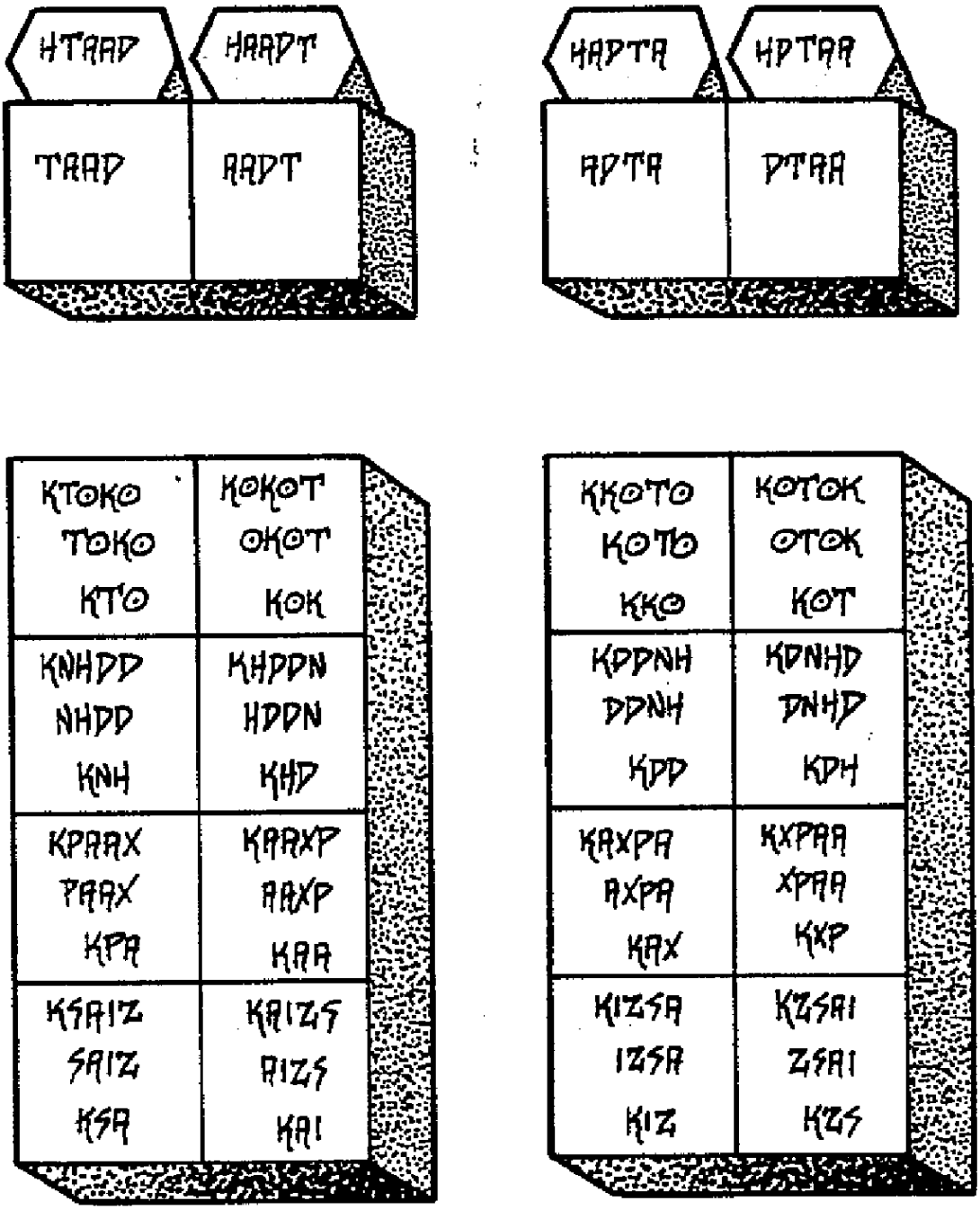


Figure 5. Archangels, Angels and **Demons in Air of Water.**

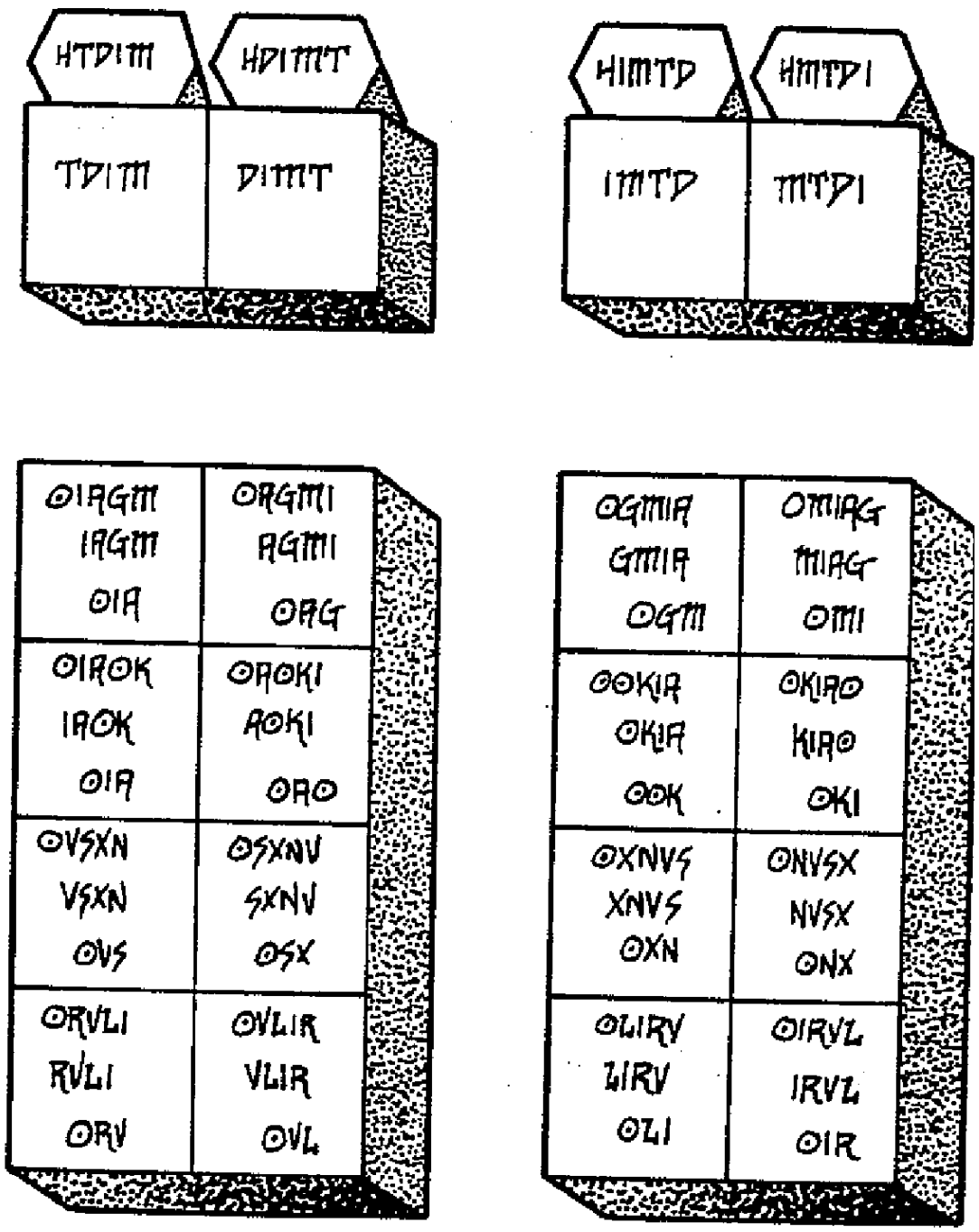


Figure 6. Archangels, Angels and Demons in Water of Water.

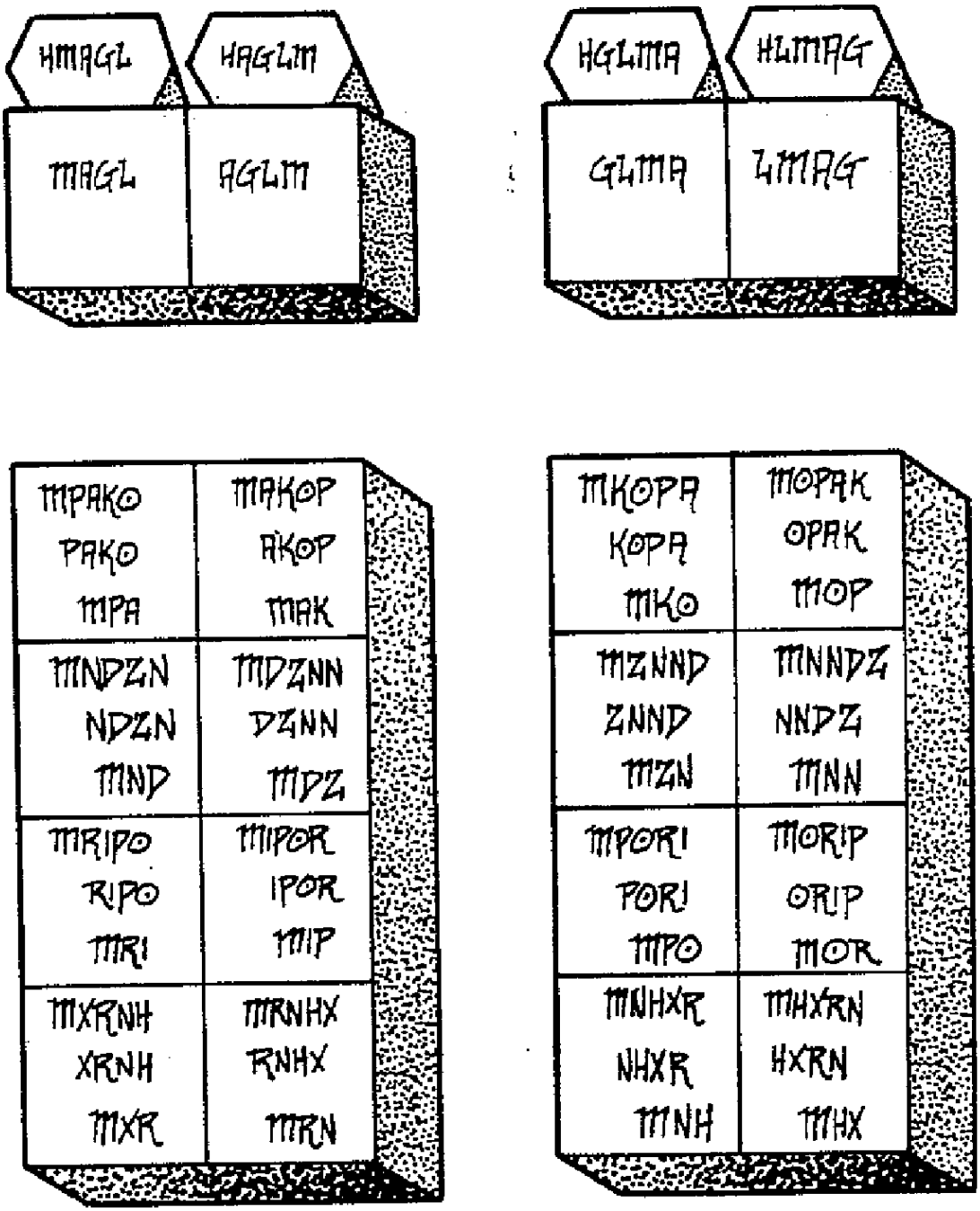


Figure 7. Archangels, Angels and Demons in Earth of Water.

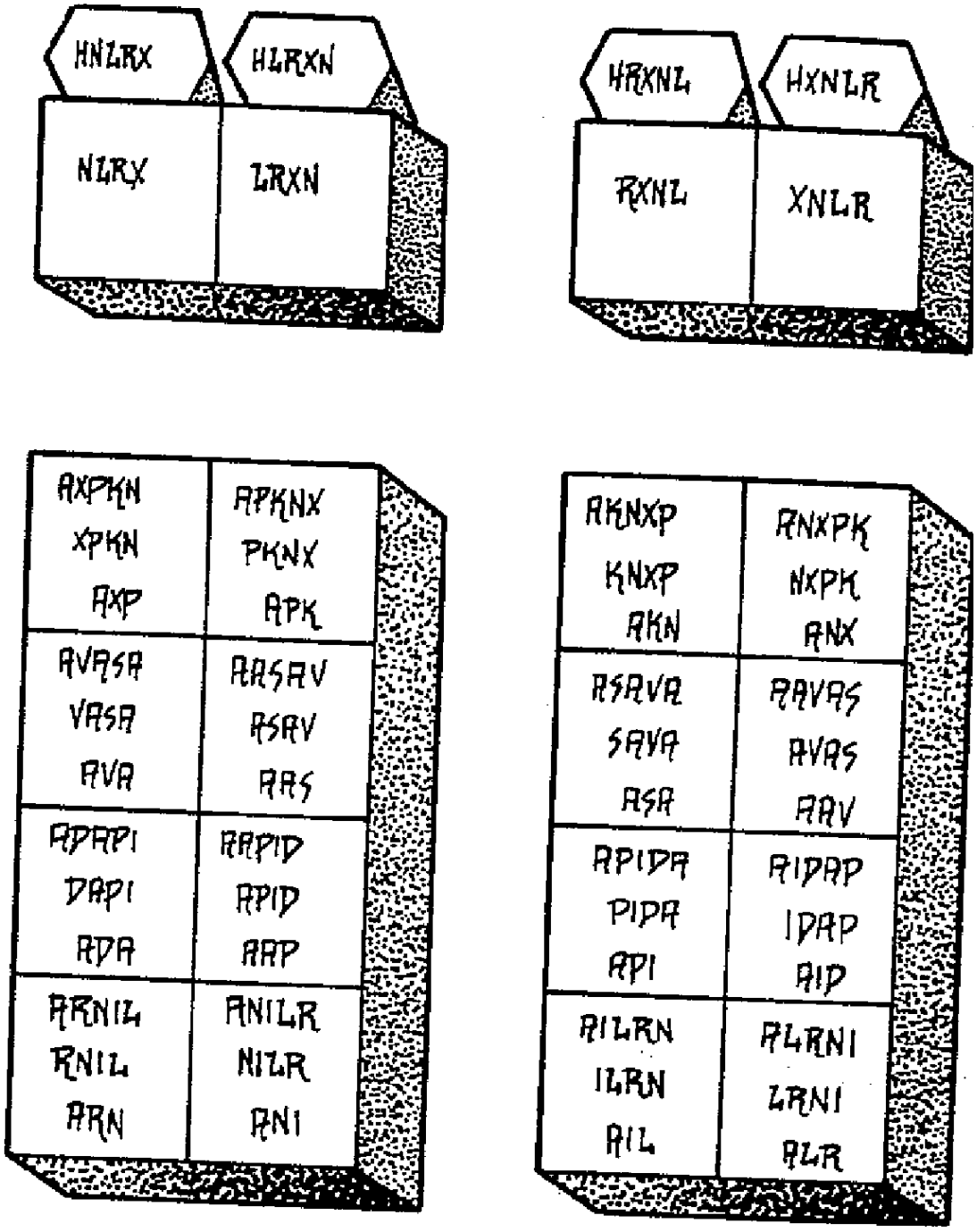


Figure 8. Archangels, Angels and Demons in Fire of Water.

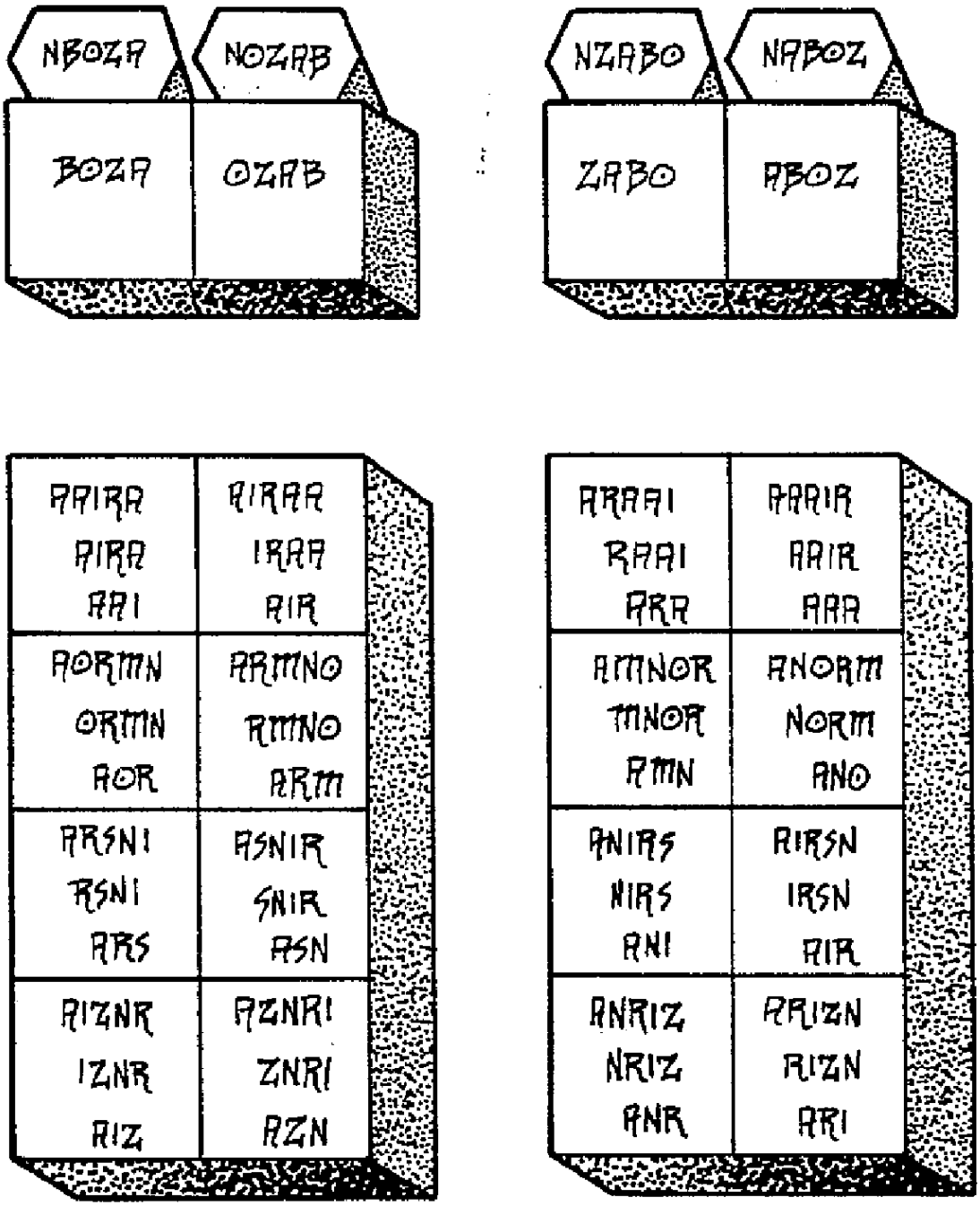


Figure 9. Archangels, Angels and Demons *in Mr of* Earth.

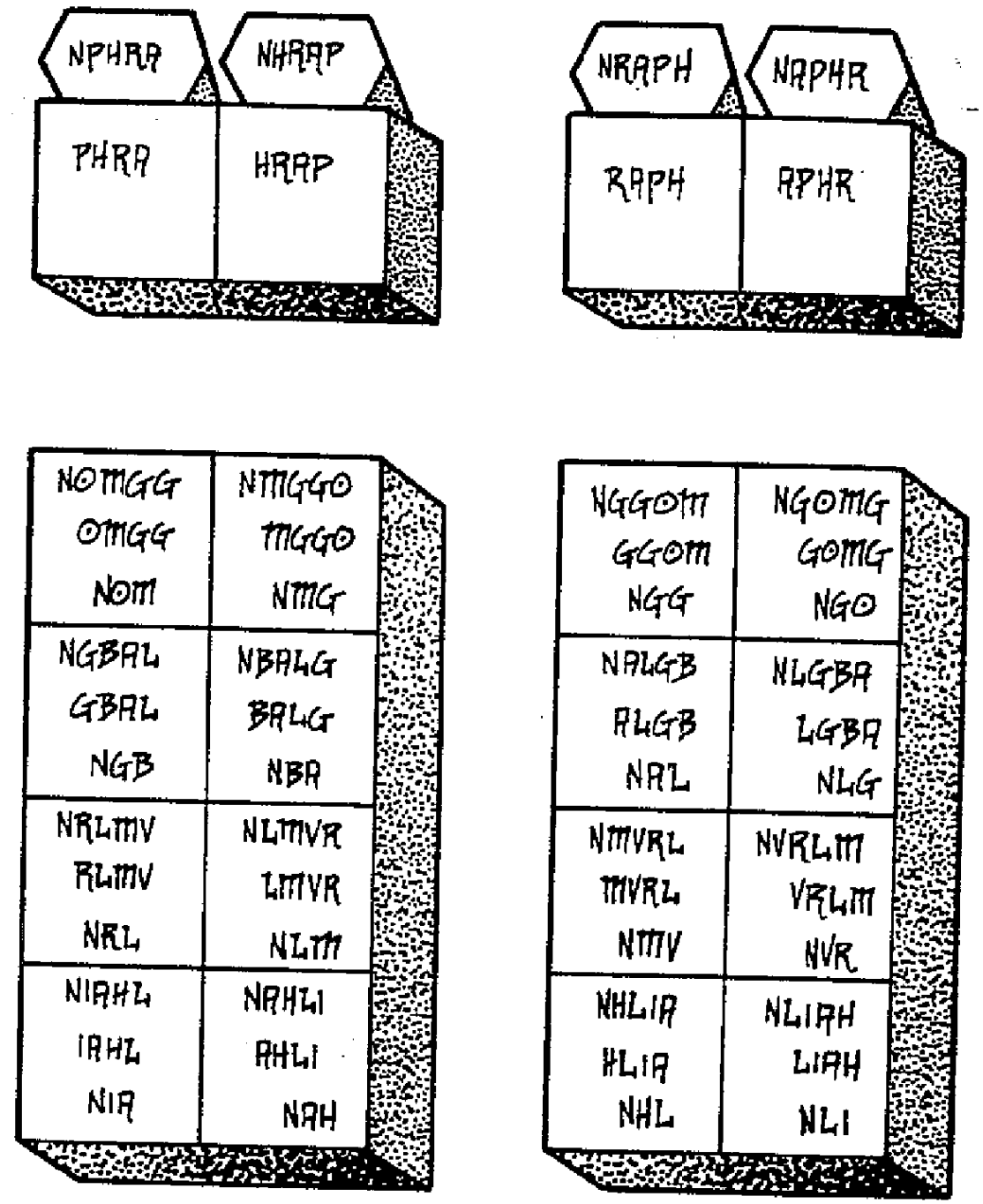


Figure 10. Archangels, Angels and Demons *in* Water of Earth.

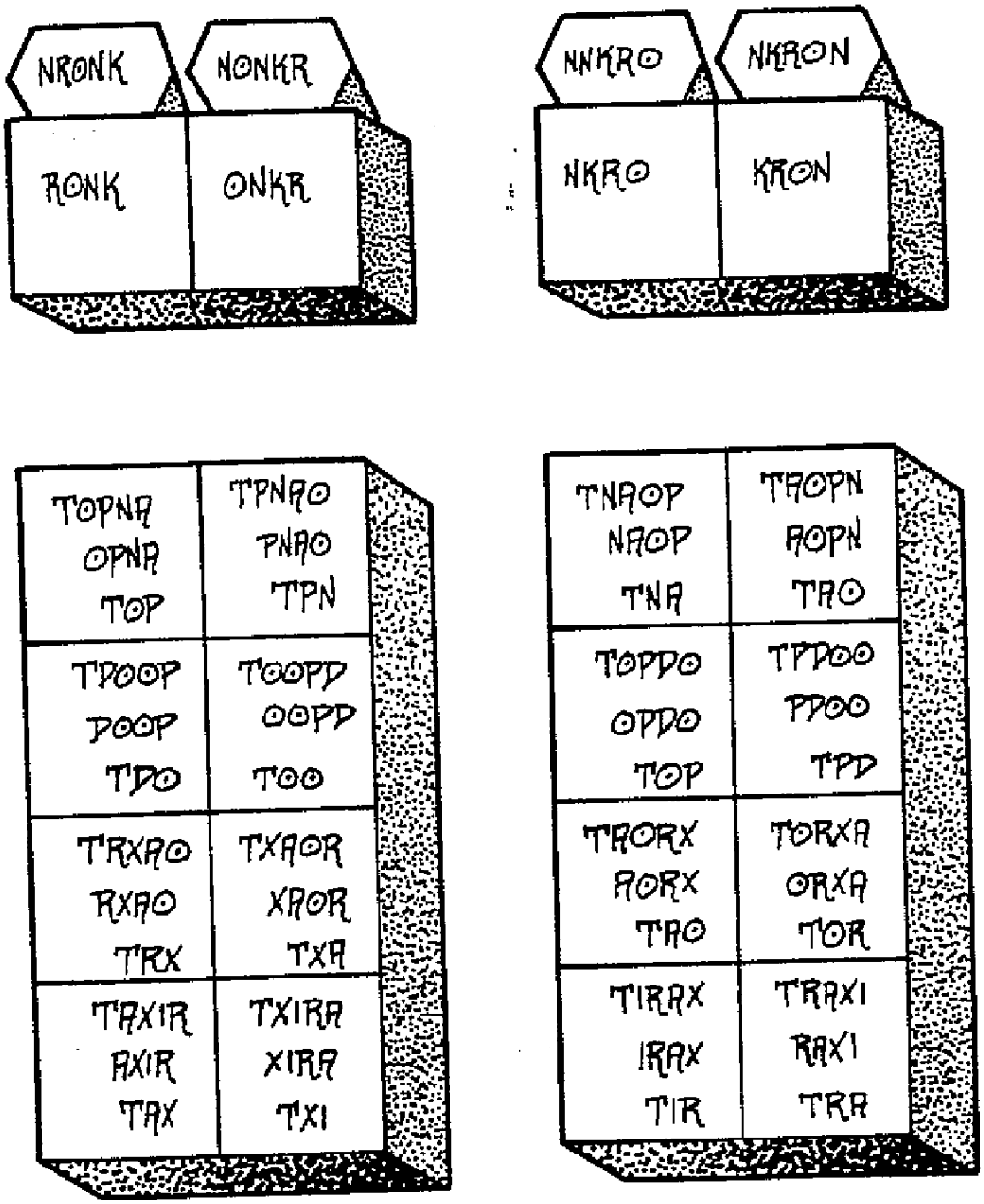


Figure 11. Archangels, Angels and Demons in Earth of Earth.

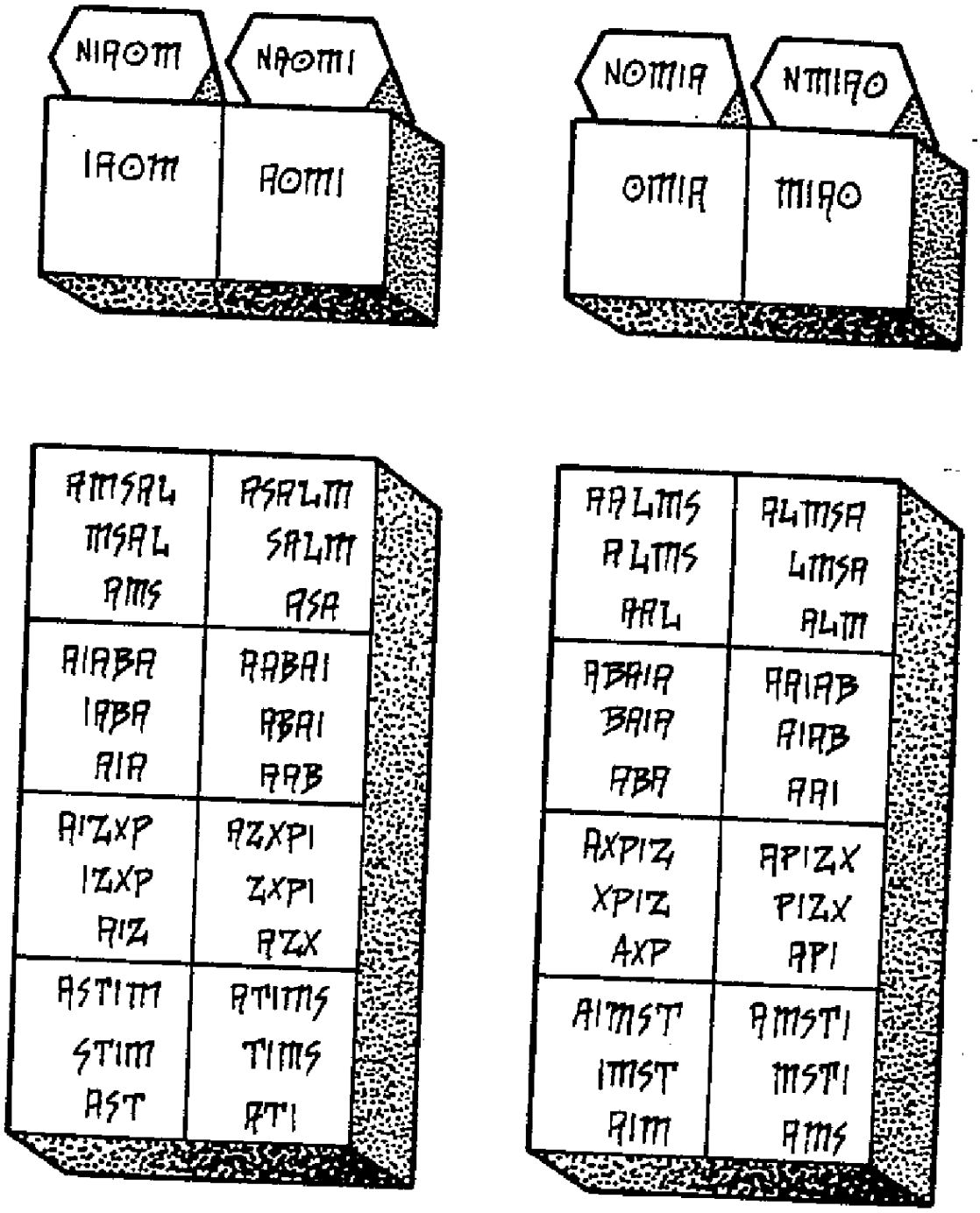


Figure 12. Archangels, Angels and Demons in Fire of Earth.

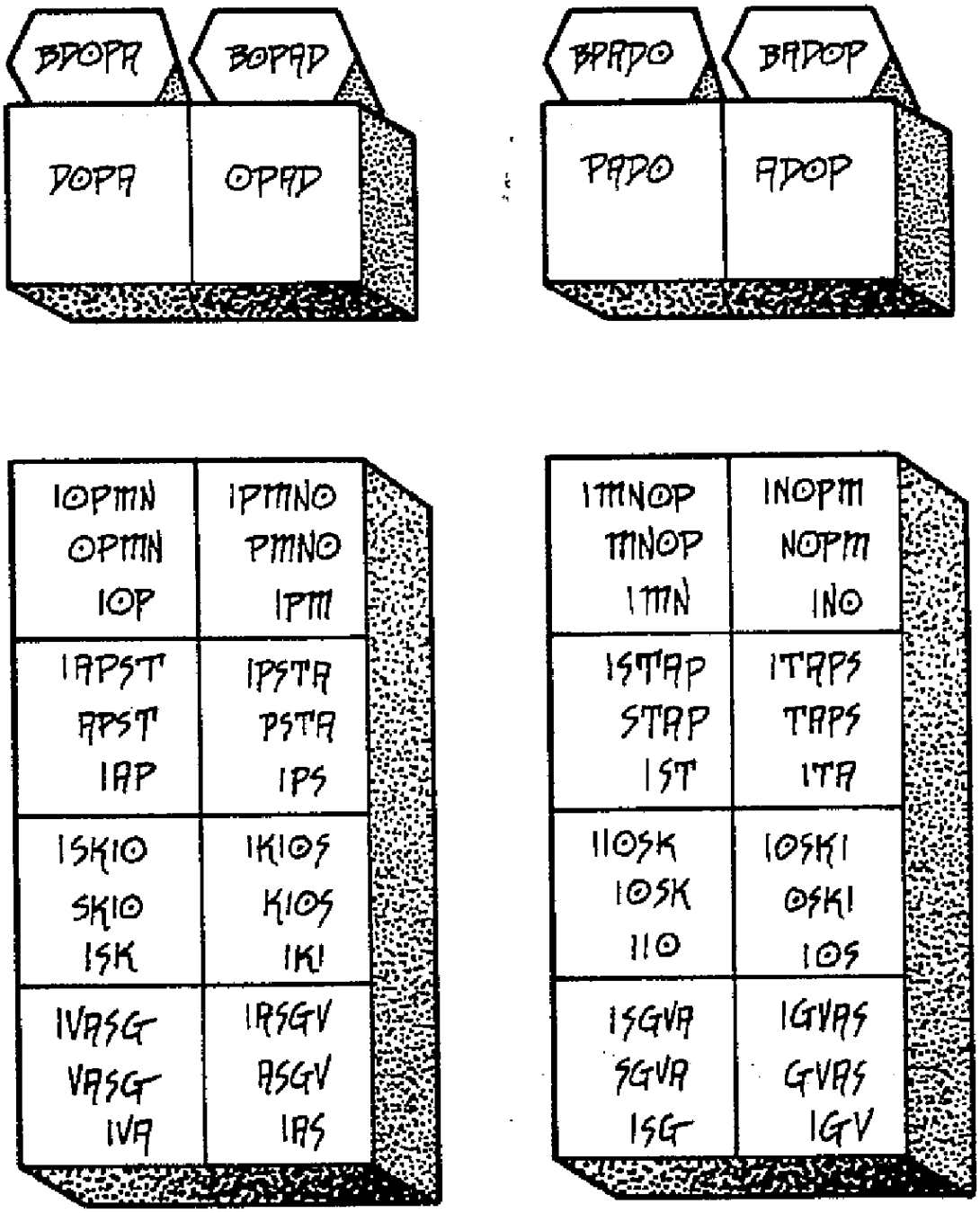


Figure 13. Archangels, Angels and Demons in Air of Fire.

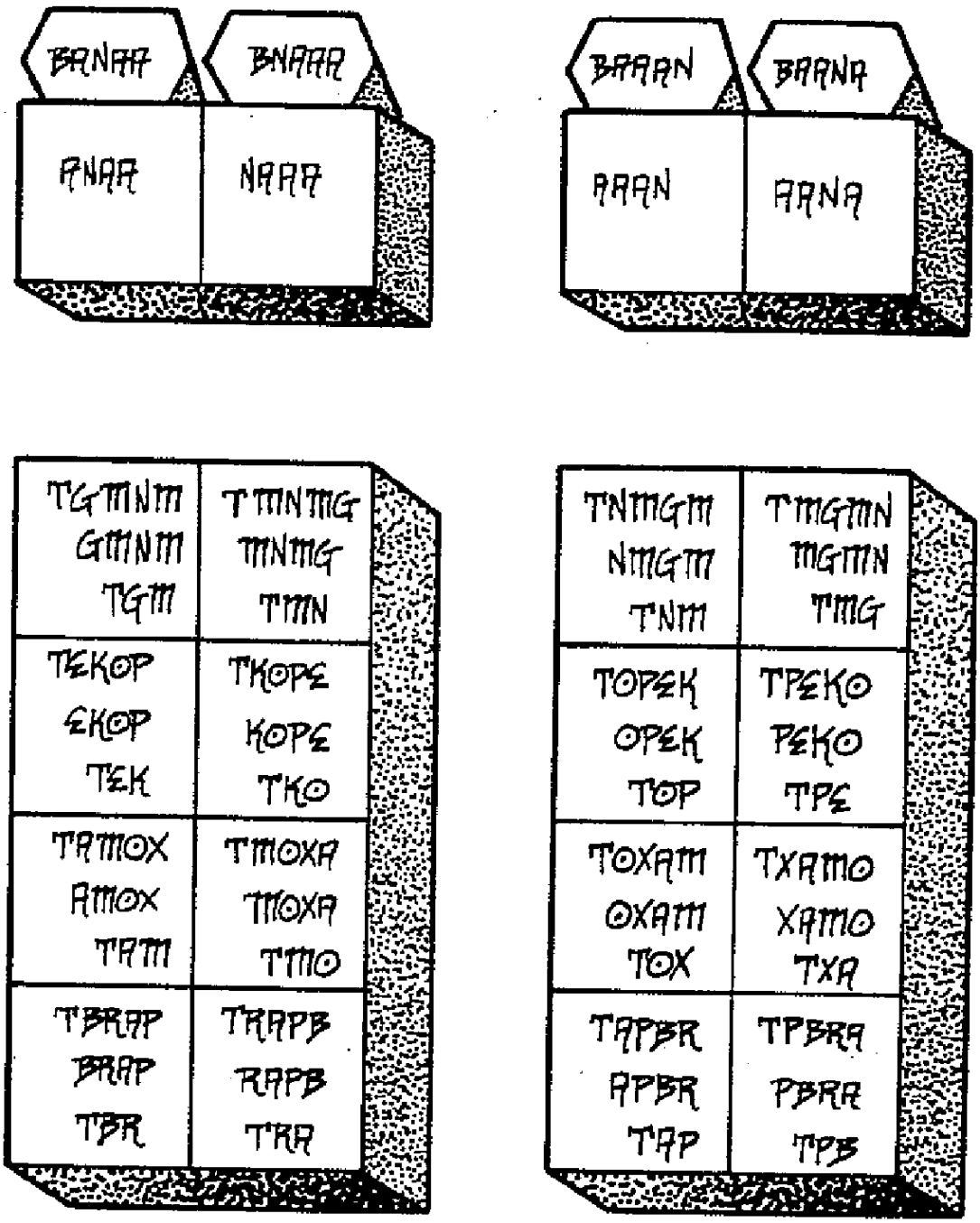


Figure 14. Archangels, Angels and Demons in Water of Fire.

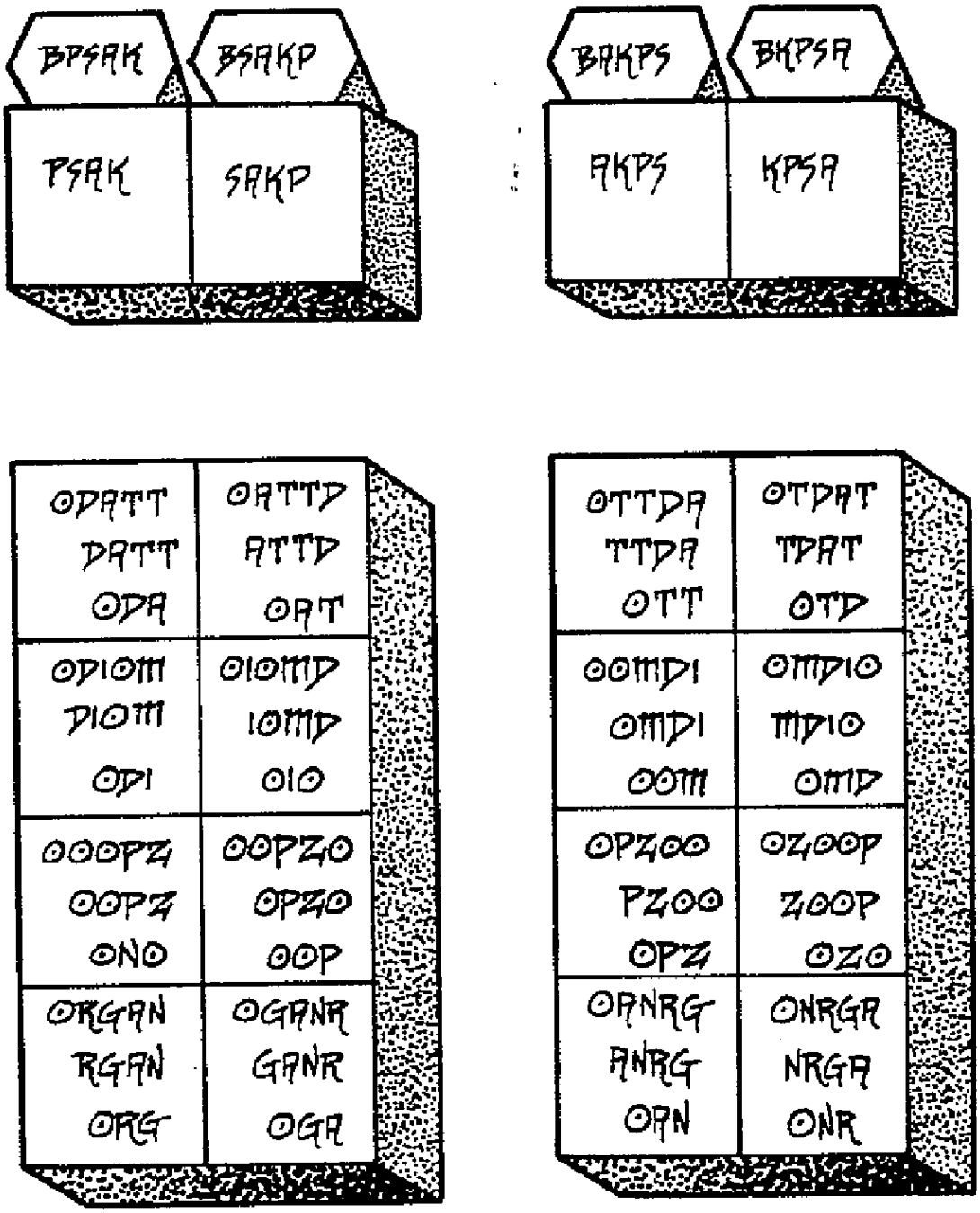


Figure 15. Archangels, Angels and Demons in Earth of Are.

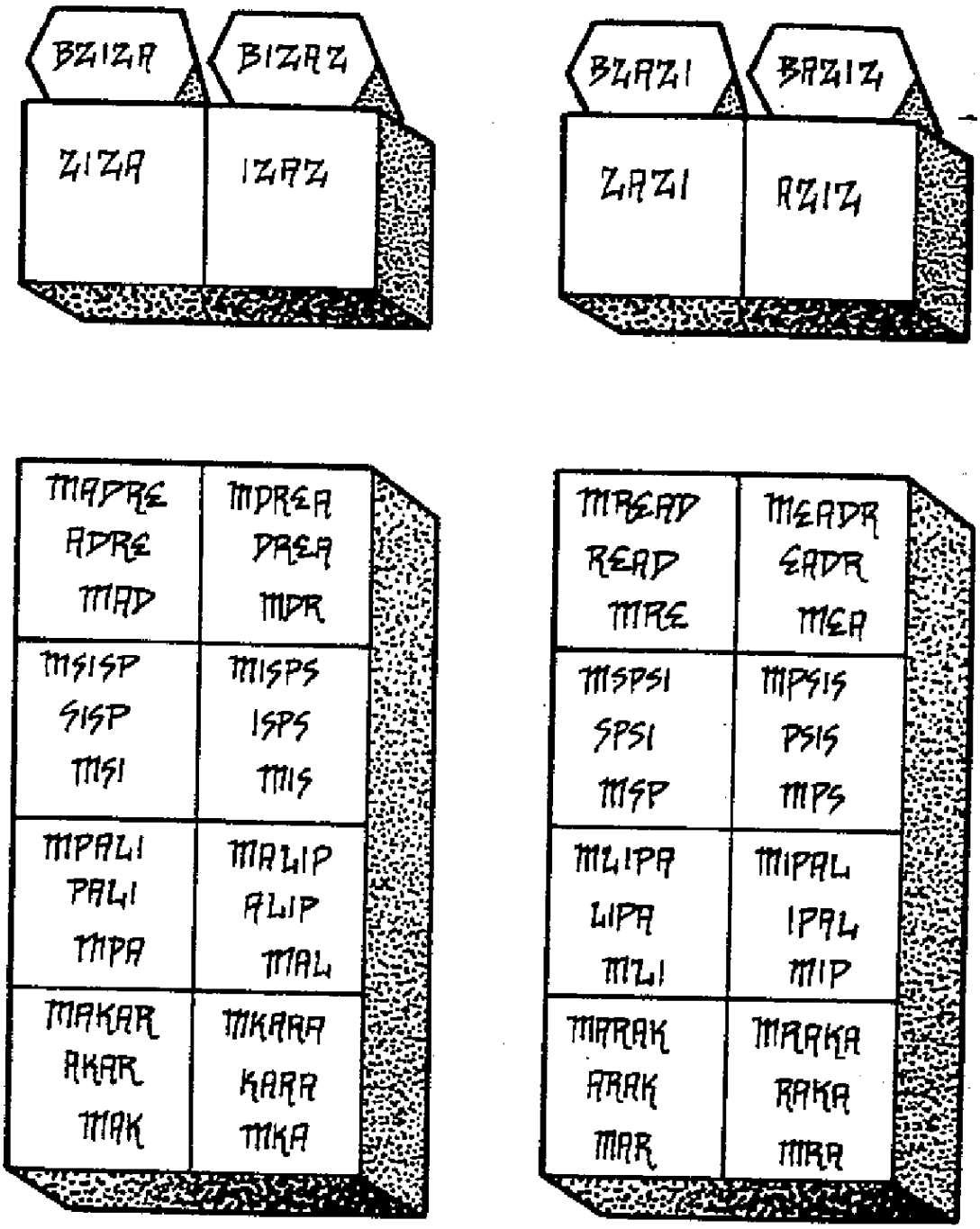


Figure 16. Archangels, Angels and Demons in Fire of Fire.

APPENDIX C---WATCHTOWER SIGNPOSTS

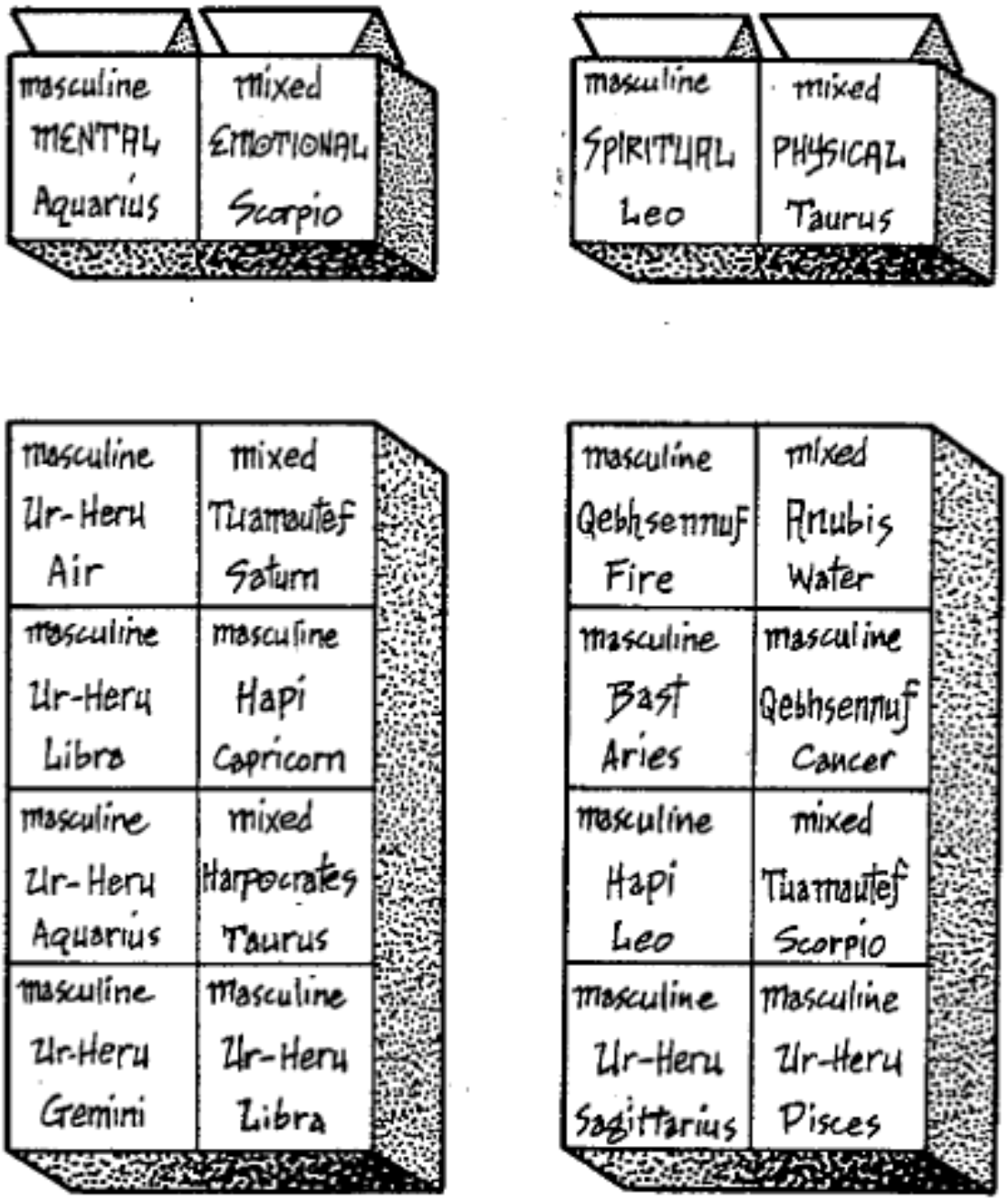


Figure 1. Signposts in the Subquadrant Air

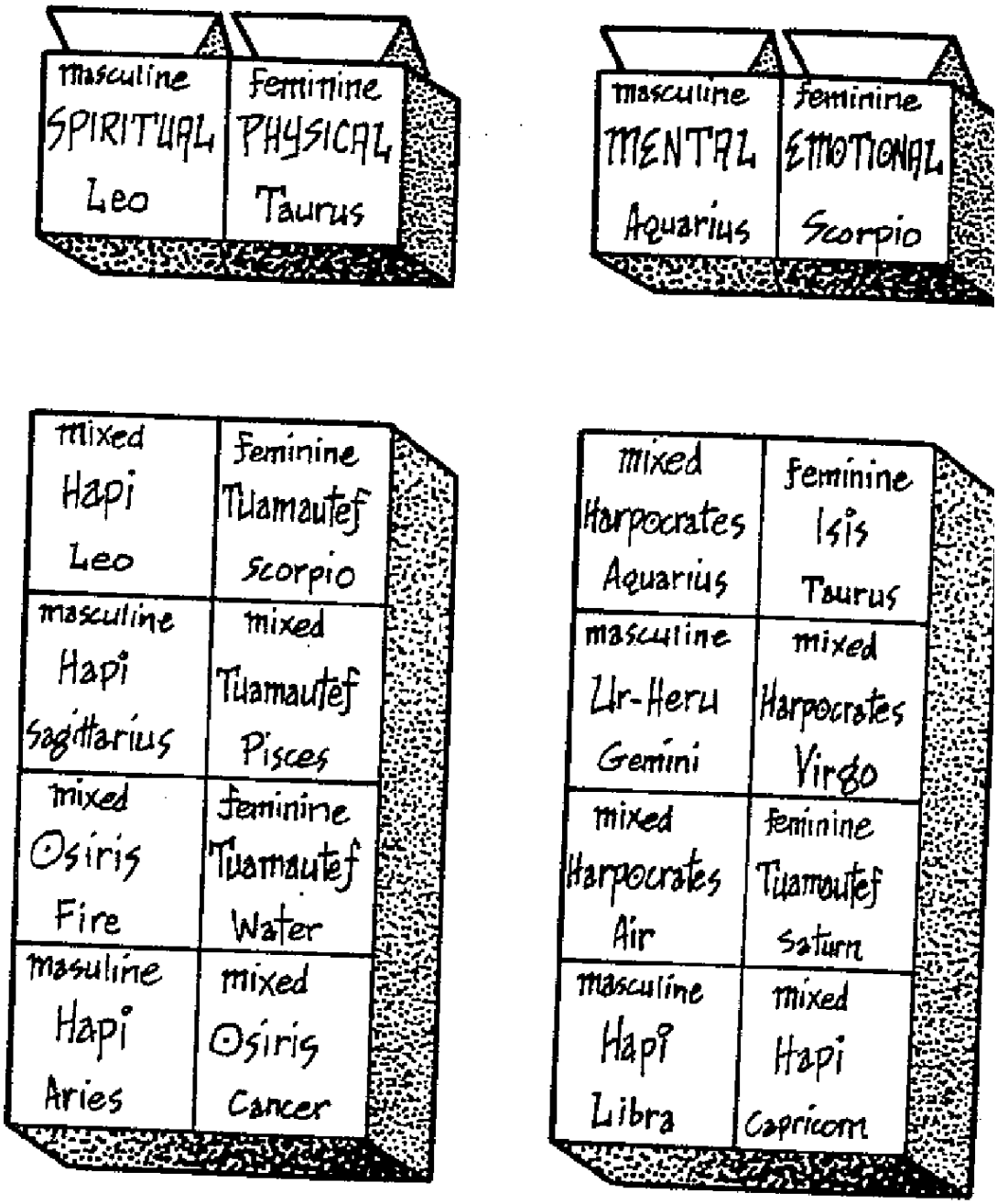


Figure 2. Signposts in the Subquadrdant Water of Air.

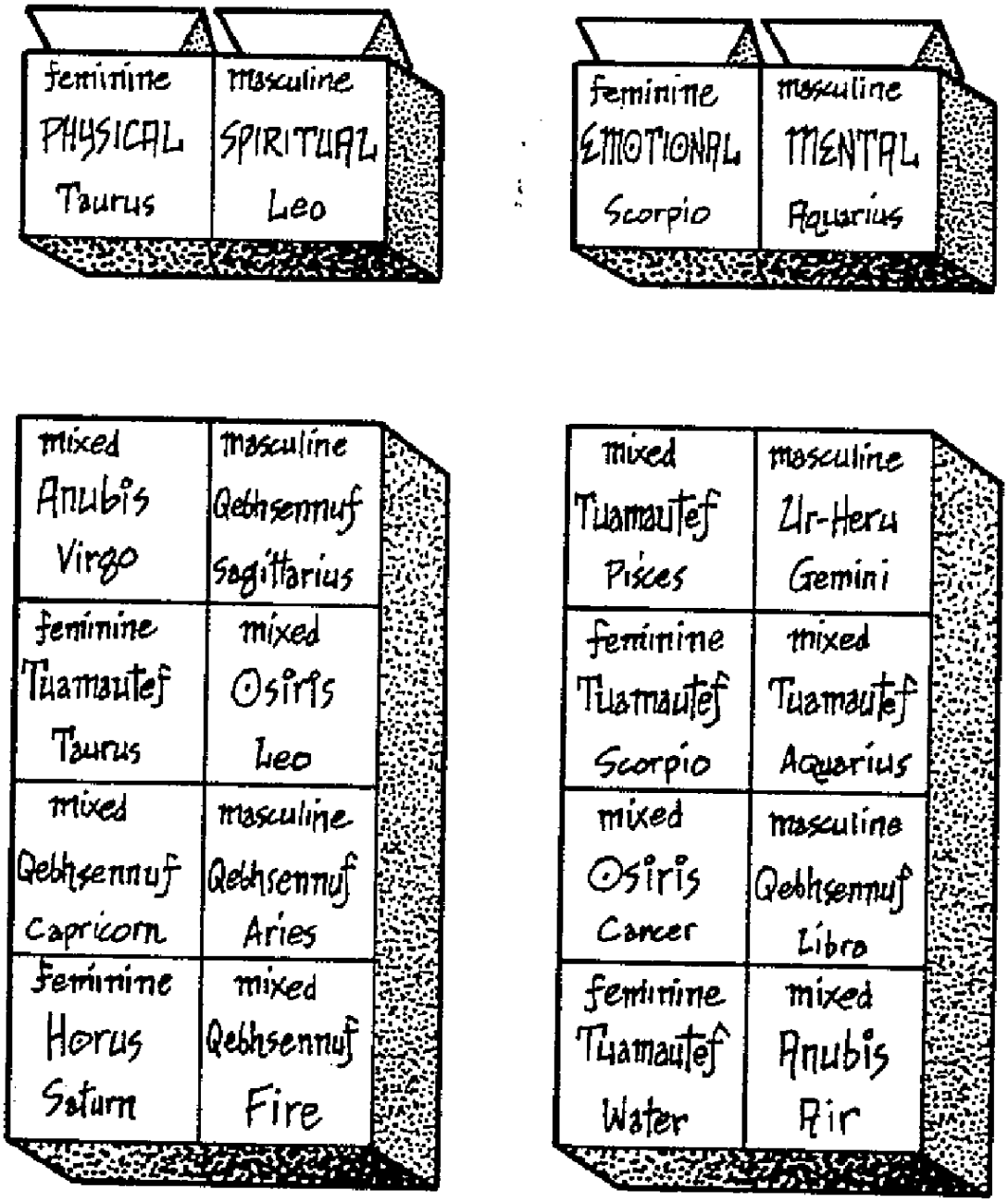


Figure 3. Signposts in the Subquadrant Earth of Air.

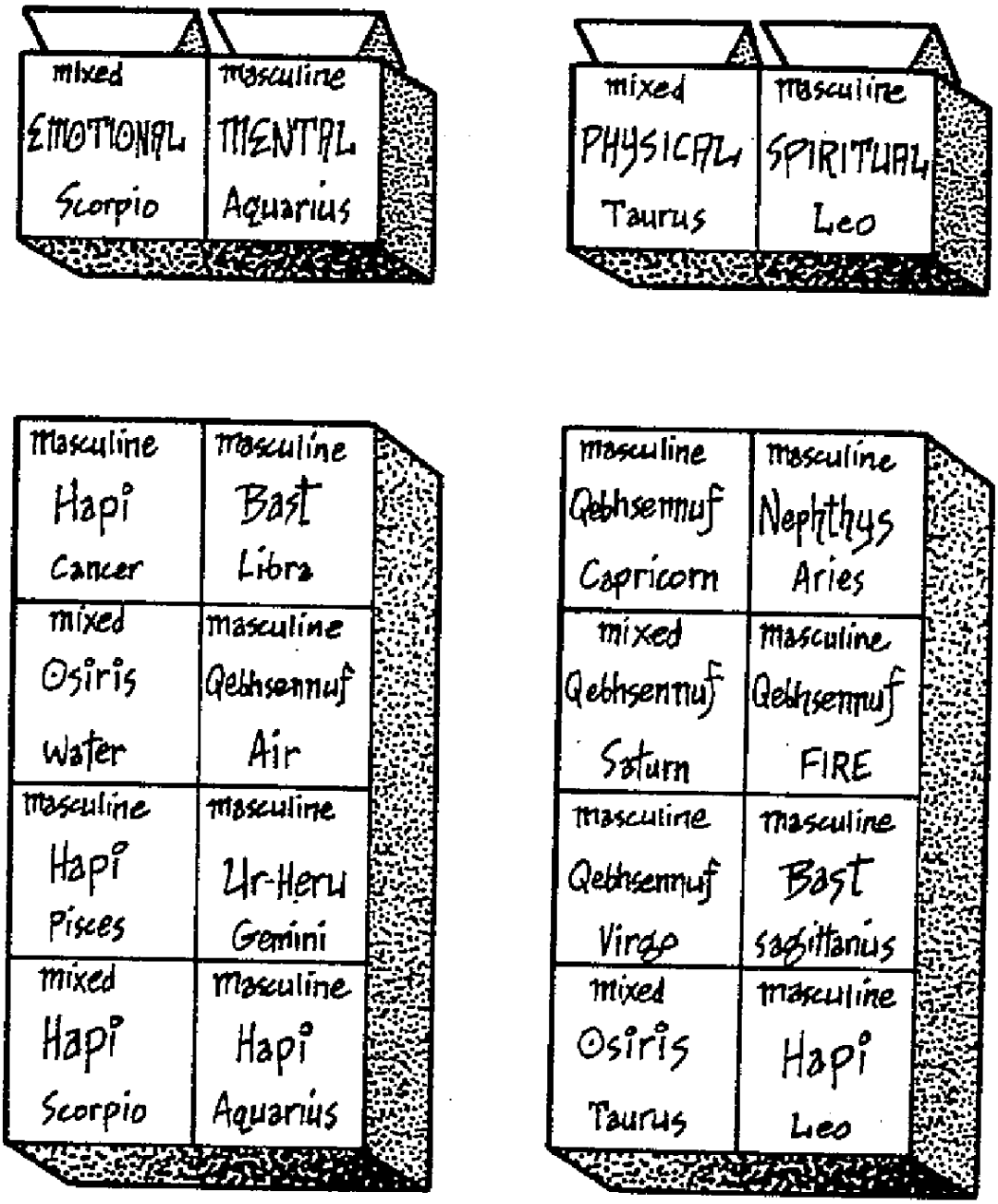


Figure 4. Signposts in the Subquadrant Fire of Air.

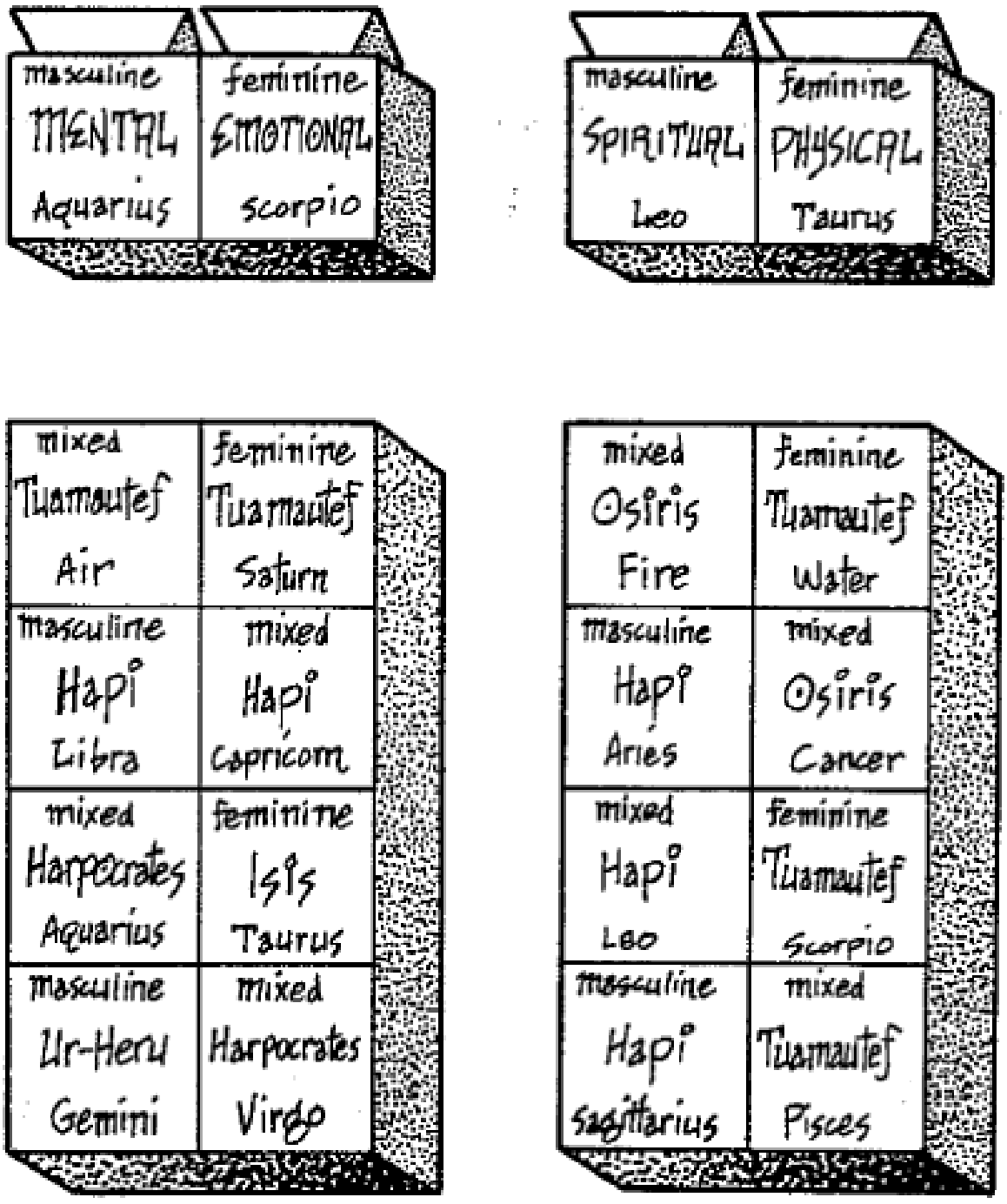


Figure 5. Signposts in the Subquadrant Air of Water.

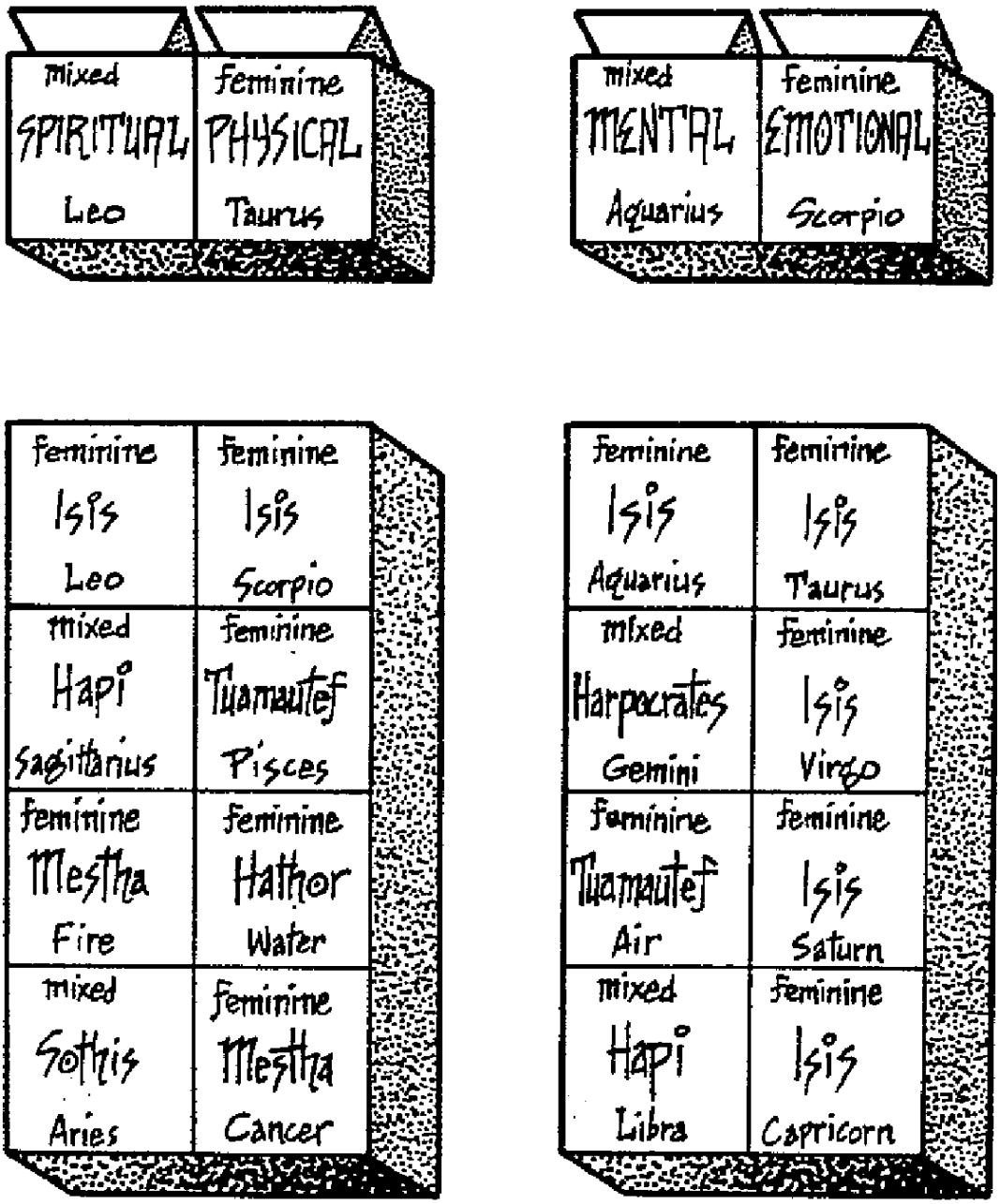


Figure 6. Signposts in the Subquadrant Water of Water.

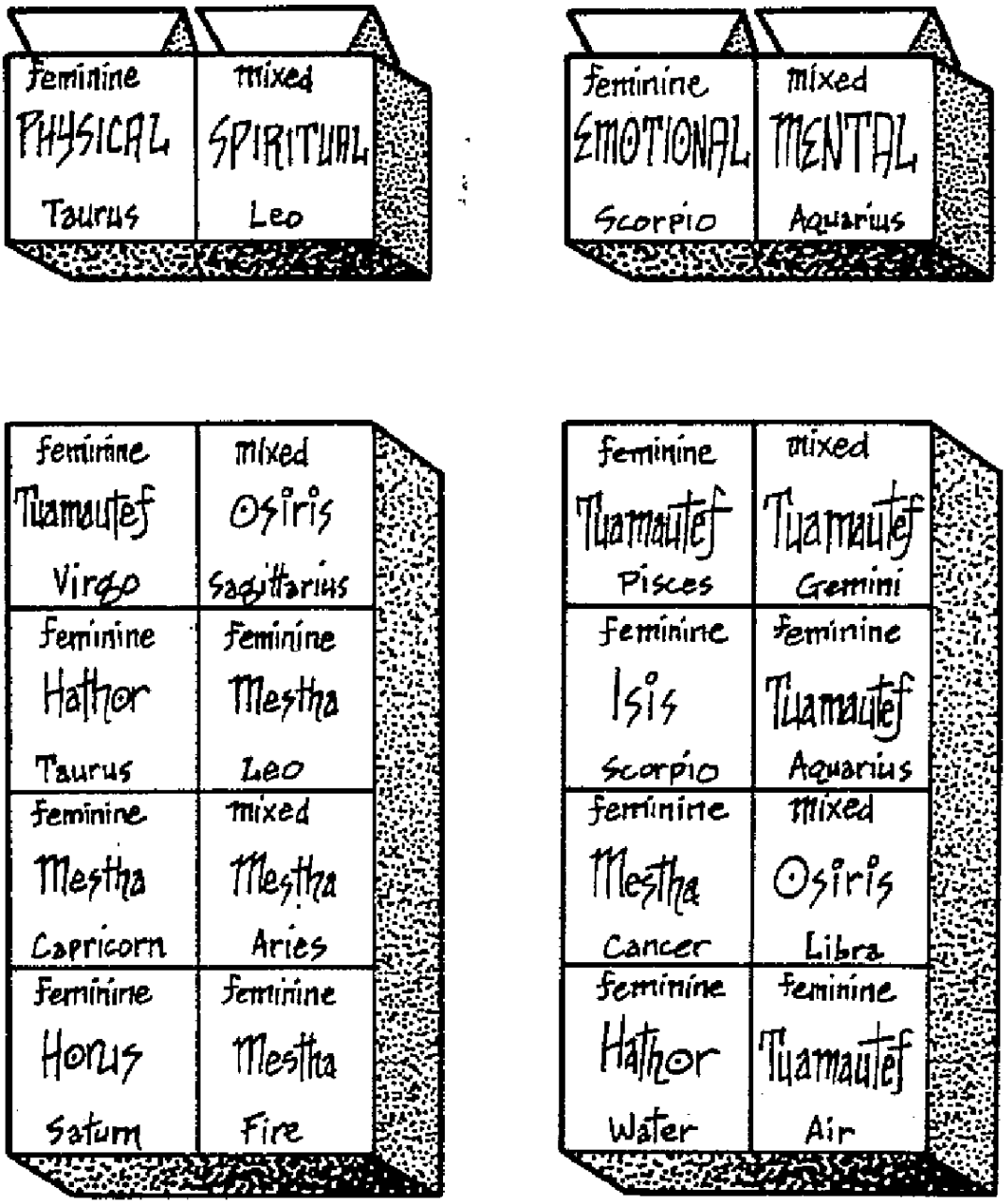


Figure 7. Signposts in the Subquadrant Earth of Water.

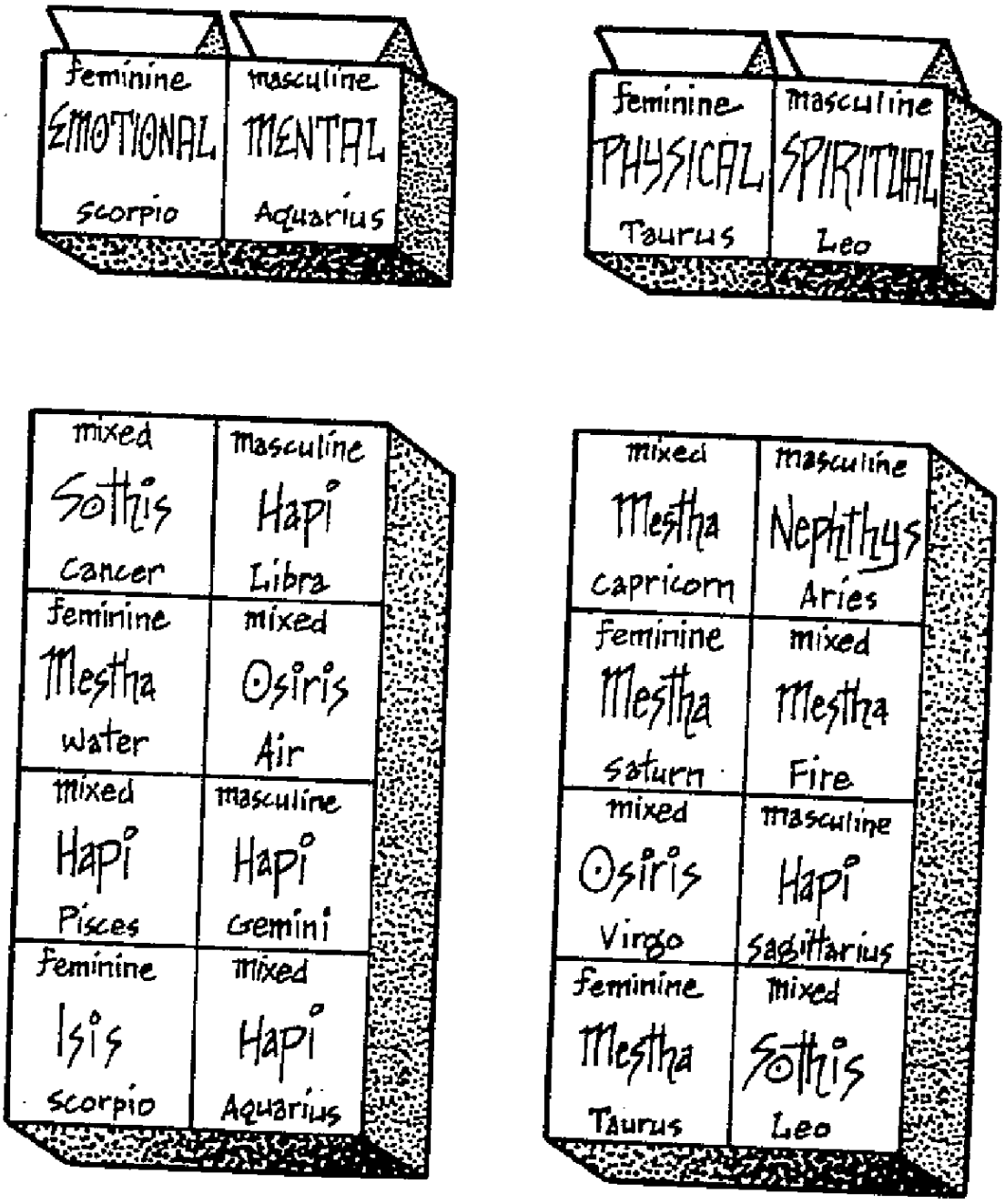


Figure 8. Signposts in the Subquadrant Fire of Water.

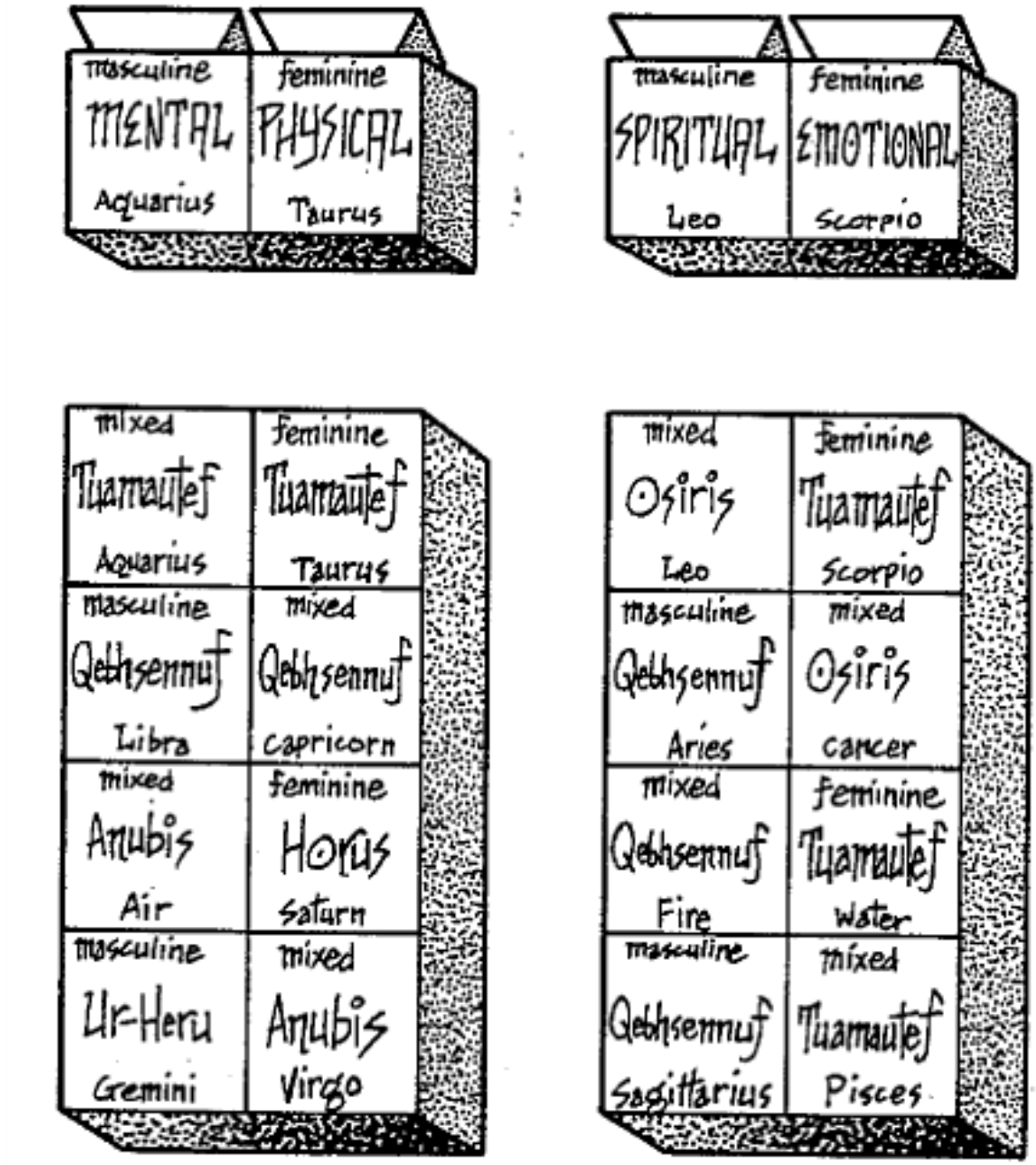


Figure 9. Signpost in the Subquadrant Air of Earth

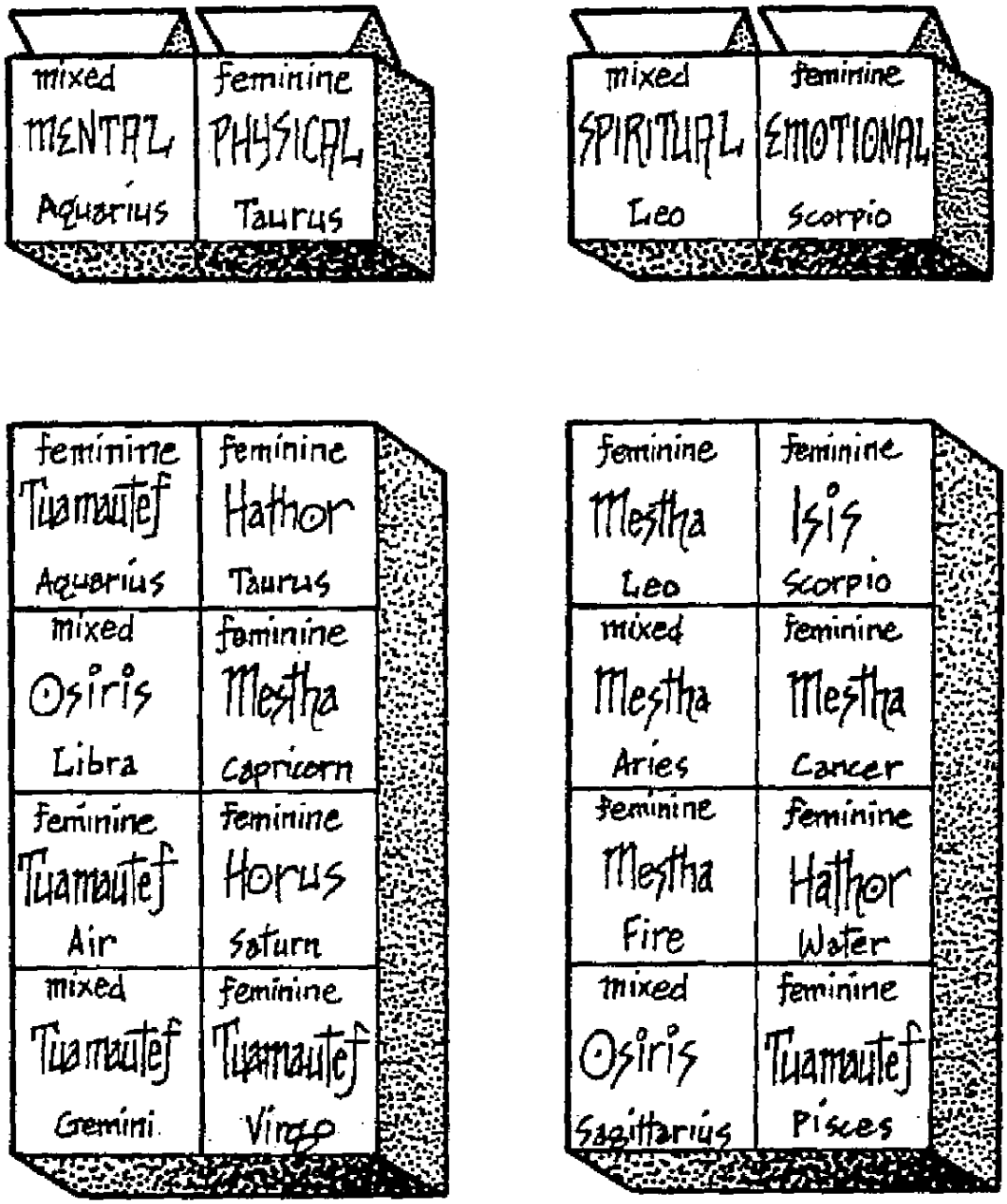


Figure 10. Signposts in the Subquadrant Water of Earth.

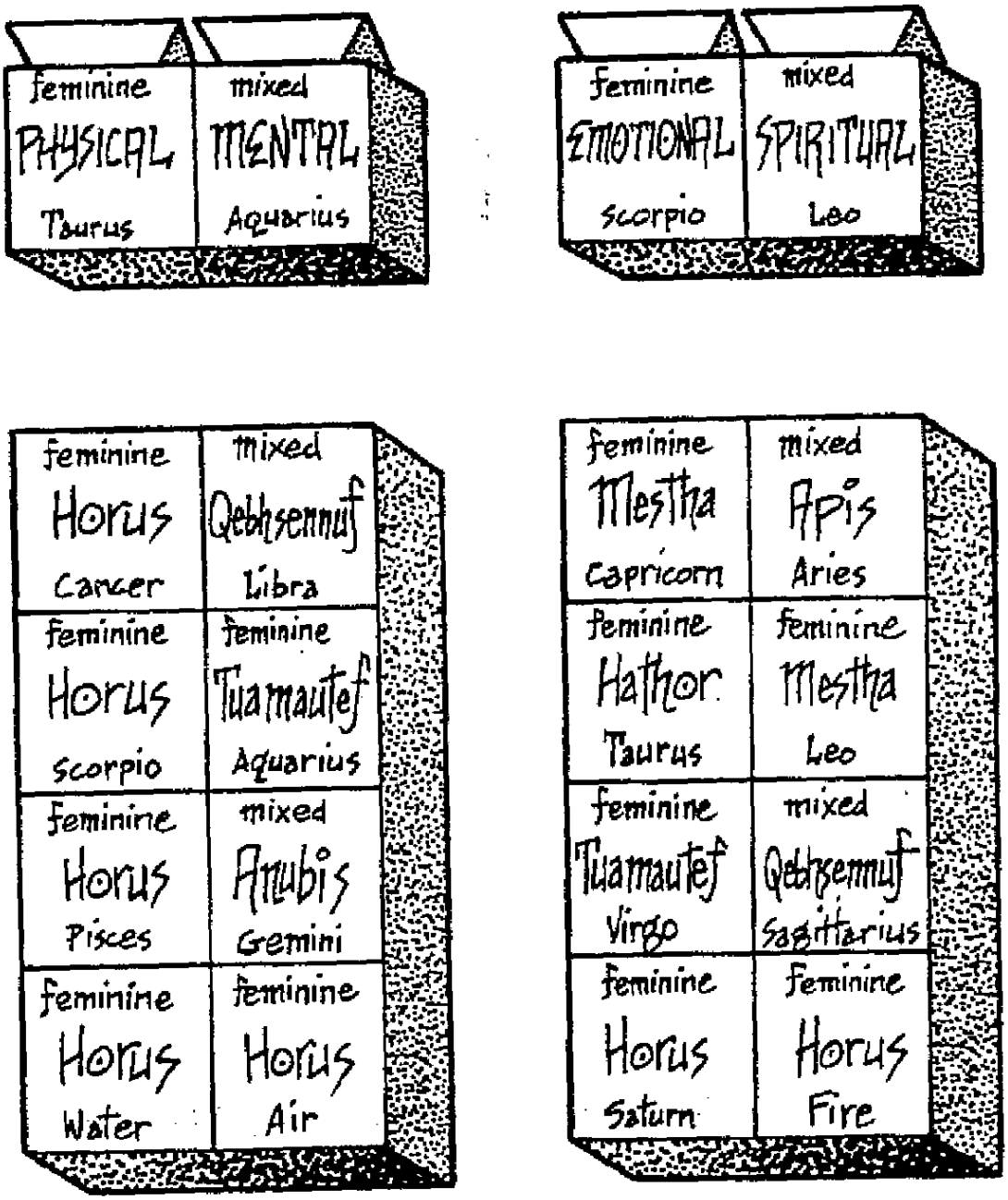


Figure 11. Signposts in the Subquadrant Earth of Earth.

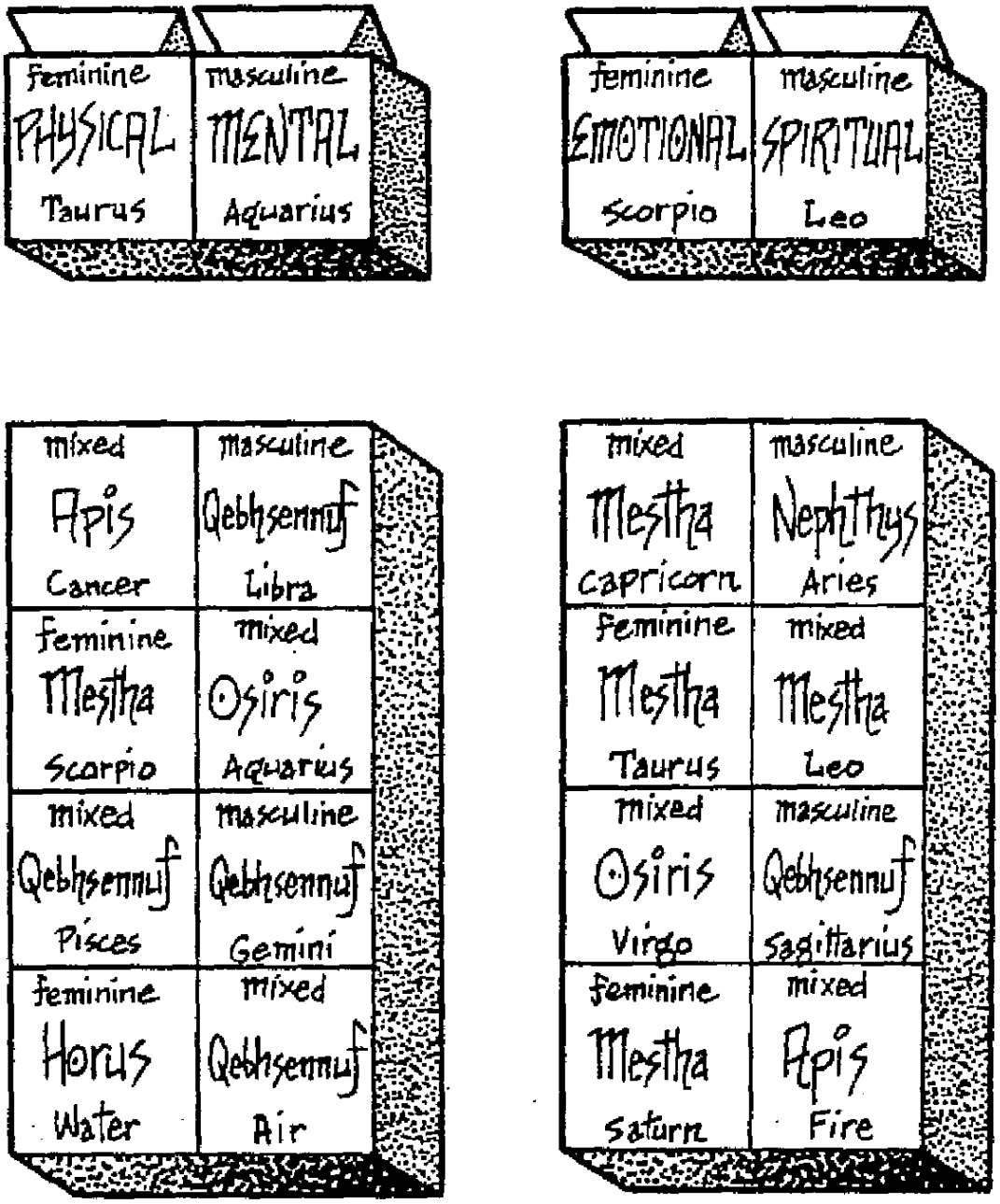


Figure 12. Signposts in the Subquadrant Fire of Earth.

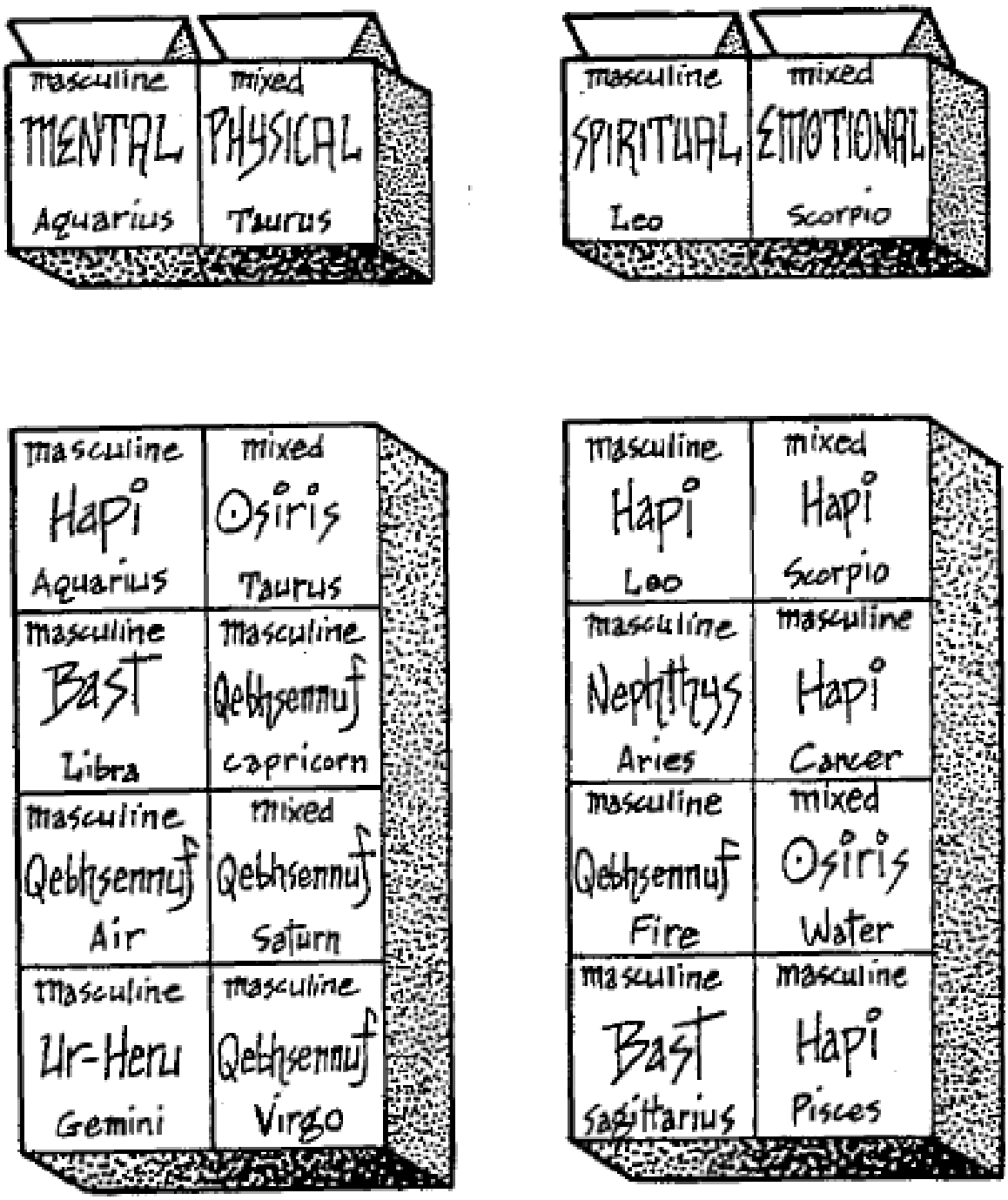


Figure 13. Signposts in the Subquadrant Air of Fire.

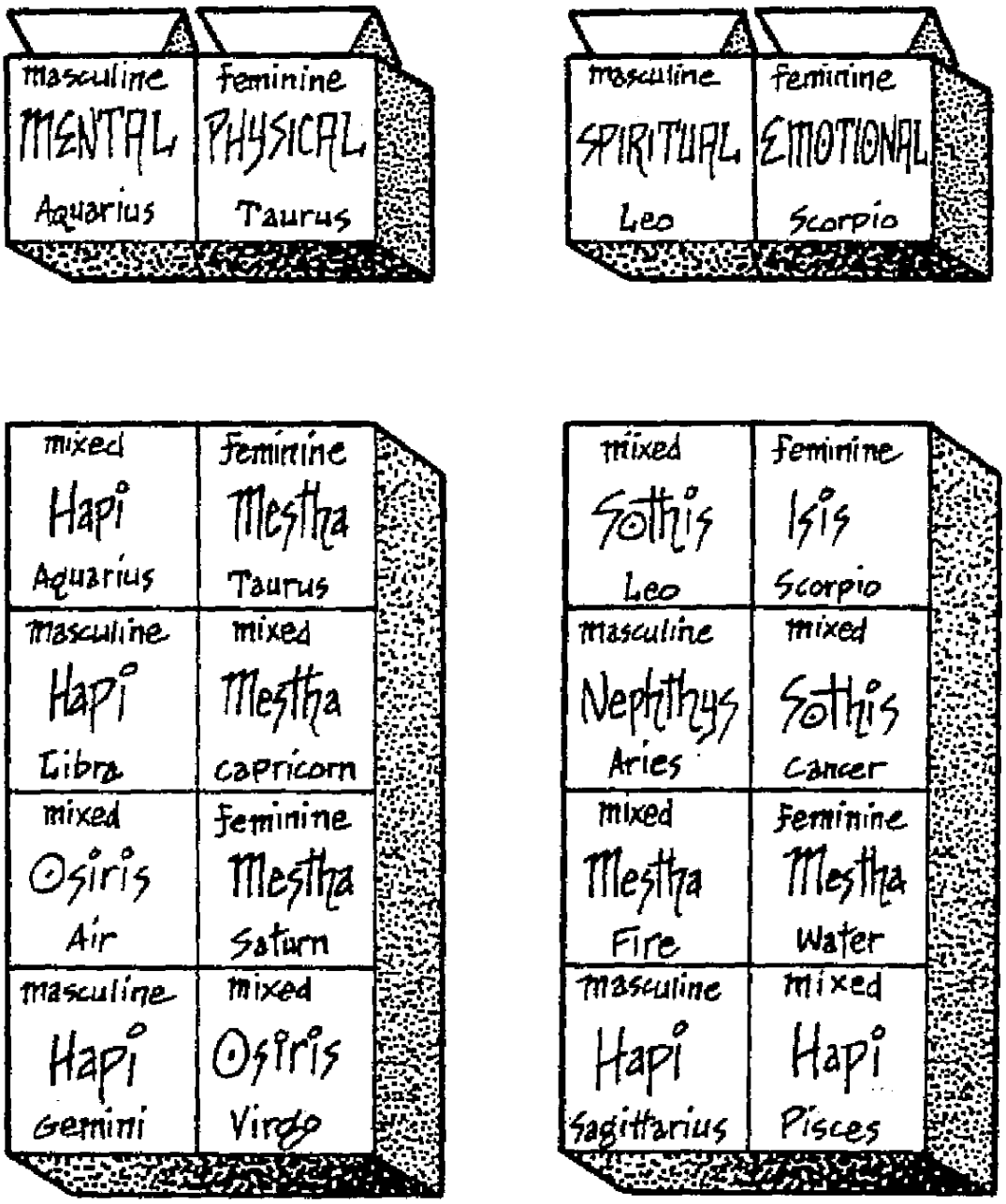


Figure 14. Signposts in the Subquadrant Water of Fire.

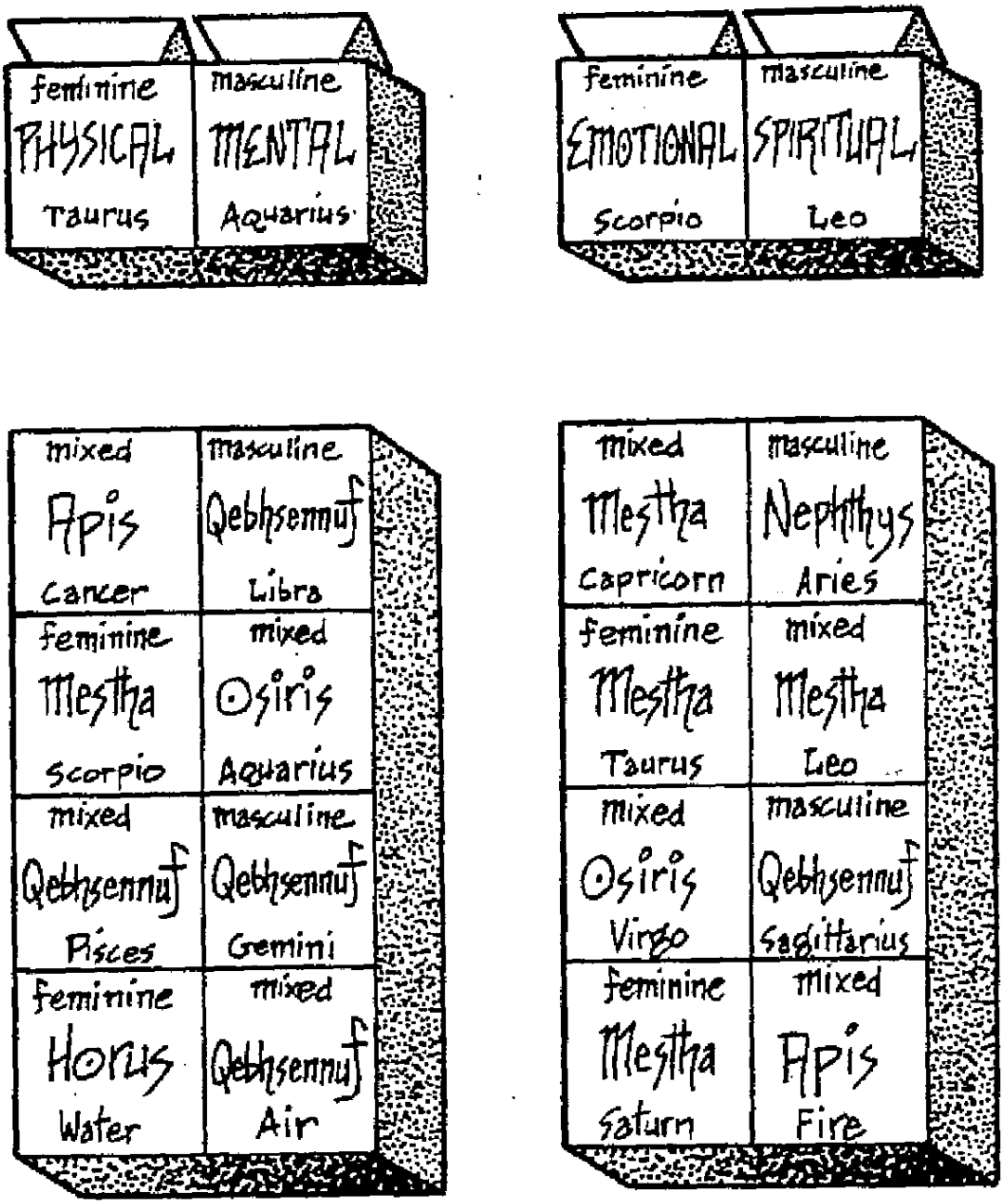


Figure 15. Signposts in the Subquadrant Earth of Fire.

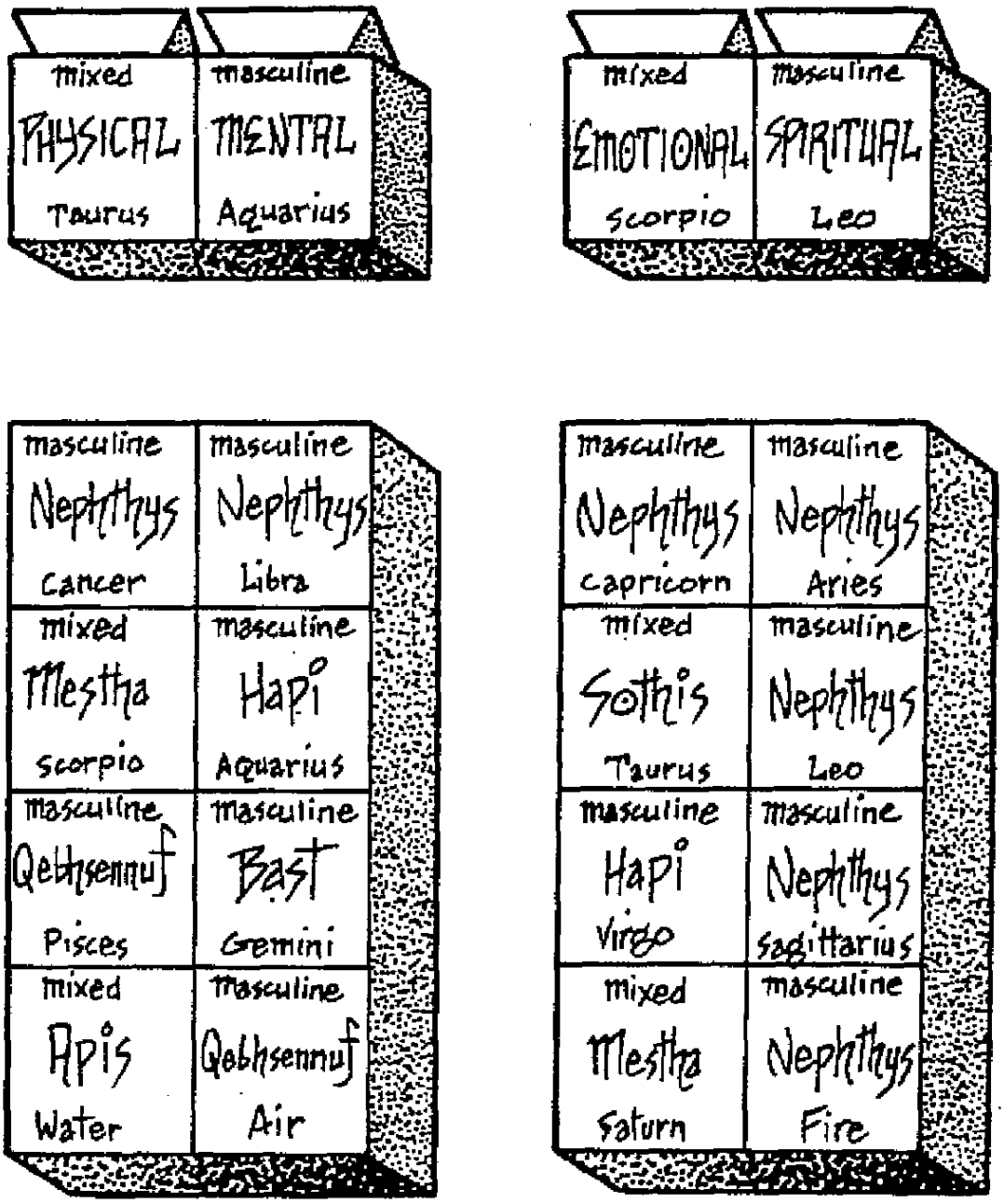


Figure 16. Signposts in the Subquadrant Fire of Fire.

APPENDIX D--THE GREAT CROSSES OF THE WATCHTOWERS

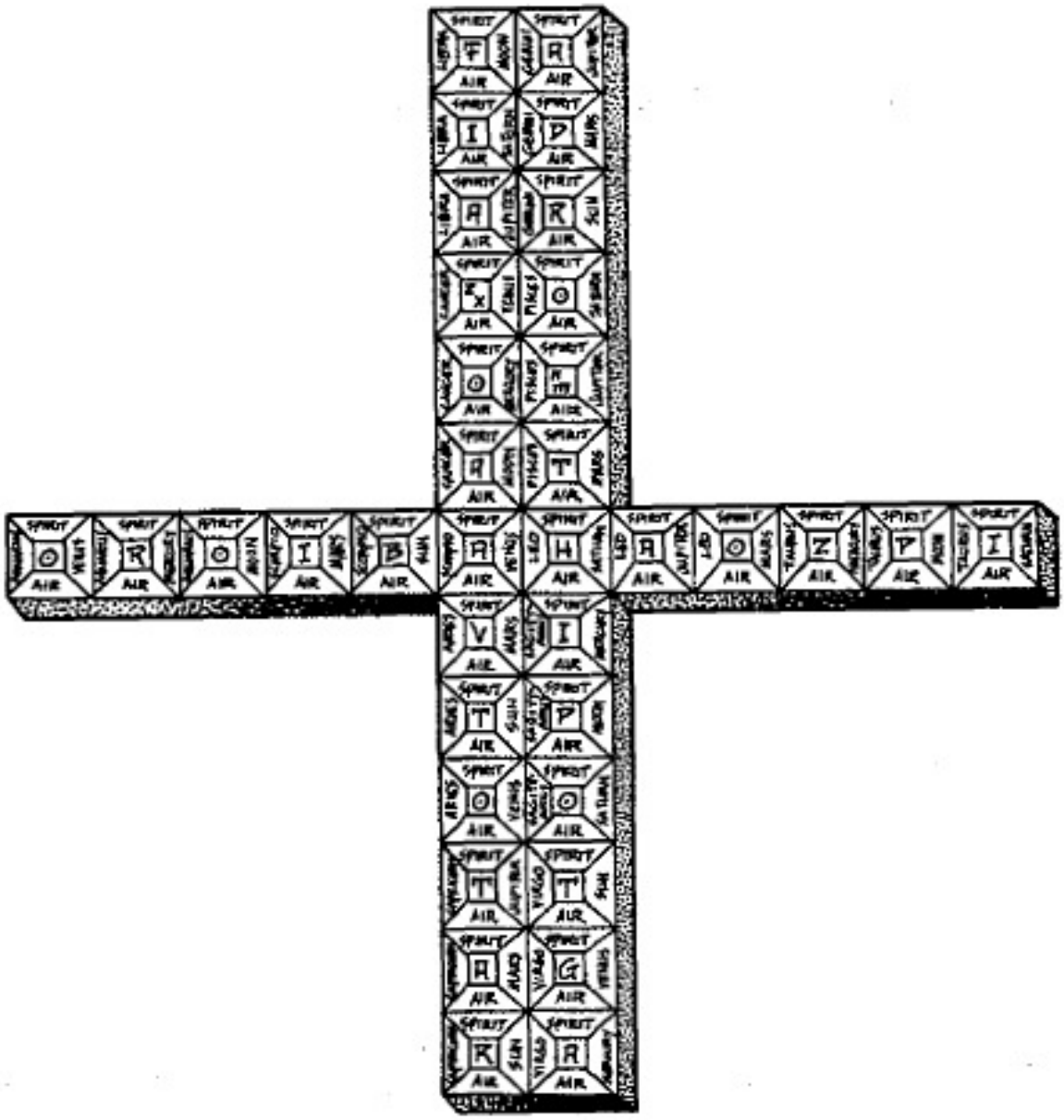


Figure 1. The Pyramids *of the Great Cross of Air.*

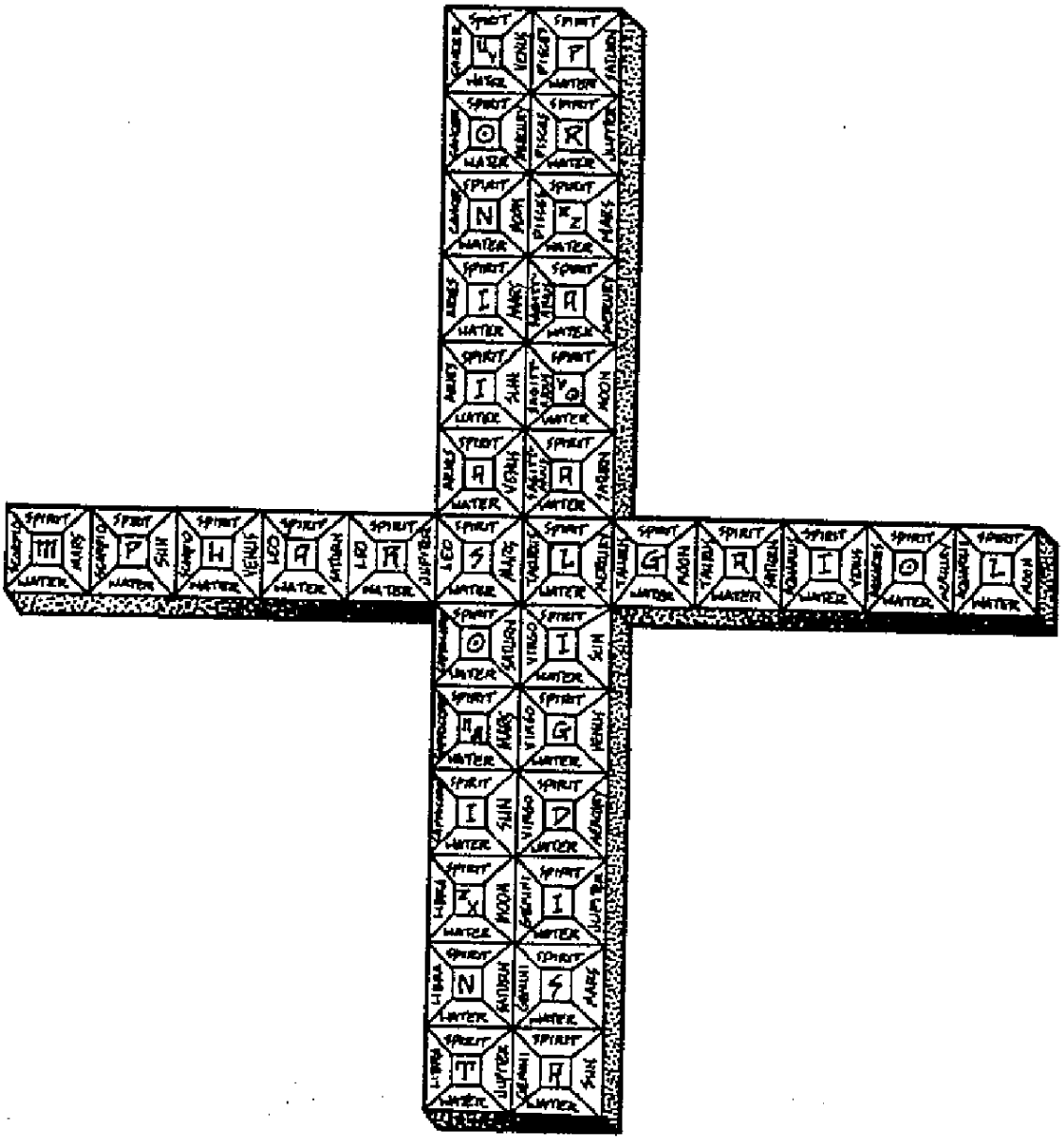


Figure 2.The Pyramids of the Great Cross of Water.

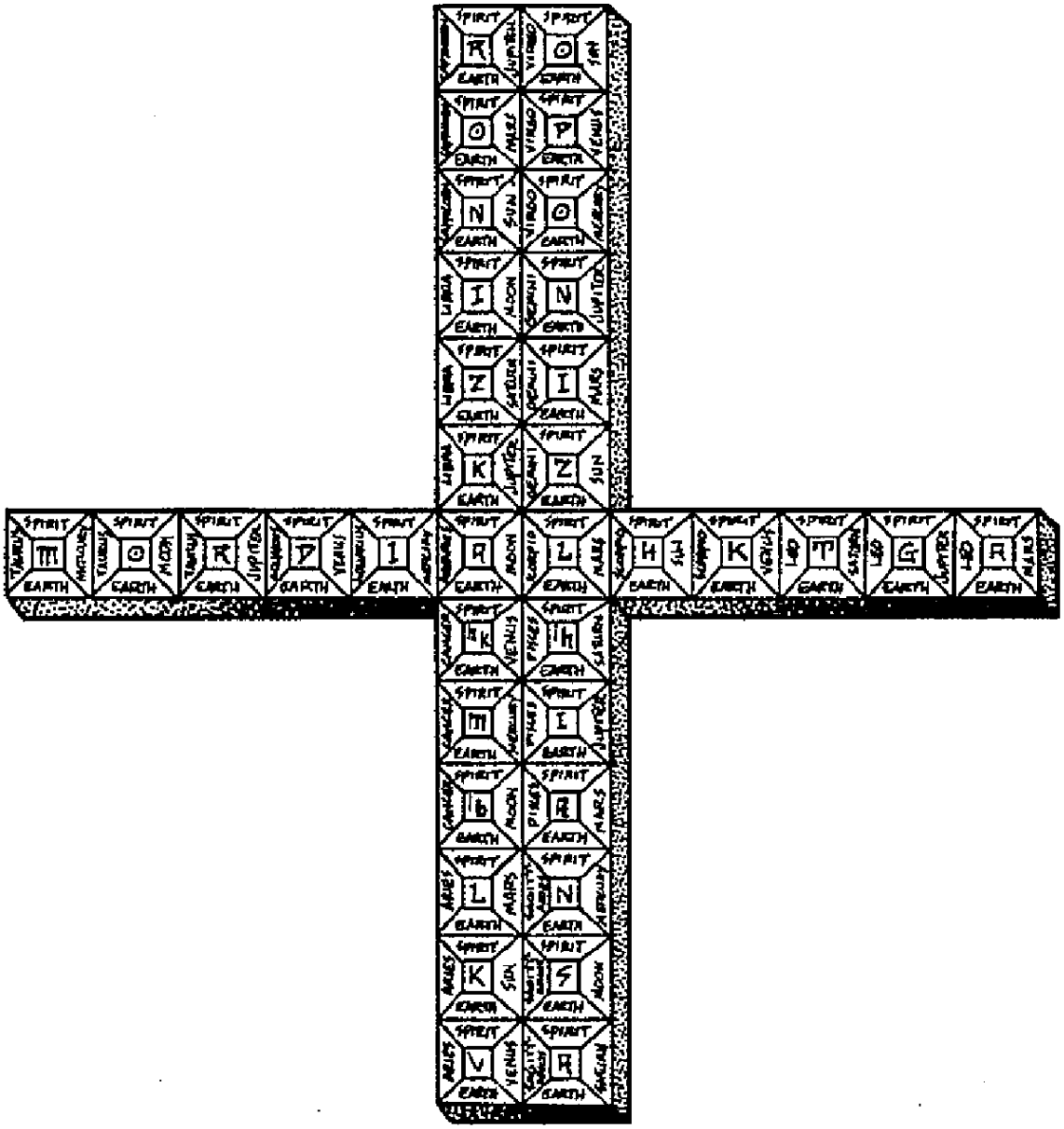


Figure 3. The Pyramids of the Great Cross of Earth

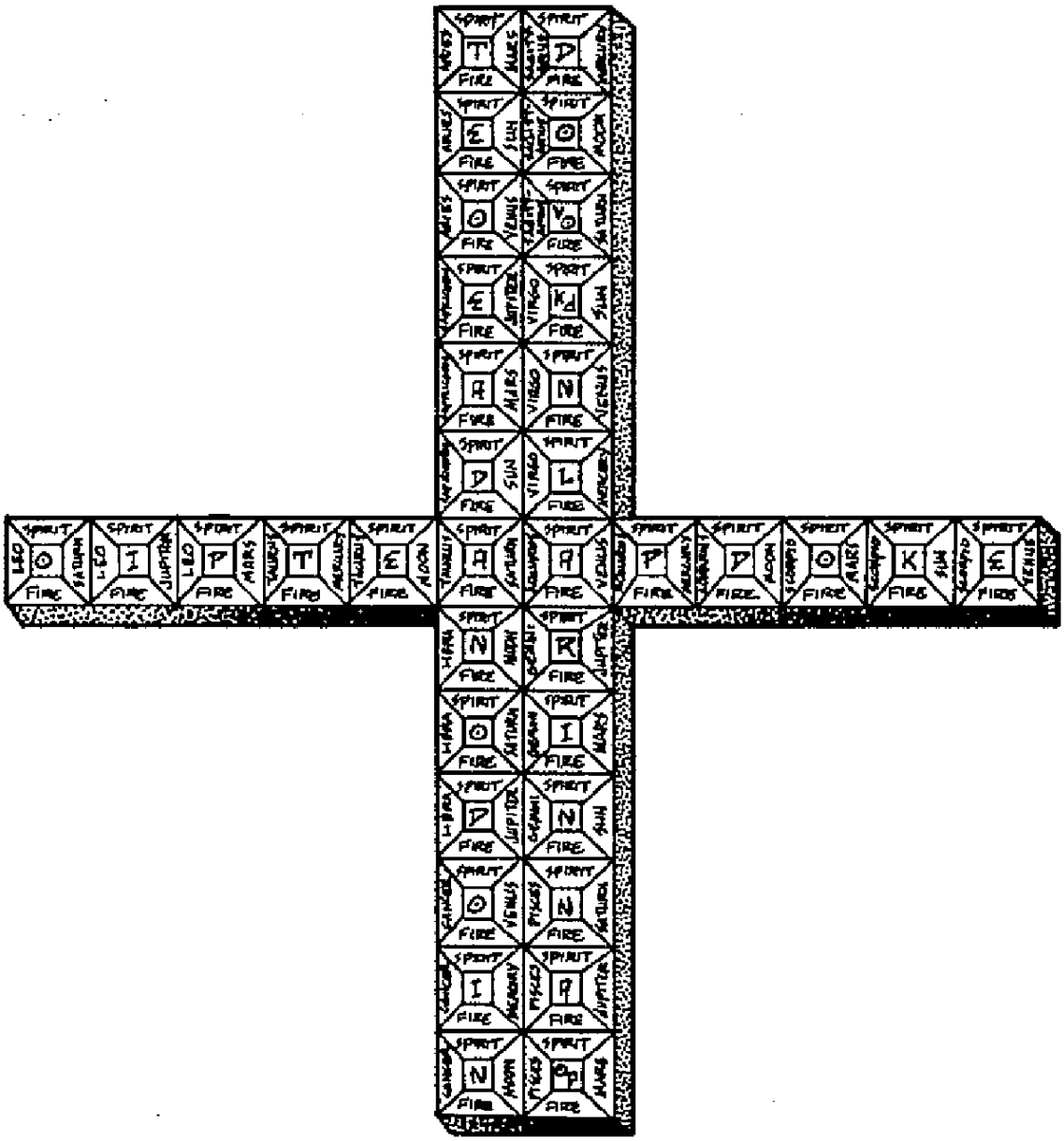
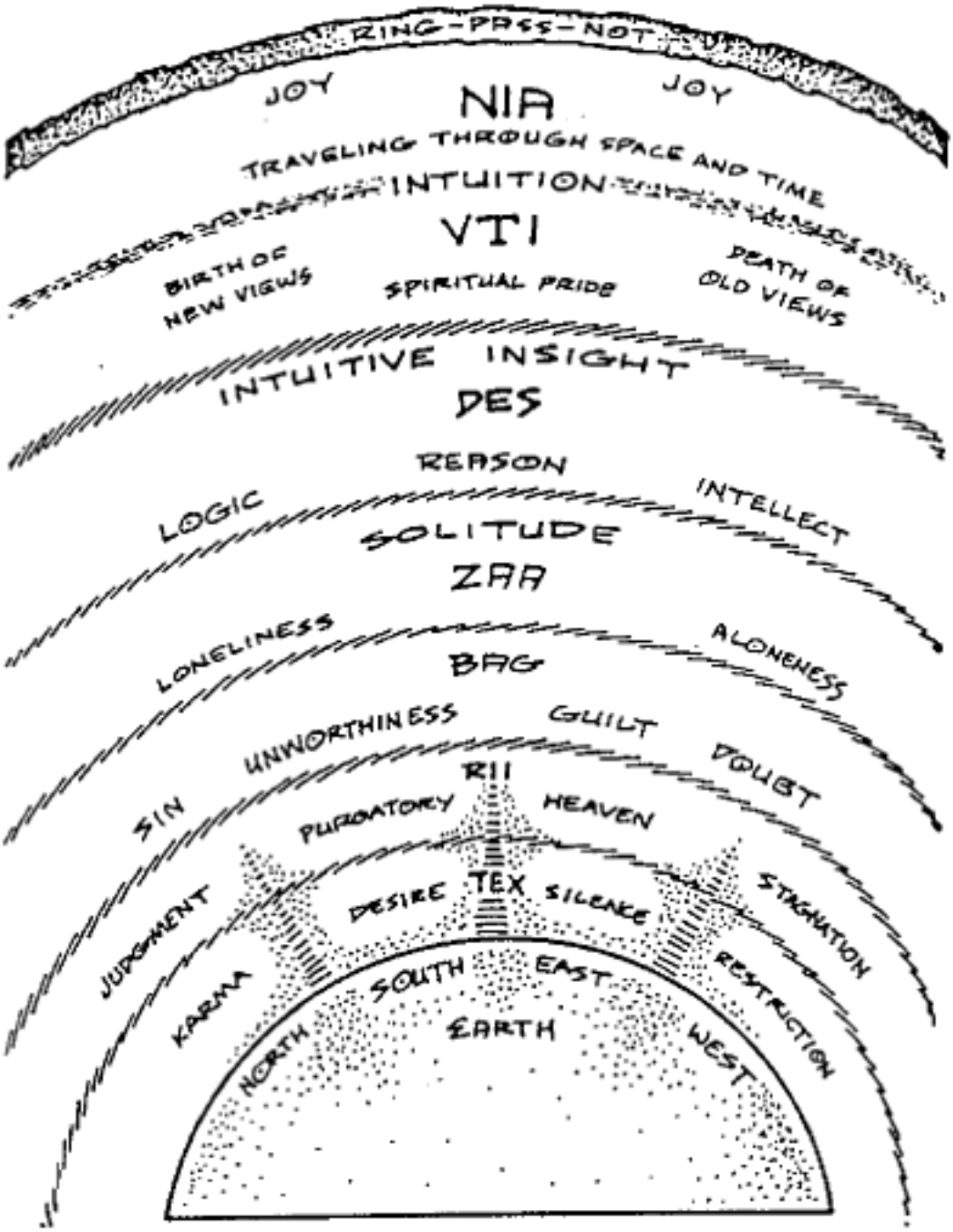


Figure 4. The Pyramids of the Great Cross of Fire.

APPENDIX E-THE THIRTY AETHYRS



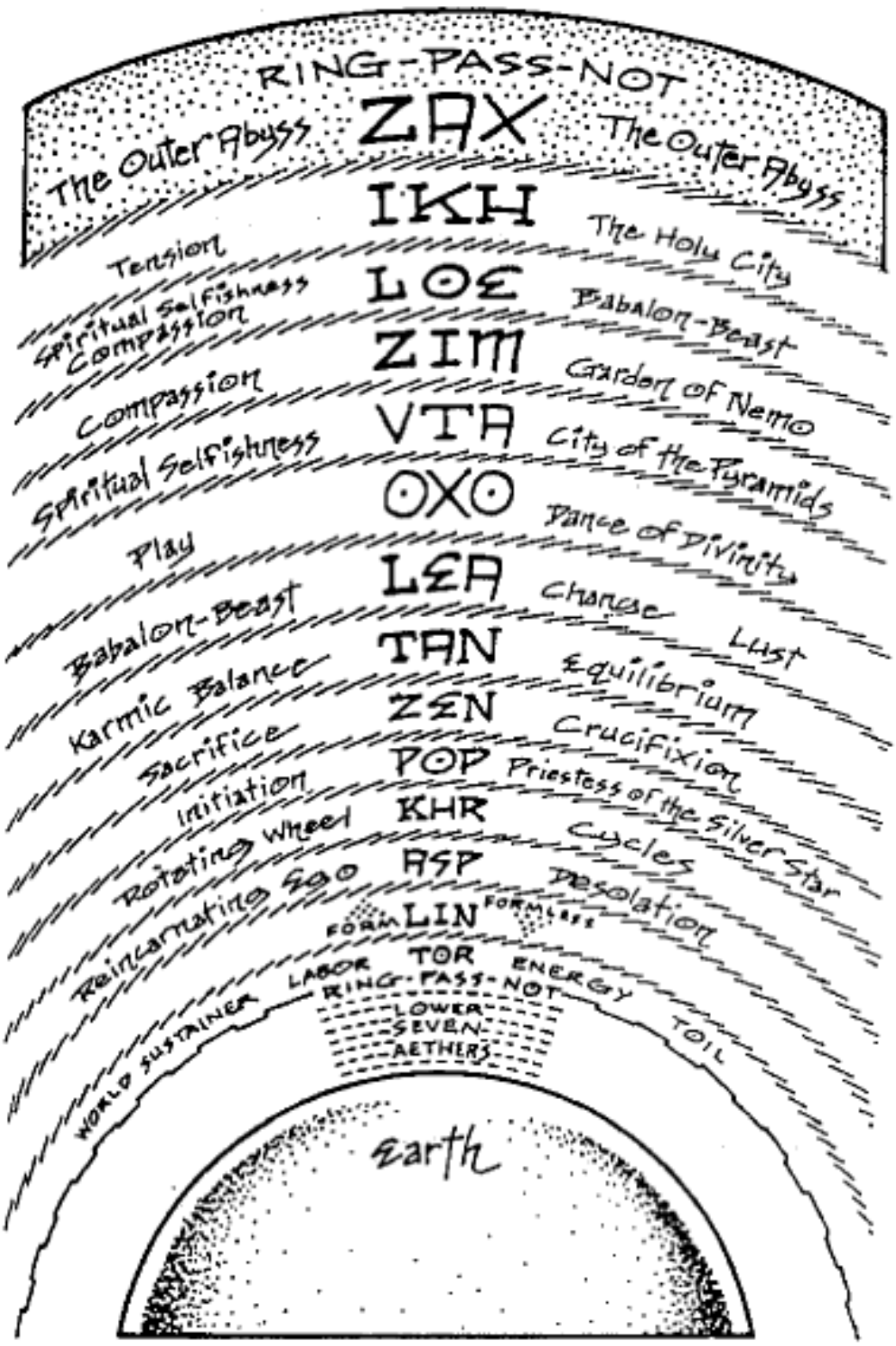


Figure 2. A Schematic Diagram of the Middle Aethyrs.
From TOR to ZAX.

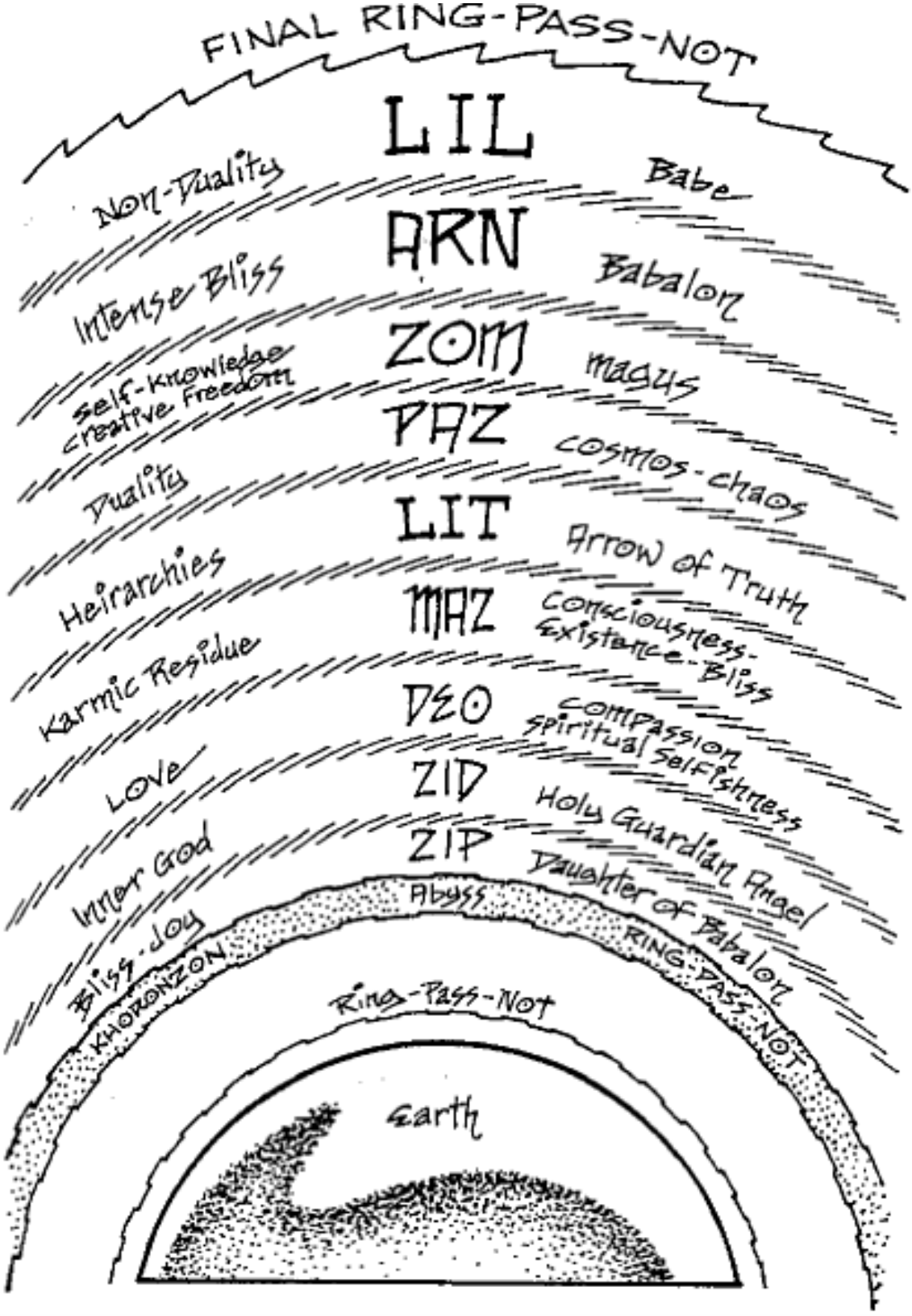


Figure 3. A Schematic Diagram of the Highest Aethyrs.
From ZLF to LIL.

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Putting the British Seas on the Map: John Dee's Imperial Cartography

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Abstract

This essay surveys the cartographic output of the Elizabethan scholar John Dee (1527–1609), and puts it in the context of intellectual and political developments in sixteenth-century England. While Dee's mappings are now obscured by the legacy of explorers such as Drake and Raleigh and writers such as Hakluyt and Purchas, they brought together advanced science and sophisticated rhetoric, and played an important role in the genesis of the British Empire.

DURING the reign of Queen Elizabeth I, the British Empire existed only in patriotic versions of the past and optimistic visions for the future: both figuratively and literally, it was still a "paper empire."[1] Despite the growing body of comparative and revisionist work on the British Empire, this statement retains a surprising amount of shock value. This is not simply because of the magnitude of the empire that Britain built up during the reigns of Elizabeth's successors, but because it is Elizabeth herself who is most often associated with the birth of that empire. The painters and poets of the so-called "cult of Elizabeth" celebrated the Queen's power in explicitly imperial terms,[2] and even before she died there was a tradition crediting her with pioneering patronage of English maritime enterprise—a tradition that dominated British historiography until very recently.[3] But the fact is that Spain and Portugal had dominated global exploration and had long since secured the most accessible and profitable trade routes. In the face of this global pre-emption, Elizabeth and most of her ministers reacted with a combination of realism and insularity, adopting a passive stance and refraining, when possible, from engaging in foreign endeavours.

Nonetheless, there were those who believed that Elizabeth's England could become an imperial power in its own right, enriching its coffers with new trades and expanding its dominions with territorial conquests. These seamen, statesmen, and scholars attempted, with limited success, to make the English Renaissance what J. H. Parry termed the "Age of Reconnaissance"[4]—even if the result was closer to an "Age of Plunder," as W. G. Hoskins described the reign of Elizabeth's father.[5] Many significant voyages of exploration were undertaken, mostly in search of elusive and dangerous Northern passages unattempted by the Spanish or Portuguese. Alongside these path-breaking efforts, experts and ideologues carried out a temporal (or historical) reconnaissance: as cosmographers, historians, and editors they recovered and

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1. This phrase has been applied to a much later stage of the British Empire in Thomas Richards' suggestive study of Victorian literature, *The Imperial Archive: Knowledge and the Fantasy of Empire* (London: Verso Books, 1993). Recent accounts of Elizabethan imperialism have stressed its primarily 'paper' nature: see Mary C. Fuller, *Voyages in Print: English Travel to America, 1576–1624* (Cambridge: Cambridge University Press, 1995), and Jeffrey Knapp, *An Empire Nowhere: England, America, and Literature from* Utopia *to* The Tempest (Berkeley: University of California Press, 1992).
2. Frances Yates, *Astraea: The Imperial Theme in the Sixteenth Century* (London: Routledge & Kegan Paul, 1975), Roy Strong, *The Cult of Elizabeth: Elizabethan Portraiture and Pageantry* (London: Thames and Hudson, 1977), and *Gloriana: The Portraits of Queen Elizabeth I* (London: Thames and Hudson, 1987).
3. See Christopher Haigh, editor's introduction to *The Reign of Elizabeth I* (London: Macmillan, 1984), 9.
4. *The Age of Reconnaissance: Discovery, Exploration and Settlement, 1450–1650* (London: Weidenfeld & Nicholson, 1963).
5. *The Age of Plunder: The England of Henry VIII, 1500–1547* (London: Longman, 1976).

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manipulated records, myths, and maps to advocate the creation of a global empire, secured by power over the seas that surrounded the British Isles and spread throughout the world.

In this essay, I want to focus on one of the most interesting and under-appreciated imperial advocates, the polymath John Dee (1527–1609).[6] Dee is best known today as Elizabethan England's great magus, a man of prodigious scientific talent who committed himself to a Neoplatonic quest for the secrets of natural philosophy.[7] Since his own day, however, there has been another Dee: a highly valued scholarly adviser, especially on matters of British history and the advancement of English sea-power.

This latter Dee has always been assured of a place in maritime history and the history of geography: Eva Taylor made him the central figure of her pioneering study, *Tudor Geography*; Antoine de Smet claimed for Dee a seminal role in the development of English cartography by calling attention to his unparalleled cartographical education, contacts, and resources; and, most recently, David Livingstone gave Dee a prominent position in his chapter on the Renaissance in *The Geographical Tradition*.[8] In the late 1540s, after graduating from Cambridge University, Dee went to Louvain where he studied under and alongside the foremost Continental cosmographers —among them Gemma Frisius, Pedro Nuñez, Abraham Ortelius, and Gerard Mercator. These men exercised a lasting influence on Dee and, by extension, the development of Tudor cartography. When he returned to England, Dee took with him rare European books and manuscripts[9] as well as some of Gemma Frisius's globes and instruments.[10] When he became seriously ill in the late 1550s, Dee appointed Nuñez as his executor. When Ortelius travelled to England in 1577, he paid a visit to Dee's house in Mortlake, and surviving letters suggest that the two men maintained a correspondence.[11] But it was Mercator with whom Dee had been, and remained, closest. In the dedicatory epistle to his *Propaedeumata aphoristica* (1558), Dee fondly described their time together in Louvain: "[I]t was the custom of our mutual friendship and intimacy that, during three whole years, neither of us willingly lacked the other's presence for as much as three whole days; and such was the eagerness of both for learning and philosophizing that, after we had come together, we scarcely left off the investigation of difficult and useful problems for three minutes of an hour."[12] And in the 1570s, when Dee was researching possible northern routes to Cathay, he was still able to compare notes with Mercator.[13]

Yet, Dee's service as one of Tudor England's leading maritime advisers has been consistently overshadowed by the more public legacy of Richard Hakluyt, Francis Drake, and Sir Walter Raleigh. If we assemble all of the available sources, it becomes evident that Dee could hardly have held a more prominent place in what Kenneth Andrews described as the conjunction of "maritime enterprise and the genesis of the British Empire" in the sixteenth century.[14] Dee is traditionally credited with coining the very term "British Empire,"[15] and he was one of its earliest, boldest, and most ingenious (as well as, it must be said, least successful) architects. In a series of

6. For an earlier (and, in places, fuller) treatment, see my monograph, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995)—especially ch. 7. Robert Baldwin has also produced an indispensable study, "John Dee's Interest in the Application of Nautical Science, Mathematics, and Law to English Naval Affairs," and I am grateful to him for sharing the manuscript with me.
7. In addition to the influential works of Frances Yates—especially *The Occult Philosophy in the Elizabethan Age* (London: Routledge & Kegan Paul, 1979) and *Theatre of the World* (London: Routledge & Kegan Paul, 1969)—see Peter French, *John Dee: The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972). A more recent and reliable account is Nicholas Clulee, *John Dee's Natural Philosophy: Between Science and Religion* (London: Routledge, 1988).
8. E. G. R. Taylor, *Tudor Geography, 1485–1583* (London: Methuen, 1930); Antoine de Smet, "John Dee et sa place dans l'histoire de la cartographie," in Helen Wallis and Sarah Tyacke, eds., *My Head is a Map: Essays & Memoires in Honour of R. V. Tooley* (London: Francis Edwards Ltd., 1973); and David N. Livingstone, *The Geographical Tradition: Episodes in the History of a Contested Enterprise* (Oxford: Blackwell, 1992).
9. See Samuel H. Baron, "Herberstein and the English 'Discovery' of Muscovy," *Terrae Incognitae* 18 (1986): 43–54, for a discussion of the possible significance of one of these texts for English exploration.
10. See Dee's description in his "Compendious Rehearsall"—printed in James Crossley, ed., *The Autobiographical Tracts of Dr. John Dee* (Manchester: Printed for the Chetham Society, 1851).
11. What remains of their correspondence can be found in J. H. Hessels, ed., *Abrahami Ortelii ... epistulae* (Cambridge, 1887).
12. I cite Wayne Shumaker's facing-page translation in *John Dee on Astronomy* (Berkeley: University of California Press, 1978), p. 111.
13. E. G. R. Taylor, "A Letter Dated 1577 from Mercator to John Dee," *Imago Mundi* 13 (1956): 56–68.
14. K. R. Andrews, *Trade, Plunder and Settlement: Maritime Enterprise and the Genesis of the British Empire* (Cambridge: Cambridge University Press, 1984).
15. See, however, Bruce Henry, "John Dee, Humphrey Llwyd, and the name 'British Empire'," *Huntington Library Quarterly* 35 (1971–72): 189–90.

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conferences, treatises, and maps from the 1550s to the 1590s, he developed an expansionist program that he called "this British discovery and recovery enterprise."[16] Supporting both the discovery of new lands and the recovery of territories that once arguably belonged to the British crown, Dee gradually claimed for the Queen a vast dominion covering most of the water and much of the land in the northern hemisphere.

For Dee, this amounted to nothing less than a "Geographical Reformation,"[17] and in the foreign policy of many of his compatriots this reformation was no less important than the one initiated by Henry VIII's break with Rome. The Geographical, like the Protestant, Reformation was a matter more of interpretation than absolute truth, and new geopolitical maps had to be drawn, justified, and enforced. In assessing these maps, we should not expect them to conform to modern standards of geographical and historical verisimilitude: as W. F. Ganong vividly warned when describing some of the "crucial maps" of the period, "Most ... represent primarily not the actual geography of the country, but the results of the efforts of professional closet cartographers in Europe to reconcile the scant, incomplete, and often inconsistent geographical data ... and therefrom to produce pleasing pictures, pretentiously complete, stylistically elaborated, artistically adorned, and nationalistically acceptable."[18] In looking at Dee's imperial cartography, I will be especially concerned with this final constraint, and will focus on the ways in which he used cartography as a rhetorical tool to persuade the English government and its potential competitors of the legitimacy and feasibility of his imperialistic designs.

Dee's first, and by far his best known, textual treatment of these issues was the *General and Rare Memorials pertayning to the Perfect Arte of Navigation*, written in 1576 and printed in 1577. This work outlined a project for the establishment of a small naval coast guard, but it was part of a much more ambitious program. As Dee explained in the work's preface, he intended for it to serve as an introduction to a four-volume series that would go under the extraordinary title, "The British Monarchy," and that would offer a general scheme for securing the coasts of the English commonwealth and for enlarging (or, to use the term most commonly employed by contemporaries, augmenting) the boundaries of the British Empire. The second volume was entitled, "The Brytish Complement of the Perfect Arte of Navigation," and was to consist mainly of "Queen Elizabeth, her Tables Gubernautic." This was never printed, but from surviving notes these "tables gubernautic" seem to have been lists of longitudes and latitudes computed according to Dee's geographical invention, the "paradoxal compass": in August, 1576, he described his invention to his publisher, John Daye, and tried (unsuccessfully) to persuade him to publish a large circumpolar sea-chart based on his tables.[19] The third volume is a complete mystery, as it was destroyed for reasons unknown. The fourth and final volume was to be called, "Of Famous and Rich Discoveries." The badly damaged manuscript that survives of this text is a rambling collection of materials on geography, with an eye toward discovery and recovery in Elizabeth's name. It is mostly concerned with the areas to be explored in voyages to Cathay via the Northeast and Northwest Passages, voyages for which Dee served as one of the Muscovy and Cathay Companies' chief advisers.

At the same time, Dee was busy preparing his manuscript, *Brytanici Imperij Limites*, which is almost unknown today but which was perhaps the most influential of his imperial texts.[20] This collection was written alongside the "British Monarchy" tetralogy, but it represents a different project: it documents Dee's verbal presentations in a series of conferences with the queen and her ministers at court. After a number of brief and informal discussions, Dee was finally given the opportunity to present his entire case for the Queen's rights to foreign lands in person. At 11:00 a.m. on 3 October 1580, as he recorded in his diary, Dee delivered his "two rolls of the Quene's Majesties Title unto herself in the garden at Richemond."[21]

The imperial claims that Dee made in these "two rolls" were pretty remarkable in themselves; but my focus here must be on the ways in which he presented and justified them. He cited classical historians, medieval chroniclers, Renaissance cosmographers, Papal Bulls, genealogical charters, and (last but not least) manuscript and printed maps to support his conclusion that for "a great parte of the sea Coastes of Atlantis (otherwise called *America*) ...

16. It is worth quoting the full passage in which this phrase appears: "Nowe (at length) ame I come to my chiefe purpose, of some Records settinge downe: which wilbe found sufficient, for to stire upp yo[u]r Ma[jes]tis most noble hart, and to directe yo[u]r Godlie conscience, to undertake this Brytish discovery, and recovery Enterprise, in yo[u]r owne Royall Interest: for the great good service of God, for yo[u]r highnes immortal fame, and the marvailous Wealth Publick of yo[u]r Brytish Impire" (*Brytannici Imperii Limites*, British Library, MS Additional 59681).
17. Ibid.
18. W. F. Ganong, *Crucial Maps in the Early Cartography and Place-Nomenclature of the Atlantic Coast of Canada*, ed. Theodore E. Layng (Toronto: University of Toronto Press with the Royal Society of Canada, 1964), 439.
19. Bodleian Library, Ashmole 242, art. 83 (I owe this reference to Robert Baldwin). Cf. E. G. R. Taylor's Hakluyt Society edition of William Bourne's writings (London, 1963), Appendix 1.
20. British Library, MS Additional 59681.
21. J. O. Halliwell, ed., *The Private Diary of Dr. John Dee* (London: Camden Society, 1842), 9.

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and of all the Iles nere unto the same ... and Cheiflie all the *Ilands Septentrionall* [e.g., Greenland and Friseland], the Title Royall and supreme government is due and appropriate unto [her] most gratious Majestie ... ." These claims rested, then, on textual precedents—based in the strongest cases on documents relating to recent voyages of discovery and colonization, but in cases like his claim to the entire North Sea and most of the Atlantic Ocean, they rested on historical and quasi-historical passages gathered from his reading, wrenched out of context, and rewritten into a new narrative. The cornerstones for Dee's imperial project turn out to be the legendary exploits of King Arthur and Prince Madoc, as well as the more verifiable legacy of Elizabeth's navally minded predecessor King Edgar.

The imperial cartography of Dee's *Brytanici Imperii Limites* emerges most dramatically in the rhetorical tour-de-force that concludes the first section of the text. After "reforming" Ortelius's and Mercator's charts of the Arctic region around Cathay, Dee outdoes the famous Ditchley portrait (in which the Queen is shown standing on a map of England) by actually mapping the Asian and American regions he wishes England to explore onto the Queen's body itself: "the single little black circle on the left hand side of your Majesty's throne," he suggests, "represents Cambalu the capital of Cathay. But by a wonderful fortune ... the City of Heaven (that is, of course, Quinsay) happens to be located at the middle joint of the index finger which encloses the hilt of your sword." "And there are other things," he continues,

> extremely noteworthy, which, as if by Divine will, adorn the surroundings of your imperial seat. For under your Crown ... is concealed an island; once known as Chryse, but now commonly called Japan ... . Thirdly, at the right side of your Majesty, the coast of Atlantis is pleased to have its place—almost opposite Quinsay. But about the feet of your supreme highness lies the Strait of Anian ... . And if those things are true which we have hitherto heard reported, those 4 places which I have named have thus their own geographical symmetry.

After some detective work, it becomes clear that one of the "two rolls" that Dee presented in the garden at Richmond Palace was a map of the northern regions claimed for the Queen, while the other was a collection of the textual sources that supported those claims. This package would have looked very similar to—and was, indeed, closely related to—a map that Dee prepared in 1580, which is now preserved in the British Library as Cotton MS Augustus I.i.1. In that text, the territorial claims were not only accompanied by a map: they were inscribed on the back of one. On one side, Dee sketched a map of the Western part of the Northern Hemisphere (Figure 1). Stretching from Western Europe to the eastern extremity of Asia, Dee's map puts the contested American continent squarely in the centre, its detailed eastern coastline contrasting with the blank interior and absent western and northern boundaries.[22] Its geographical details closely follow Mercator's influential chart of 1569, but it is laid down on a different projection and makes some important emendations.[23] On the reverse, he inscribed a list—"sweeping" is the only way to describe it—of those foreign lands depicted on the map that he claimed for the English crown. The outline is headed, "A briefe Remembrance of Sondrye foreyne Regions, discovered, inhabited, and partlie Conquered by the Subjects of this *Brytish Monarchie*. And so [the] lawfull Tytle ... for the dewe Clayme, and just recovery of the same disclosed ... ." Reading down the edge, we find a compressed list of Dee's precedents, which moves from remote myth to recent history: Madoc, Arthur, St. Brendan, the Cabots, the Boroughs, and, most recently, Martin Frobisher.

In the same year, Dee produced a similar, and related, map of part of the Northern Hemisphere: this was not prepared directly for the Queen but for her chief minister, William Cecil, Lord Burghley. While geographical imagery was regularly displayed to Queen Elizabeth—and used to display the queen to others—if we want to understand the political power of maps in the Elizabethan period, we need to look less at Elizabeth and more at Lord Burghley: it is Burghley who reveals the ways in which the government's management and colonization of space, ranging from estate surveying to military surveillance, depended upon the use of geographical representations and cartographic intelligence.

Thanks to the efforts of R. A. Skelton, we know that Burghley had an exhaustive collection of maps, which he organized in volumes and annotated thoroughly with practical and administrative details. These volumes survive at Hatfield and Burghley Houses, and in cataloguing them, Skelton suggestively called them Burghley's "cartographical commonplace books."[24]

Richard Helgerson has discussed one of these volumes, a set of proofs for Christopher Saxton's atlas, to which

22. The area that Dee chose to highlight was closely related to the ongoing exploration of the North Atlantic: as several scholars have discussed (including E. G. R. Taylor, *Tudor Geography*; Samuel Eliot Morison, *The European Discovery of America: The Northern Voyages* (Oxford: Oxford University Press, 1971); and Ganong, *Crucial Maps*—the last of which provides a photograph of the section in question as Figure 116) he reproduces a deeply misguided Canadian and Polar geography, including the islands of Estotilant, Grocland, and Groenland, and he shows the beginnings of a straight and wide-open Northwest Passage.
23. Ganong, 450.
24. R. A. Skelton and J. Summerson, *A Description of the Maps and Architectural Drawings in the Collection ... at Hatfield House* (Oxford: Printed for presentation to the members of the Roxburghe Club, 1971).

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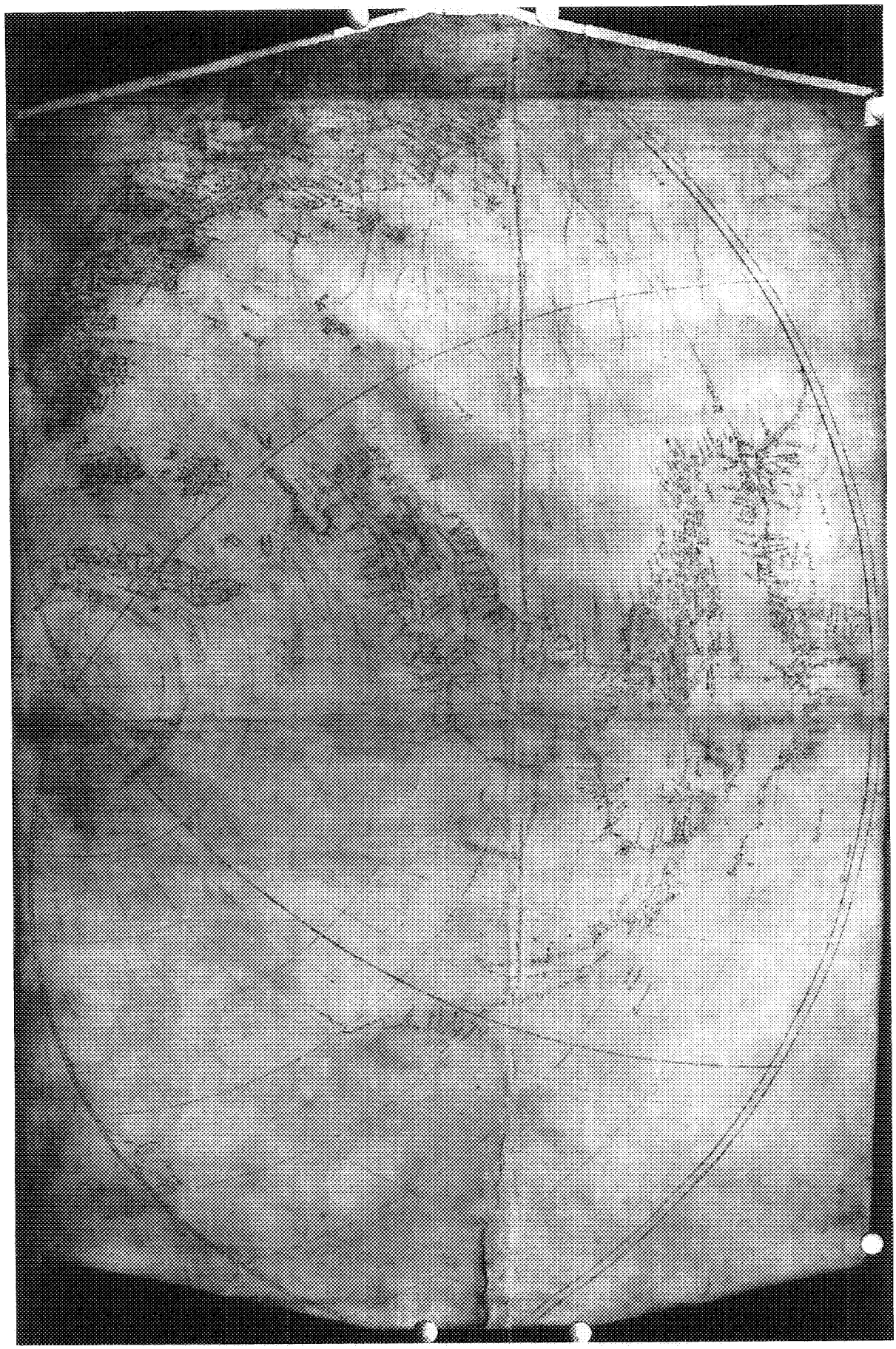

Figure 1. Dee's map of the northern hemisphere with imperial plans for the American continent. Reproduced by permission of the British Library, MS Cotton Augustus I.i.1.

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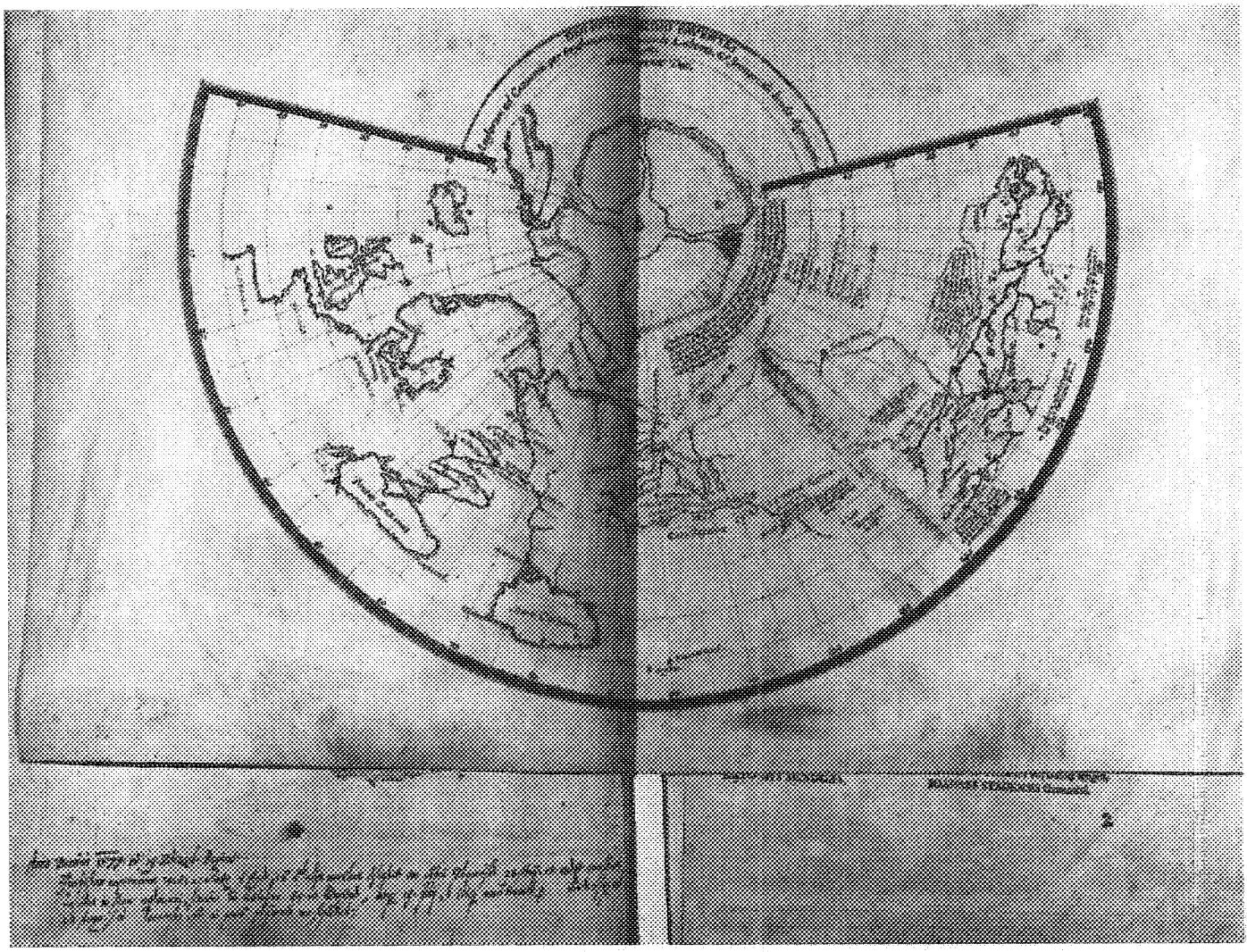

Figure 2. Manuscript map of part of the northern hemisphere, bound in Lord Burghley's copy of Ortelius' Theatrum Orbis Terrarum. *The Burghley House Collection.*

Burghley added corrections and further information.[25] A lesser-known volume is Burghley's copy of the first edition of Abraham Ortelius' *Theatrum Orbis Terrarum*, now in the library at Burghley House, which he not only annotated but supplemented with manuscript maps. One of these was a map, in Dee's hand, of the Northeast Passage between Eurasia and the North Pole (Figure 2). Its fan-shaped projection covers 200 degrees of longitude, between 40 and 90 degrees latitude, depicting the stretch from Britain and Iceland on the left to Cathay on the right. In both technical and artistic terms, it can be considered Dee's finest map.

Its context is suggested not only by its date but by the section of the globe its perspective highlights and by the legend that Dee inscribed at the top: "DEO OPTIMO MAXIMO FAVENTE, Anglorum ad CATHAYUM per Scythicum Oceanum Fecundi Labores, & Immortali laude dignissimi ... . Authore Joanne Dee." This positions the map alongside his collection *Of Famous and Rare Discoveries* and at the centre of the key maritime enterprise of 1580, Charles Jackman and Arthur Pet's search for the Northeast Passage. Hakluyt tells us that Dee prepared a map for this voyage, but it has not been identified. The Burghley map may well be a copy of Dee's map for Pet and Jackman, if not the map itself: it clearly illustrates Dee's argument—backed up by extensive quotations in *Famous and Rare Discoveries* and compressed legends copied onto the map itself—that the whole course from "Vaygach" to "Tabin" lay south of 70 degrees.[26]

Dee has been associated with one more, slightly later, map, and both its content and context are very similar to the 1580 Cotton map accompanying the "briefe Remembraunce." It is the "Humphrey Gilbert" map of ca. 1583 —so called because of the inscription, "Humfray Gylbert

25. Helgerson, "The Land Speaks," in his *Forms of Nationhood: The Elizabethan Writing of England* (Chicago: University of Chicago Press, 1992).

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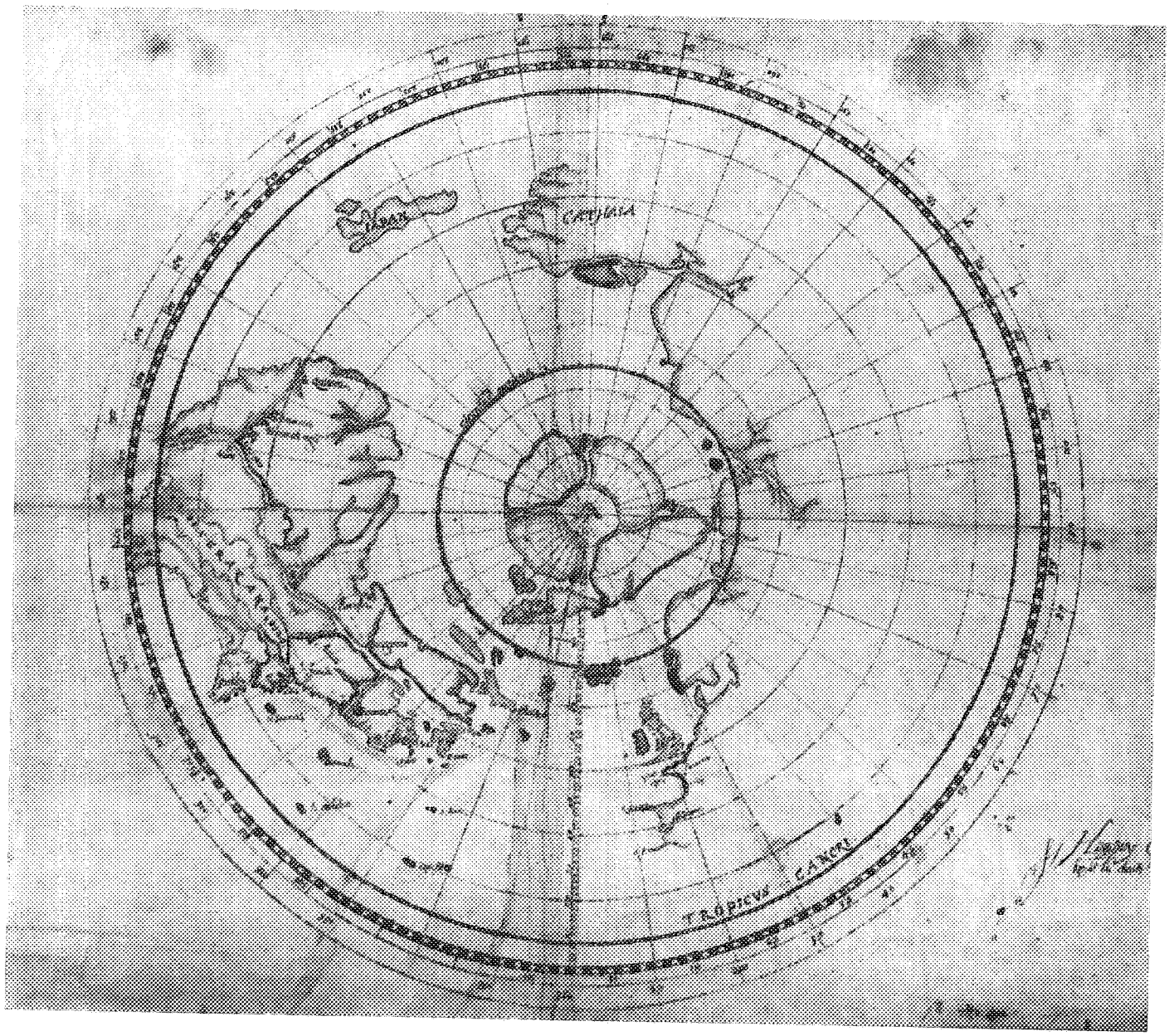

Figure 3. Humfray Gylbert Knight his charte. *Rare Book Department, The Free Library of Philadelphia.*

Knight his charte" (Figure 3).[27] As E. G. R. Taylor suggested, this may well be the "Hemisphaeri Borealis geographica, atque Hydrographica descriptio: longe a vulgatis chartis diversa: Anglis quibusdam versus Atlantidis Septentrionalis litora, navigationem instituentibus dono data, An. 1583," which Dee entered in a list of his manuscript writings in the 1590s.[28] Its details clearly derive from the 1569 Mercator chart and Michael Lok's 1582 map of North America, which was published as an accompaniment to Hakluyt's *Divers Voyages*.[29] But the uniqueness of this map lies not so much in its arguments as its motives: we know that in 1580, the westward-bound Gilbert granted Dee the rights to all discoveries north of 50 degrees latitude.[30] Since this would give him financial control over not only most of Canada but the hoped-for northern route from the Atlantic to the Pacific Ocean, Dee's map probably documents a desire that was personal as well as political.

26. See K. R. Andrews, note 14 above, 72–73; and E. G. R. Taylor, "John Dee and the map of North-East Asia," *Imago Mundi* 12 (1955): 103–106. A potentially confusing annotation by Burghley records the details of Frobisher's second (1577) voyage to the Northwest; but the note is actually on a previous page and may not refer to the Dee map at all.

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These cases will be sufficient to suggest what I mean by the phrase "cartographic rhetoric," and to indicate how closely map and text work together in Dee's persuasive program. Most modern readers see map and text as separate forms now, but virtually all maps are accompanied by some sort of text, and many of the period's most important texts—particularly historical texts—were meant to be accompanied by maps. This suggests not only that maps and words worked more closely together in the early modern period than we tend to realize—but, I would venture, a more interesting point. We tend to put the argument in the text, and to see the map or the picture as an illustration or reflection, but maps or pictures were often the point of entry, or the embodiment of an argument—with the text providing illustration or justification.

Returning to Dee's imperial program, there is one final text to consider. Although it does not contain any actual map, the last text produced as part of Dee's British discovery and recovery enterprise contains his most potent display of imperial cartography. Late in 1597, at the request of the Privy Council, he wrote a short treatise entitled, *THALATTOKRATIA BRETTANIKI*, or "The British Sea Sovereignty," and subtitled, "An Extemporaneous Miscellany on the Sea-Jurisdiction of the British Empire."[31] As the title suggests, this is Dee's clearest statement of his vision for a British "thalassocracy"—a maritime empire based on the exercise of sea-sovereignty, on the order of those established by the Athenians and Trojans.[32]

As with Dee's other writings on the subject—and, indeed, with most early modern geopolitical texts—the focus is not on the centres of state power but on the boundaries or limits. Accordingly, it is often on these fuzzy edges and disputed margins where we can find the most interesting scholarly and political negotiations.[33] Dee's own claims for English sea-sovereignty explicitly rested on the sophisticated legal distinction between 'Limits Absolute' and 'Limits Respective.' The former term applied whenever a body of water was flanked by lands belonging to a single country. In this case, the ocean simply became the jurisdiction of that country's monarch. The latter term applied whenever a body of water separated the territories of two or more monarchs. In this case, the sea jurisdiction would be determined either by the conventional one-hundred mile limit, or by a line drawn midway between the coasts in question. These rules guided not only Dee's argument but the whole discussion of the "open" or "closed" seas—the *mare liberum* and *mare clausum*—that figured so prominently in seventeenth-century writings on foreign policy.

This discussion generated one of the most famous scholarly and political episodes of the early modern period. In the 1630s, John Selden devised his classic argument for a *Mare Clausum*: this countered the Dutch assertion (voiced by Hugo Grotius) of a *Mare Liberum*, and justified the thalassocratic policies of King Charles I. As T. W. Fulton explained in his account of *The Sovereignty of the Sea*, Selden conceived of a four-quartered British Sea to which Charles could lay claim: this he represented in a map, which served as the frontispiece to the second book (Figure 4).[34] What has gone unnoticed by almost

27. This map was purchased in 1928 for the Rosenbach collection and is now held at the Free Library of Philadelphia. It was first reproduced and described by R. P. Bishop in the *Geographical Journal* 72 (1928): 235–43. It has since been reproduced and assessed in both Ganong, *Crucial Maps*, 453–54, and Morison, *The European Discovery of America*, 580–81. All of the above ascribe the information if not the execution of the map to Dee, citing its consistency with Dee's previous pictures of the region as well as the presence of a symbol strongly resembling his *"Monas Hieroglyphica"* and his close involvement in Gilbert's schemes of exploration in 1582–83. I have nothing new to add in the way of evidence, and—despite the troubling presence of the phrase *"T. S. fecit"*—am more or less persuaded of Dee's role in the production of the map.
28. See Bishop, "The Map of c. 1582–3," 236.
29. Ganong, 452. In fact, Dee and Lok were in close contact during the mid-1570s, in the run-up to the Frobisher voyages for which Lok acted as financial director and Dee as technical adviser. In an autobiographical defence prepared during his imprisonment for bankruptcy in 1581, Lok described how, in 1576, he had arranged a meeting at his own house with Frobisher, Borough, Hall, and others, where Lok laid before Dee "my Bokes & authors, my Cardes & Instruments, & my Notes thereof made in writing ... ." Dee was reportedly moved in sympathy to instruct "the Masters & Marriners in the use of [in]struments for Navigation in their voyage ... ." (BL, MS Cotton Otho E.Viii, fol. 44r-v: this account is, except for fol. 45, in Dee's hand).
30. See, in addition to the previously noted sources, Nicholas H. Clulee, *John Dee's Natural Philosophy*, 188.
31. There are three known copies of this manuscript. Two are in Dee's hand: a draft, in BL MS Harley 249, and a cleaner copy, bound with Dee's *General and Rare Memorials* in BL C.21.e.12. The third, roughly contemporary, copy is BL MS Royal 7 C.XVI, fols. 158–65.
32. The best guide to the meaning and history of the term is Clark G. Reynolds, "'Thalassocracy' as a Historical Force," in *History and the Sea: Essays on Maritime Strategies* (Columbia, SC: University of South Carolina Press, 1989).
33. On this point, see Matthew Edney's review article, "Mapping and the Early Modern State: The Intellectual Nexus of Late Tudor and Early Stuart Cartography," *Cartographica* 29, 3–4 (Autumn/Winter, 1992): 89–93.

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Figure 4. Frontispiece for Book II, Ch. I of John Selden's Mare Clausum *(1635), The Newberry Library.*

everyone except Fulton is that, during the preceding century, Dee had drawn a comparable, though even bolder, map of the British Seas.

In *THALATTOKRATIA BRETTANIKI,* Dee took his governmental readers on a periplus of the British Isles, delineating in all four directions what he claimed to be the "British Seas." Like Selden, he had little trouble appropriating the seas off the south coast of England (the "Narrow Seas"). This was, after all, known after Ptolemy as "Mare Britannicum"; and Dee could claim that Elizabeth's supremacy over France (on the basis of "Direct inheritance, by conquest, and by free gift and composition Royall") left it a simple Limit Absolute. Nor was he stretching too far in claiming for the Queen the waters between England and Ireland. Moving northward, Dee came to the Scottish Isles. Scotland took on special importance for Dee, much more than for Selden. Before the Scottish Stuarts came to the English throne, a claim to Scotland had the potential to unite the kingdom of Great Britain. Furthermore, Dee drew attention to Scotland's position opposite the east coast of America. Dee had, in his earlier writings, claimed the Queen's title to the northern parts of America; his claim to Scotland and its water would ground the British Empire in English sovereignty over the Atlantic.

Dee's most controversial claim, and the one that really stretched the limits of the British Empire—as well as the limits of his credibility and of Elizabethan foreign policy—was the call for English sovereignty over the waters lying between the east coast of England and the western coastlines of Norway, Denmark, and Holland. Dee argued that no one could object to a Limit Respective, "half the seas over." But he felt that it was time to advance a larger claim—one that Elizabeth and her ministers would find unacceptably provocative—that the entire North Sea fell under British sea sovereignty.

In the period before Selden, when the claim was resuscitated, this argument was apparently unique and undeniably contentious. It ran counter not only to current political realities but to received historical and cartographical wisdom. From Ptolemy onward, *Mare Britannicum* referred to the English Channel, while the North Sea was universally known as *Mare Germanicum.* But Dee wanted to conflate the two under the larger name of the British Seas: "never here after," he wrote, "(so far as I may perswade, or performe) shall that Sea be any longer misnamed *Germanicus Oceanus* but be restored to his true & auncient name of *Mare Britannicum.*" To support what he called this "revived veritie," Dee cited a typical range of records and texts that mentioned such an expanded *Mare Britannicum,* including those of several chroniclers from Northern Europe and Germany itself.

This was enterprising scholarship, but it was unlikely to have convinced other geographers or antiquaries. The reasons why Dee reformed these geographical terms are, however, to be found outside the objective standards of disinterested scholarship. In the summer

34. Thomas Wemyss Fulton, *The Sovereignty of the Sea* (Edinburgh: W. Blackwood, 1911).

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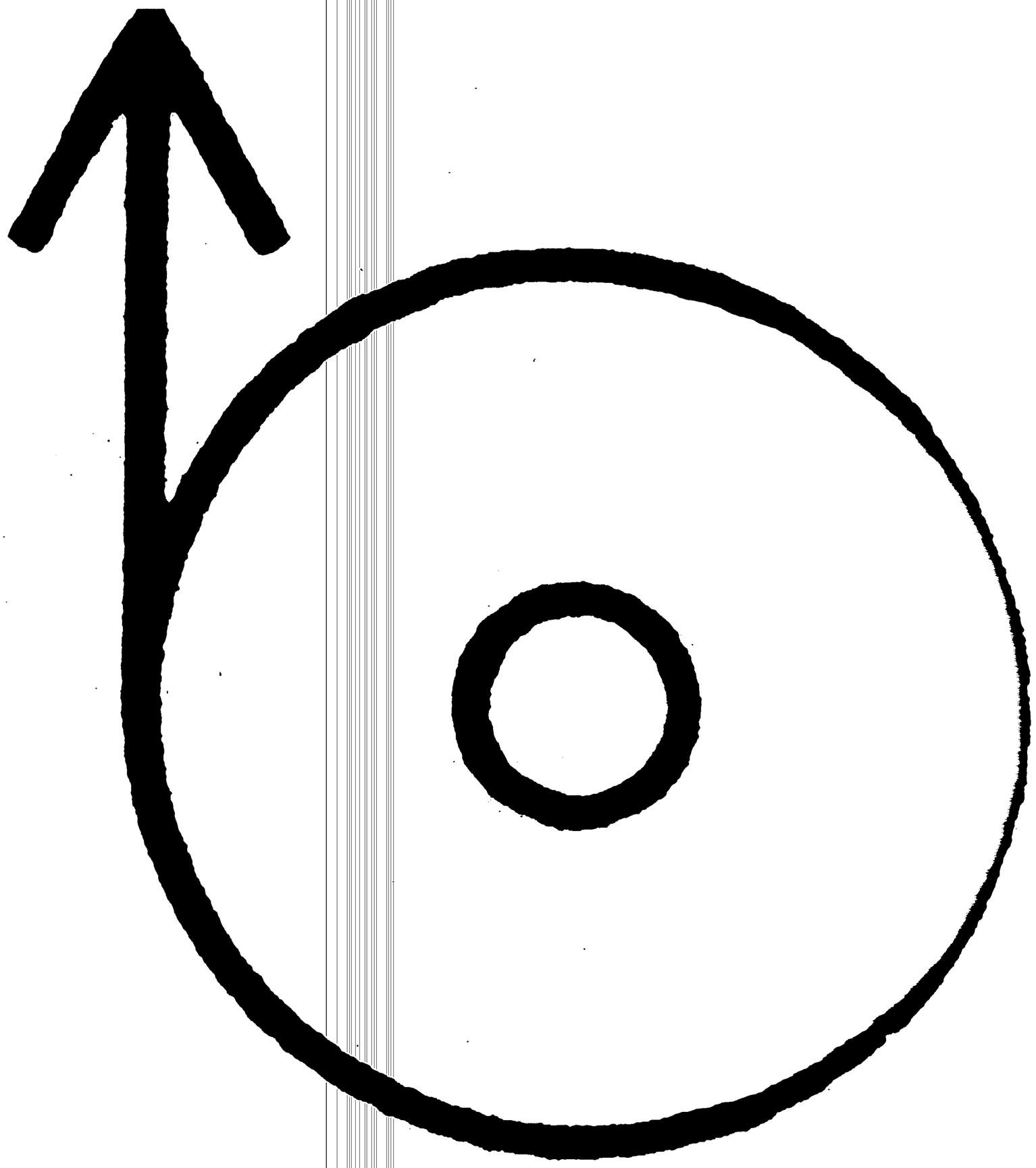
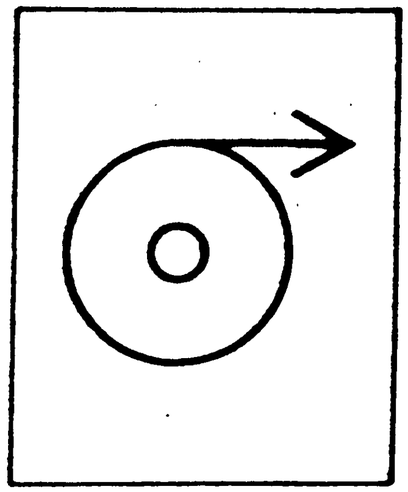
of 1597, the Privy Council was engaged in the escalating conflict between the English Merchant Adventurers and the merchants of the Hanseatic League.[35] The conflict had been waged on a petty level for over twenty years, but in August, 1597, Emperor Rudolf II was forced to issue a decree that effectively banned English trade in North and Central Europe. During the next months, the interested parties exchanged diplomats at a furious pace. To support the English negotiators, the Elizabethan government enlisted the help of outside experts; Dee was clearly among them. In claiming sovereignty over the North Sea, Dee was only doing his part in a campaign to counteract Rudolf's decree. That his patriotic and ingenious scholarship was put to the service of an argument doomed to failure was typical of his intellectual and social position throughout his career. But this should not obscure the fact that he remained, as late as 1597, the English court's leading imperial geographer.

In 1652, Marchamont Nedham published his translation of Selden's *Mare Clausum*, calling it *Of the Dominion, Or, Ownership of the Sea.* As the frontispiece to the volume he offered a poetic address from "Neptune to the Common-Wealth of *England.*" The last few verses seem to look back and describe not Selden's, but Dee's, Elizabethan project for a maritime empire:

> What wealth or glorie may arise
> By the North-West discoveries
> is due unto thy care.
> Th'adopting them with English names,
> The greatness of thy minde proclaims,
> and what thy actions are.
> New Seas thou gains't; & to the antient FOUR
> By *Edgar* left, thou addest many more.
>
> ... For Sea-Dominion may as well bee gain'd
> By new acquests, as by descent maintain'd.
>
> Go on (great STATE!) and make it known
> Thou never wilt forsake thine own,
> nor from thy purpose start:
> But that thou wilt thy power dilate,
> Since Narrow Seas are found too straight
> For thy capricious heart.

35. Terrence Henry Lloyd, *England and the German Hanse, 1157–1611: A Study of Their Trade and Commercial Diplomacy* (Cambridge: Cambridge University Press, 1991), Ch. 6; and E. P. Cheney, "International Law under Queen Elizabeth," *EHR* 20 (1905): 659–72. The relevant primary sources are scattered throughout the State Papers Domestic and Foreign at the Public Record Office: see especially the Uncalendared State Papers Foreign Hamburg and Hanse Towns (SP 82).





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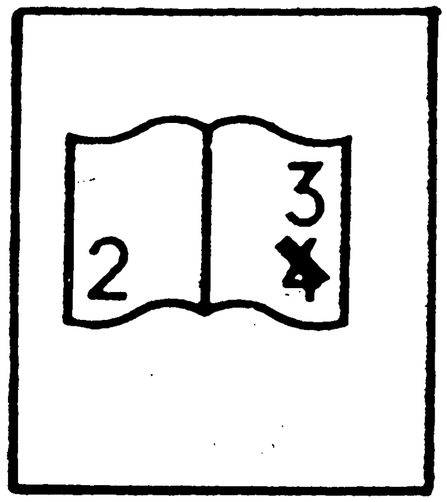

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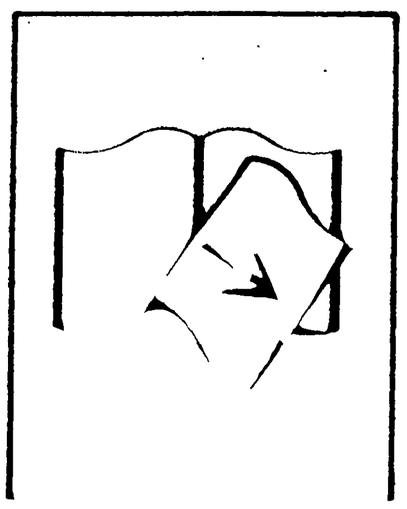

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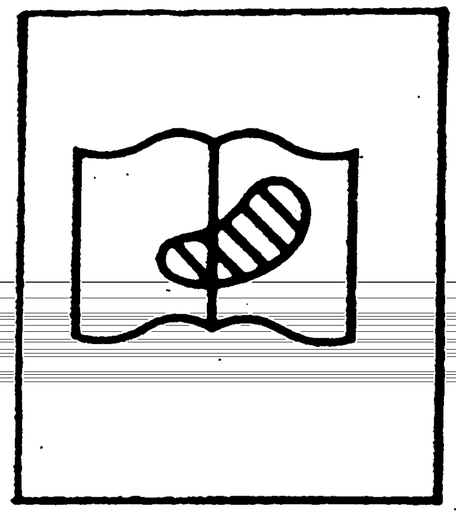
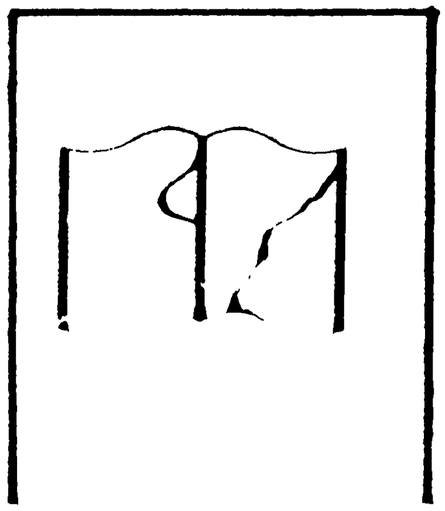


Original difficult to read



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Lemegeton, Clauicula Salomonis: —

— Or —

The Lyfte Key of Salomon which Containes All the Names, Orders and Offices of all Spirits that Ever He Had any Converse with, with their Seals or Characters Belonging to Each Spirit; and The Manner of Calling them Forth. — Appearence In five parts — Called Bookes

~~1583.~~ 1584.

1 The first part is A Booke of Evell Spirits Call Goetia; Shewing how he Bound up Those Spirits, and Used them In Severall things whereby he Obtained Great fame

2 The second part is A Booke of Spirits partly Good and partly Evell Which is Called Theurgia. and Being [illegible]rits of the Ayre. — — — — — — — —

3 The third part is of Spirits Governing the Planetary Houres; and what Spirits Belongs to Every Degree of the Signs, and planets In the Signs called th[illegible]

4 The fourth part of this B[illegible] of Salomon Containing 20 Three Spirits which Governs the 4 Actitudes of the 360 Degrees of the Inverted Cr Signes &c Those 2 Last orders of Spirits is of Good Use & Called The true Theurgia And is to be Sought after by Divine Speaking &c

[illegible]

The Author Prayes to God [illegible]

To Send him by the Holy Angel [illegible]

Briefe Notes written by the finger of God [illegible]

And Angell with Thunder [illegible]

Ordained to his great Knowledge [illegible]

Scientious Both Good and Bad, Promiseth [illegible]

In This Booke is [illegible]

Roots that is Sold by Herbs [illegible]

They be filled with Dayly [illegible]

Last is which is Called Hom. Nomen and Re Nubis [illegible]

(1)

Those bookes was first found in the Chaldean, and hebrew tounges at Hirusalem, by a Jewish Rabbi, and by him put into the Greeke Language. and from thence into the Latin
As it is said, &c

MVSEVM BRITANNICVM

Here beginneth the Book Of the Art Goetia

1 The first principall spirit is a King Ruling in the East Called Baell: he Maketh men goe Invisible, he ruleth over 66 Legions of Inferior Spirits, he Appeareth in divers shapes sometimes Like a Catt, sometimes Like a Toad and sometimes Like a man; and sometimes all these formes at once; he speakes very hoarsly &c. this is his Character which is to be worne as A Lamen before him who Calls him forth or Else he will Not Doe you homage.

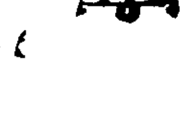
Baell his His Seal

2 The second spirit is a Duke Called Agares; he is Under the power of the East, and Cometh up in the forme of a faire old man Riding upon a Crocodile very mildly, Carrying a Goshawk on his fist, he maketh them run that stand still and fetcheth back the runawayes, he Can teach all Languages or Tongues presently, he hath power Also to destroye dignityes both spirituall or supernaturall & temporal and Causeth earthquakes; he was of the order of vertues, he hath under his Government 31 legions, &c. and this is seal or Character which is to be worne as A Lamen as Before

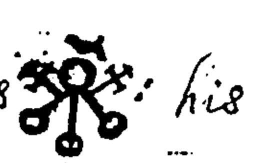
Agares his Seal

3 [illegible] his seal is this [illegible] of [illegible] Doe [illegible] which is to declare things past and to come and discover [illegible] things hid [illegible] &c he Governeth 26 Legions of Spirits &c.

4 The 4th [illegible] Marquess. he [illegible] Asse [illegible] puteth on humane shape at the request of the Master, [illegible] speaks with a hoarse voyce; he teacheth all Liberall Sciences and gives an account of the Dead souls that dyes in sin and he ruleth over 30 legions of Inferiors; &c his Seal is this which is to be worne before the Magician when he is Invocated, &c

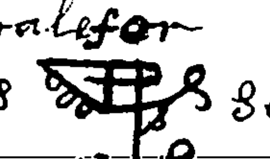


5 The 5th Spirit is Called Marbas; he is a Great president, & Appears at first in the forme of a great Lyon, but afterwards puteth on human shape at the request of the Master; he answereth truly of things hiden or secret; he causeth Diseases and Cureth them againe; and gives great wisdom and Knowledg in Mechanical Arts. and Changeth men into other shapes. he Governeth 36 Legions of Spirits his seal is this which is to be worn as before mentioned

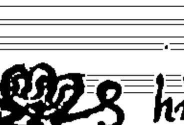
Marbas  his Seal

(in an other copy with Amases head Lowring)

6 The 6th spirit is Valefor, he is a mighty Duke and Appeareth in the forme of a Lyon With a Mangy heade Lowring; he is a good familiar, but tempts those he is familiar with to steale. he Governeth 10 legions of spirits; this is his seal, to be worne Constantly if you will have his familiarity, Else Not.

Valefor his  Seal

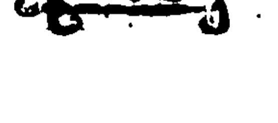
7 The 7th Spirit is Amon; he is a Marquess great in power and most strong; he at first Appeareth Like a wolf, with a serpents tail vomiting out of his Mouth flames of fire; but at the Command of the Magician he puteth on the shape of a man with Doges tooth Beset in a head Like a Raven; or in a Ravens head. he telleth all things past and to Come and procureth Love; and reconcileth Controversies between friend and foes; and Governeth 40 legions of spirits, his seal is this, &c which is to be worne as Aforesaid; &c

Amon  his Seal

8 The 8th spirit is Called Barbatos; he is A great Duke and Appeareth when the ☉ is in ♐ with 4 Noble Kings and thire Companies of Great troops; he Giveth the Understanding of the singing of Birds and the voice of other Creatures as the barking of Doggs, &c, he Breaketh hidden treasures open that hath been layd by the Inchantments of the Magicians; and is of the Order of Virtues which some part bears Rule still; &c he Knoweth all things past and to Come and Reconcileth friends And those that is in power; he Ruleth over 30 Legions of Spirits; his seal of Obedience is this which weare before you; &c

Barbatos his Seal

9 The 9th Spirit in order is Paimon, a great King & very obedient to Lucifer, he Appeareth in the forme of a man sitting on a Dromedary with a Crown most Glorious on his head. there goeth before him an host of spirits like men with trumpets & well sounding Cymballs, & all other sorts of Musicall Instruments &c. he hath a great voice & roareth at his first Comeing; & his Speech is such that the Magician Cannot well understand Unless he Compell him, this spirit can teach all Arts and Sciences & other secret things; he Can Discover what the Earth is & what houldeth it up in the [illegible] and what the wind is, or where it is; or Any other things you Desire to Know; he gives Dignitys and Confirmes the same; he bindeth or maketh Any man subject to the Magician if he Desire it; he gives good familiars and such as Can teach all Arts; he is to be observed towards the North west; he is of the order of Dominations and hath 200 Legions of Spirits under him, one part of them is of the order of Angells And the other of potestates; if you call this Spirit Paimon alone you must make some offering to him, and there will Attend him 2 Kings Called Beball & Abalam; & other Spirits of the order of potestates in his host Are 25 Legions. because those Spirits which is subject to them Are Not Allwayes with them, Except the Magician Compell them; this is his Charactor, which is to be worn as a Lamen.



Buer his Seal

10 The 10th is Buer. A great president, and Appereth Ja[illegible] that is his shape when the Sun is there; he teacheth philosophy Morall & Naturall, and the Logicall Arts and the vertues of all herbs and plants; and healeth all Distempers in man and giues good familiars, he Gouerneth ouer 50 legions of spirits; and this is his Seal of obedience; which you must weare when you Call him to Appearance; &c

Guson his Seal

11 The 11th spirit is A great and strong Duke called Guson he Appeareth Like a Cynocephalus he telleth of all things past present and to come and Knoweth the Meaning of all Questions you Can Aske; he Reconcileth friendships and Giues Honour and Dignity to Any; and Knoweth ouer 40 legions of spirits; his Seal is this; which weare as aforesaid; &c

Sitri his Seal

12 The 12th spirit is Sitri; he is a great prince and Appeareth at first with a Leepards face; and wings as a Gryffin; but after at the Command of the Exorcist he putteth on a human shape very beautifull; inflaming man with womens Love; and women with mens Love; and Causeth them to shew themselues Naked; if he be desired; &c he Gouerneth 60 legions of spirits; and his Seal to be worne is this; &c

Beleth his Seal.

13 The 13th spirit is Call Beleth he is a mighty King and terrible Riding on a pale Horse; the trumpits And all other Kind of Musicall Instruments playing before him; he is very furious at his first Appearance; that is while the Exorcist allayes his Courage; for to doe that; he must hould a Hazel stick in his hand Streched forth towards the South & East Quarters; Making a triangle without the Circle; Commanding him into it by the vertue of the bonds and Chaines of spirits hereafter following; and if he Do not Come into the △ by your Knowledge at the Second time; but Stands without; Compell him by the power of the Great King Come into it & Do Homage to him as the Kings and princes Do, that Attends him; and you must haue Always Siluer Rings on y middle finger of the left hand held against your face; as they Do; Sol Amaimon, this great King Beleth Causeth all the Loue y possible may be; both of men And women till the Master Exorcist haue hid his Minde fulfilled; &c he is of the Orders of powers, And Gouerneth 85 Legions of spirits; his Nuble Seal is this; which is to be worne Before you, In the Times of working; &c

The 14th Spirit is Called Elephas, [illegible] he appeareth [illegible] like unto the Likeness of an Archer A Sign Go ouer, Carrying Bow and Quiver; he Causeth great battell & Enterprises and Conflicts the most Cruell & Perfidious; Not Any Made with Approues By Archers; this Belongs to Him & he Gouerneth 20 Legions of spirits; & his Seal of Obedience is this;

[illegible] 15th [illegible] Spirit is [illegible] he is [illegible] Duke [illegible] is Like unto a Serpent, he Discouereth Hidden things; and Knoweth Things to Come; [illegible] he Causeth Loue betweene Friends & Enemies; he Giueth Good familiars; & Gouerneth 26 Legions of spirits; his Seal is this; which weare as aforesaid; &c

Zepar his Seal

16 The 16th Spirit is Called Zepar; he is a Great Duke; and Appereth in Red Apparrell, and Armed Like a Souldier; his office is to cause women to Loue Men; and to bring them together in Loue; he Also maketh them Barren; & Gouerneth 26 legions of spirits; his Seal is this that he Weares when he Seeth it; &c

Botis his Seal

17 The 17th is a Spirit Called Botis; a great president and An Earl; he Appeareth at Noone Like in the forme of a Vgly Viper; then at the Command of the Magician putteth on Human shape; with great Teeth and 2 Hornes; Carrying a Sharpe bright Sword in his hand; he Telleth of all things past and to Come; and Reconcileth friends and foes; he Gouerneth 60 Legions of spirits; and his Seal is this;

Bathin his Seal.

18 The 18th Spirit is Called Bathin; he is a mighty strong Duke and Appereth Like a strong Man with the Taile of a Serpent; Siting on a pale Colored horse; he Knoweth the vertues of herbs and Precious stones; and Can transport men Suddenly from one Country to Another; he Ruleth ouer 30 Legions of spirits his Seal is thus to be Made and worn before you; &c

Saleos his Seal.

19 The 19th Spirit is Called Saleos; he is a Great and Mighty Duke; and Appereth Informe of a Gallant Souldier Riding on a Crocadile with a Duboit Cronne on his head Peacibly; he Causeth the Loue of women to Men; and Men to women; and Gouerneth 30 Legions of Spirits; his Seal is this; which Must be worne Before you; &c

Vuallon his Seal

20 The 20th Spirit is Called Vuallon; a great King, he Appeareth Commonly Like a man with a Dyons face; Carrying a Goose Viper in his hand; and Riding on a Bear; Going Before him many Trumpits Sounding; he Knoweth things Hidden and Can Discouer; Expound and Tell all things present past & to Come; he Can turn a Body Either Humane or Asery; and Answereth Truly of all Earthly things Both Diuine and of the Creation of the world; he bringeth forth good familiars; and Under his Gouernment there is 22 Legions of Spirits Partly of the Order Vertue; & partly of the Order of Thrones and his Nature & office is this which he Names Obedience. Sau; and must be worn By the Exorcist in time of Action;

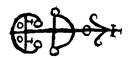
Marax his Seal

The 21st Spirit is Called Marax, he is a great [illegible] Duke [illegible] Appeareth [illegible] like a Bull, with a mans face; his office is to make men Learned In Astronomy and all the Liberall Sciences, he Can Giue Good familiars and wife; which Know the Vertues of Herbs and Stones which be Precious, he Gouerneth 30 Legions of Spirits, & his Seal is to be worn about [illegible] &c

Ipos his Seal

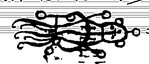
The 22th Spirit is Called Ipos, he is an [illegible] Duke [illegible] Appeareth [illegible] like unto the Likeness of an Angel, with a Lyons head and a Goose foot and [illegible] he Knoweth all things Past and to Come; he Maketh men witty and Bold and [illegible] 36 Legions of Spirits his Seal or Character is this which must be worn as a Lamen Before you; &c

Aim his Seal.



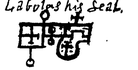
23 The 23 Spirit is Called Aim a Great Duke and a Strong; he doth appeareth in the forme of a Ranform man in Body; with 3 heads the first is Like a Serpent, the second Like a man hauening two Stare in his forehead the third is Like a Cat; he Rideth on a Viper Carring a fire Brand in his hand burning, where with he Sets Citys Castles and Great Cities on fier. He Maketh on wilky All manner of wares; and Giueth true Answers to Priuate matters; he Gouerneth 26 Legions of Inferior Spirits; his Seal is This to be Made and worn as a Lamin before you. &c

Naberius his Seal.



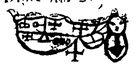
24 The 24th Spirit is Named Naberius; he is a most Valiant Marquis & Appeareth in the forme of a Blak Crow flutring about the Circle; and when he speaketh it is with a Hoarse voyce; he Maketh men Cunning in all Arts and Sciences; but Especially in the Art Rhetorick; he Restoreth Lost Dignities & Honours; and Gouerneth 19 Legions of Spirits, his Seal is This which Must be worne, &c.

Glasya Labolas his Seal.

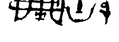


25 The 25th Spirit is Called Glasya Labolas; he is a mighty president and Shoues himself in the forme of a Dog; with wings Like a Griffin; he teacheth all Arts in an Instant & is an Author of Bloodshed & Manslaughter; he telleth all things Past & to Come & Desired & Causeth Loue of friends & foes, he Cann make a man goe Inuisible, and he hath under his Rule 36 Legions of Spirits, his Seal is This the which worne as a Lamin, &c

Bune his Seal



26 The 26th Spirit is Called Bune; he is a Strong, Great and mighty Duke & Appeareth in forme of a Dragon with 3 Heads; one Like a Dog; the other Like a Griffin, the 3. Like a man, he speaketh with a High and Cumly voyce; he Changeth & Places of the Dead & Causeth the Spirits which is under him to Gather Upon their Sepulchres; he Giueth Riches to a man; & maketh him wise & Eloquent he Giueth Due Answer to your demands; & Gouerneth 30 Legions of Spirits; his Seal is This which he vsing obedience to; &c he hath another Seal Charakter which is more This you may See a Kind your wille hidde the first of Lost as Solomon Saith, &c



The 27th [illegible] Roumbe, He Appeareth [illegible] the Shape & Likenesse of a Stronge Camell & Giueth good Answer as Pertayneth to Dignities & Offices & Goods; he is Mighty & Strong, & Ruleth 29 Legions of Spirits, his Seal Charakter is as [illegible] Lamin, &c

The 28th [illegible] Bael and Bulby; he Appeareth in forme of a Faliant with Red Clothing; Riding on a Red Horse and a Crown of Gold on his head; he Giueth True Answers of things Past, and shall be Come; you must take a Ring as is before Spoken of Belath; in Calling him forth

he Cann turne all Metals into Gould; he Cann Giue Dignities and Confirme them to Man; he Speaketh with a very Clear and subtle Voice; he is a Great Lyer and Not to be Trusted Much he Gouermeth Ouer 26 Legions of Spirits; his Seal is This which make and weare As a Lamin, &c;

Astaroth his Seal.

29 The 29th Spirit in order is Named Astaroth; he is a Mighty and Strong Duke; and Appeareth in forme of an Vnbeautifull Angel, Riding on an Infernall Like Dragon and Carrying in his Right hand a Viper (you must Not Let him Come to Neare you Least he Doe you Damnage by his Stinking Breth, Therefore the Exorcist must hould the Magicall Ring Near to his face and that will Defend him) he Giueth true Answers of thing present past and to Come and Cann Discouer all Secrets; he will Declare willingly how the Spirits Fell if Desired; and the Reason of his own fall; he Cann Make men wonderfull Knowing in all the Liberall Sciences; he Ruleth 40 Legions of Spirits; his Seal is This; which weare as a Lamin Before you or Else he will Not Appear; Nor Obey you. &c

Forneus his Seal.

30 The 30th Spirit is Called Forneus, he is a Mighty Great Marquis and Appeareth in the forme of a Great Monster, he teacheth; and Maketh men wonderfull Knowing in the Arts of Rhetorick; he Causeth men to haue a Good Name; and to haue the Vnderstanding of Languages &c Toungues; he makes one to be Beloued of their foes as well as they Be by their friends; and he Gouerneth 29 Legions of Spirits partly of the order Chronos and partly of Angels; his Seal Charakter is This to be Made and worne as a Lamin, &c

For is his Seal

31 The 31st Spirit in order is called or Named Foras, he is a Mighty Great President and Appeareth in the forme of a Strong Man in humane Shape; he Cann Giue the Vnderstanding to men; how they may Know the Vertues of all Herbs and pretious Stones, & Teacheth them the Art Logick & Ethicks in all their Parts if desired, he Maketh men Inuisible with Eloquent; and to Loue Long, he Can Discouer Treasures and Recouer things Lost and he Ruleth ouer 29 Legions of Spirits; his Seal or Charakter is This to be Made and worne as a Lamin, &c

The 32nd Spirit [illegible] he Appeareth with 3 Heads the first [illegible] the 2nd like a Ram & the third Like a Rom with a Serpents Tail. Belching or Vomiting Vp fire out of his mouth, his feet is web'd like a Goose; he Sitteth on an Infernall Like Dragon [illegible] and a flagg in his hand, he is the first and Chief Vnder him Numbers of Vnmanly and good Spirits all others to Ken the Exorcist hath power to Call him Let it be a Beard; and Let him demand on his Fidelity & Knowledge of Things with his

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for if it be on Amaymon will become him and Caudo alle his Doings to be Bewrayed. But as Soon as the Exorcist Seeth Ashmodey in the Shape aforesaid, he Shall Call him by his Name; Saying Thou Ashmoday, and he will not Deny it; and by and by he will bow down to the Ground, &c he giueth the Ring of Vertues, he teacheth the Art of Arithmetick; Geometre; Astronomy and alle Handicrafte Absolutely; he giueth fitte and true Answers to your demands; he Maketh a man Inuisible, he Shews the place where Treasure Lyeth; and Gardeth it; if it be among the Legions of Amaymon; he Gouerneth 72 Legions of Inferior Spirits; his Seal is Thus to be Made and worne as a Lamin before on your Brest, &c

Gaap his Seal

33 The 33 Spirit is Gaap, he is a great President, and a Mighty Prince; he Appeareth with the ☉ is in Some of the Southern Signes in a Humane Shape, Being before a Great and mighty Kings as he were a guide, to Conducte them along in their ways; his office is to make men Knowing Philosophy; and alle the Liberal Sciences, he Can cause Loue or hatred, and make men Inuisible, he Cann teach you how to Consecreate those things that Belongs to the Domination of Amaymon his King; and Cann Deliuer familiars out of the Custody of other Magicians; and Knoweth truely and perfectly of things past present and to Come; & Cann Carry & Recarry men most Speedily from on Kingdom to another at the will and Pleasure of the Exorcist; he Ruleth ouer 66 Legions of Spirits; he was of the order of Potestates; his Seal is Thus to be Made and to be worn as a Lamin, &c

Fursur his Seal

34 The 34th Spirit is Called Fursur; he is a Great and Mighty Earle; Appearing in the Forme of an Hart with a fiery tail; he Never Speaks truth, Except he be Compelled or brought vp within a Triangle △, being Compelled thereing; he will take vpon himself the Forme of an Angel; being Bidden; he Speaketh with a Hoarse Voyce; and will willingly Make Loue betweene Man & wife; he Cann Raise Thunders Lightning, Blaste and great Tempestious Stormes, &c, he Giueth true Answers both of Secret and Diuine Things if Commanded and Ruleth ouer 26 Legions of Spirits his Seal is this which is to be worn as a Lamin, &c

[illegible] Spirit is Named Marchosias, he is a great and Mighty Marquis appearing at first in the Forme of a Wolfe, Hauing Griphons wings and a Serpents Taile, breathing Fire out of his mouth; but after at the Command of the wise he puts on the Shape of a Man with Sharpning fighting Sword, he Giueth true Answers to all Questions, and is Very faithfull to the Exorcist in Doing his Business, he was of the Seat of Dominations &c, he Commandeth 30 Legions of Spirits he hath Chosen his Place which was Salomon &c, Hee may liue 1200 yeares he had Hopes to Returne to the 5th Throne, &c his Seal is Thus to be Made and worne as a Lamin, &c

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Stolas his Seal:

36 The 36th Spirit is Called Stolas, he is a Great and powerfull prince; Appearing in the Shape of a Mighty Rauen; at first before the Exorcist; but after he takes the Image of a Man; & he Teacheth the Art of Astronomy; and the Vertues of Herbs and precious Stones; he Gouerneth 26 Legions of Spirits; his Seal is Thus Made; and worn as a Lamin, &c

Phanis his Seal:

37 The 37th Spirit in order is Phanix, he is a Great Marquess; and appeareth like the Bird Phanix, hauing a Childs Voyce, he Singeth many sweet Notes before the Exorcist, which he might Not Regard; but by & by he must Put on human Shape; then he will Speak Marueilously of all wonderfull Sciences; if Desired; he is a good and Excellent poet; and will be willing to do your Requests; he hath hopes to Returne to the 5th Throne, After 1200 yeers before as he Saide to Salomon; he Gouerneth 20 Legions of Spirits, his Seal is Thus to be Made & worn, &c

Halphas his Seal:

38 The 38th Spirit is Called Halphas, he is a Great Earl, and Appeareth in the Forme of a Stock Dove; and Speaketh with a hoarse Voyce, his office is to Build vp towns, and to furnish them with Amunition and weapons; and to Send Men of war to places Appointed; he Ruleth 26 Legions of Spirits, his Seal is Thus to be Made; and worne as a Lamin; & c

Malphas his Seal:

39 The 39th Spirit in order is Called Malphas he Appeareth in the forme; at first like a Crow but after he will put on humane Shape at the Request of the Exorcist; and Speak with a Hoarste Voyce; he is a Mighty president and powerfull, he Can build houses and high towers; and he Can bring Quickly Artificers together from all places of the world; he can destroy the Enemies Desiers or thoughts; and what they haue Donne; he giues Good familiars; and if you make Any Sacrifices to him, he will Receiue it Kindly and willingly; but he will deceiue him that doth it, he Gouerneth 40 Legions of Spirits; his Seal is this to be Made and worne as a Lamin; &c

[illegible] Spirit is called [illegible] Raum, he is a great [illegible] but after at the Command of the wise he puts on the Shape of a Crow; [illegible] Destroy Cities, and the Dignities of men; & to tell all things past & what is; and what shall be; and to Cause Loue betweene friends & foes. he was of the order of Thrones and Gouerneth 30 Legions, his Seal is this which he is and worne as a Lamin Colored your &c

[illegible] Spirit is called Forcas, he is a Mighty [illegible] in the Forme of a Man; but his office is to Kill men and he Doth it either with Arrows shafts of Iron, for he hath power ouer both weapons & Beast, but he will not Kill Man or Woman of King; if he be Commanded to the Contrary by the Exorcist he hath hopes to Return to the 5th Throne After 1000 yeares he Gouerneth 5 Legions of Spirits his Seal is this which must be worne as a Lamin;

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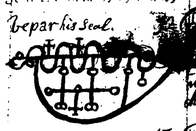
Vepar his Seal.

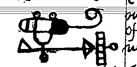


42 The 42 Spirit is Named Vepar; he is a great and strong Duke; and Appeareth like a Mermaid, his office is to Guide the waters & Ships Laden with Armour there on; he will at the Request of the Exorcist; Causs the Boat to be Rough and stormy, and to Appear full of Shipp; he causeth men to Dye in 7 Dayes; with Putrifying their sores or wounds; and Causing worms in them to Breed; &c He Gouerneth 29 Legions of Spirits; his Seal is thus to be made and worn as before; &c.

43 The 43 Spirit in order as Salomon Commanded them into y^e Brazon Vessel is Called Sabnack; he is a Mighty Great Marquess; and a Strong; Appearing in the Forme of an Armed Souldier with a Lyons head Ridding on a Pale Collered horse; his office is to Build high towers, Castles and Cittyes, and to furnish them with Armor; and to Afflicte men Seuerall wayes with wounds and Rotten Sores full of wormes; he Giueth Good familiars at the Command of the Exorcist; he Commandeth 50 Legions of Spirits; his Seal is thus to be Made and worne as a Lamin; &c

another copy Sabnock

Sabnack his Seal.



44 The 44 Spirit in order is Named Shax; he is a Great Marquess; and Appeareth in the forme of a Stock Doue; Speaking with a hoarse and Subtill Voyce; his office is to take away the Sight; Hearing and Understanding of any man or woman at the Command of y^e Exorcist; and to Steal moneys out of Kings houses; & Carry it Againe in 1200 yeares; if Commanded; he will Seek horses; or any thing at the Request of the Exorcist; but he must be Commanded into a Triangle first; or Else he will Deceive him and tell him many Lyes; he Can Discouer all things that is hidden; and Not Kept by wicked Spirits; he Giueth good familiars sometimes. He Gouerneth 30 Legions of Spirits; his Seal is thus Made and worn as a Lamin; &c

Shax his Seal.

Vine. his Seal

45 The 45th is Called Vine; he is a Great King and [illegible]; and Appeareth in y^e forme of a Lyon Riding on a Black horse; with a Viper in his hand; his office is to Discouer witches, witches; and things present past and to Come; he at the Command of y^e Exorcist will build Towers throw Down Great Stonewalls, make waters Rough with Stormes &c. He Gouerneth 36 Legions of Spirits, his Seal is this which make and weare as a Lamin; &c

Vine. his Seal

46 The 46th is Called Bi[illegible]; he is a Great [illegible] and Appeareth in the forme of a Man [illegible] his office is to make a Mighty Noyse with the Voice of Man; he giueth Knowledge in Astrology and Geometry; and other Sciences; and teacheth the Vertues of all Herbs, Precious Stones & woods; he Changeth y^e Dead bodies and puts them in another place; & Lighteth Candles Standing & Burning upon the Graues of the Dead; he hath Vnder his Command 8 Legions of Spirits; his Seal is this which he will own & submit to; &c

48 The 48. Spirit is Called Haagenti he is a Great president; Appearing in the forme of a Mighty Bull with Griffins wings at first; but after at the Exorcists Commond he putteth on Human shape; &c. his office is to make men wise; and to Instruct them in Diuers things; & to Transmute all Mettals into Gold; & Change wine into water, & water into wine; &c he Commandeth 33. Legions of Spirits; his Seal is thus Made & worne as a lamin before you; &c

Haagenti his Seal

another copy Procell

49 The 49. Spirit is Named Procel; he Appeareth in the forme of an Angel; he is a Great & Strong Duke; Speaking Sumthing mistically of hidden things; he teacheth the Art of Gommetry; and the Liberal Sciences; he at the Command of the Exorcist; will make Great Noyse Like the Running of great waters, Although there be None; he warmeth waters & Distempereth baths; &c. he was of the order of Potestats (as he declared to Salmon) before his fall; he Gouerneth 48. legions of Spirits his Character or mark is thus to be Made and worn as a lamin before you; &c

Procel his Seal.

50 The 50th Spirit in order is Called Furcas; he is a Knight, and Appeareth in the forme & similitude of a Cruel old man with a longe beard, & a hoary head Sitting on a paly-Collered horse; with a Sharpe weapon in his hand; his office is to Teach the Art of Philosophy, Astronomy, Rhetorich, Logick; Chiromancy & Pyromancy in all their parts Perfectly; he hath Vnder his power 20 - Legions of Spirits; his Seal or Mark is this with make & weare as a lamin before you in time of action; &c

Furcas his seal.

51 The 51st Spirit in order is Balam; he is a terrible Great & Powerfull King; Appearing with 3 heads, the first is Like Bull, the Second Like a mans, the 3 Like a Rams; he hath a Serpents tailes and Eyes flaming; Riding upon a furious Bear, Carrying a Goshawk on his fist, he speaketh with a hoarse voyce, Giueing true Answers of things past Present & to Come; he maketh men Goe Invisible & wity; he Gouerneth 40 legions of Spirits his Seal is thus Made and is to be worn as a Lamin; &c

Balam his Seal.

52 The 52d Spirit is called Allocer, he is a Great and mighty strong Duke appearing in the forme of a Mighty Soldier, Ridding on a Great horse his face is Like a Lyon, very Red, flaming Eyes flameing, his Speech is hoarse & very big, his office is to teach the Art, Liberal Sciences, he Bringeth Good Familiars, & Ruleth 36 Legions of Spirits, his Seal is thus Made and is to be worne, &c

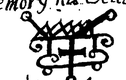
Allocer his Seal

53 The 53d Spirit is called Caim [illegible] Blunder all Groath [illegible] his head [illegible] in his hand. Sharp sword he seemeth to Kyll [illegible] Ashes [illegible] his office is to Giue men the Vnderstanding of all Birds; Cryings, & Voices of Dogs and other Creatures; and also the Nature of wilde Beasts; and Answers of things to Come; he was of the order of Angels; and he ruleth Vnder him 30 Legions of Infernall Spirits his Seal is this; which wear as a Lamin, &c.

Murmur his Seal.

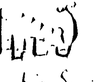
Orobas his Seal.

Gemory his Seal.



Ose his Seal.

Amy his Seal.



Orias his S.

Lemegeton Clauicula Salomonis -

in another copy murmus

The 54th Spirit in order is Called Murmus, he is a Great Duke and an Earl; and Appeareth in the Forme of a Soldier Riding on a Griffin, with a Duke Crown on his head; there goeth before him 2 of his Ministers; with great Trumpets Sounding; his office is to teach Philosophy perfectly; and to Constraine Soules Deceased, to Come before the Exorcist: to Answer to this things that he Shall Aske them: if he Desire it, he was Partly of the order of Thrones, and Partly of Angels and Ruleth Now 30 Legions of Spirits his is this which is to be worn as a Lamin; &c

The 55th Spirit is Called Orobas; he is a Mighty Great Prince; Appearing at first Like a horse, but after at the Commaund of the Exorcist, he Puteth on the Shape of a man; his office is to discover all things Past Present & to Come; and to Give Dignityes and Prelacies; and the favour of friends & foes. he Giveth true Answers of Divinity and of the Creation of the world; he is faithfull to the Exorcist, and will Not suffer him to be Tempted by any Spirit; he Governeth 20 Legions of Spirits his Seal is this which must be Made and worne as a Lamin before the Exorcist; &c

the copy Gytomory

The 56th Spirit in order is Named Gemory; he is a strong and powerfulee Duke Appearing in the forme of a beatifull woman; with a Duchess Crownet tyed about her Middle; Riding on a Great Camel; his office is to tell of all things Past Present and to Come; and of Treasur hid; and what it Lyeth on; and to Procureth the Love of women both young & olds he Governeth 26 Legions of Spirits his Seal is thus Made and worne as a Lamin before the Exorcist in time of working; &c

The 57th Spirit is Called Ose; he is a Great President and Appeareth Like a Leopard at first but after a Little time he Puts on the Shape of a man; his office is to make one Cunning in the Liberal Sciences; & to Give true Answers of Divine & Secret things; & to Change a man into Any Shape as the Exorcist Desireth. that he that is soe Changed will Not thinke of any other thing but that he is that Creature or thing; he is Changed into; he Governeth 30 Legions of Spirits his Seal is this which is worn as a Lamin; &c

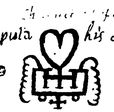
The 58th Spirit is Named Amy; he is a great President & [illegible] Puteth on the Shape of a man; his office is [illegible] Liberal Sciences & to all the Liberal Sciences he giveth good [illegible] meane one is Astrology & the other is Natural which is Kept by Spirits, he Governeth 36 Legions of Spirits his Seal is thus made and is to be worne as a Lamin; &c

The 59th Spirit is Orias; he is a great Marquis of the Eleventh order of Spirits; he Appeareth in a Mighty strong Lion with 2 Great Wings like a Dragon, Riding on a Mighty strong Lion with his right hand 2 Great Serpents his office is to Know the vertues of the Starrs & to Know the Mansions of the planetes & how to Order and Alter them as he Desireth & Give Dignities Prelacies and Confirmation & the favours of friends & foes. he Governeth 30 Legions of Spirits; his Seal is thus to be made and worne as a Lamin; &c

Lemegeton Clauicula Salomonis. - -

60 The 60th Spirit is Called Vapula; he is a Great mighty & Strong Duke Appearing in the forme of a Lyon with Griffings wings; his office is to make men Knowing in all handicraft Professions; also in Philosophy and other Sciences; &c he Governeth 36 Legions of Spirits, his Seal or Charakter is thus Made and is to be worne as Lamin; &c

vapula his Seal.

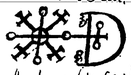


61 The 61st Spirit in order is Named Zagan; he is a Great King and a President; Appearing at first in the forme of a Bull with Griffins wings; but after a while he puteth on Humane Shape, and maketh men wity; he Cann turne wine into water, & blood into wine and also water into wine & blood into wine, he Can turne all Metalls into Corne of that Dominion & Metalls is of, and Cann make fools wise; he Governeth 33 Legions of Spirits; his Seal is thus Made and worne as a Lamin; &c

Zagan his Seal.

62 The 62. Spirit is Called Valac; he is a Mighty Great President & Appeareth Like a Little Boy with Angels wings, Ridging on a two-Headed Dragon; his office is to Give true Answers of hidden treasure; & to tell where Serpents may be seen; which he will bring to Exorcist without any force or Strength; he Governeth 30 Legions of Spirits his Seal is & his which must be made and worne as a Lamin; &c

Valac his Seal.



63 The 63. Spirit is Called Andras; he is a Great Marquis; Appearing in the forme of an Angel with a Kegel Like a black Night Rauen Rideing upon a black strong Horse; with a Sharp Bright Sword flourishing in his hand; his office is to Slay Doctors & the Exorcist, [illegible] he will kill him and his fellows; he Governeth 30 Legions of Spirits; his Seal is thus to be Made and worne as a Lamin before on your Brest; &c

Andras his Seal.

the copy Flauros

64 The 64th Spirit is Named Flauros he is a Great Duke and Appeareth at first Like a Mighty terrible and strong Leopard, but after at the Commaund of the Exorcist; he Puteth on the Shape of a man with firy Eyes; and a terrible Countenance, he Giveth true Answers of all things Past Present and to Come (but if he be Commanded into [illegible] things or Destructive) he will [illegible] Things and Deceive & beguile the Exorcist in other things or Destructive) he will [illegible] Enmity and of the Creation of the world and of his [illegible] other Spirits rules he Delivery the Exorcist before the Exorcist Governs if he Refuseth is unto be and Cursed that he Exorcist before the Exorcist Governs if he Refuseth is unto be tempted by any Spirit or otherwise; he Governeth 36 Legions of Spirits his Seal is thus to be Made and worne as a Lamon; &c

Flauros his Seal

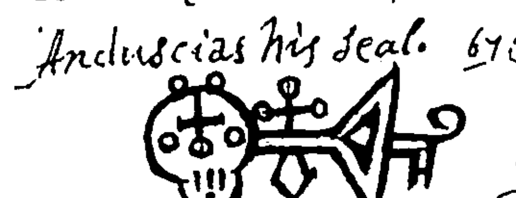
Andrealphus his Seal

The 65th Spirit is also Andrealphus, he appeareth in the forme of a Peacock with great [illegible] perfectly Geometry & all things belonging to Admeasurements also they cunny he maketh a man perfectly Subtille & Cunning therein, he Cann transforme a man into the Likeness of a Crow or [illegible] 30 Legions of Spirits his Seal is this which is to be worn as a Lamin; &c

The 66th Spirit is Humane Cimeries, he is a Marke; & great Duke; he appeareth [illegible] Appearing like a Valliant Souldier Riding upon a Pale Horse; with many Kings & Princes [illegible] Spirits in the Parts of Africa; and office is to teach Perspective Grammar, Logick, Rhetorick [illegible] & Ruleth under them; he Can Make a man seem Like [illegible] to Discover treasures and things Lost or Hidden; he Can [illegible] of his own Likeness; he Governeth 20 Legions of Cheef Spirits; but Many [illegible] his Seal is thus to be Made and work as a Lamin; &c

[illegible] 20 Legions as [illegible] Spirits

Amduscias his seal.



67 The 67th spirit in order is Called **Amduscias**; he is a Strong and Great Duke Appearing at first Like An Unicorne; but After at the Request of Exorcist he Standeth before him in humane Shape Causing Trumpets and all maner of Musicall Instruments to be heard but Not Seen; also trees to bend and Incline According to the Exorcists will; he Gives Excellent fam=iliars; & Ruleth 29 Legions of Spirits his seal is thus formed; & is to be worne as a Lamine

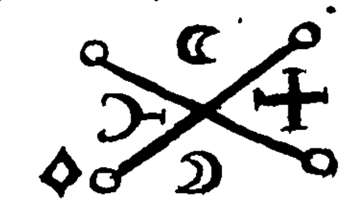
other copy Andusias

68 The 68th Spirit is Called **Belial** he is a Mighty King, & Powerfull he was Created Next after Lucifer and is of his order; he Appeareth in the forme of a beautifull Angel Sitting in a Chariot of fier, Speaking with a Comely Voyce; declareing that he fell furst and Amongst the worthier and wisor Sort; which went before Michael and other heavenly Angels; his office is to Distribute Performents of Senatory Ship; & to Cause favour of friends and foes; he Giveth Excellent familiars & Governeth 80. Legions of Spirits; Note; this King **Belial** must have offerings Sacrifices & Gifts Presented to him by the Exorcist; or Else he will Not give true Answers to his demands; but then he tarryeth Not one hower in the truth; Except he be Constrained by Divine Power; &c his Seal is this which is to be worne as a Lamin before the Exorcist; &c

other copy to appeare both in the form of a beautifull Angels

Belial his Seal. —

Decarabia his Seal.



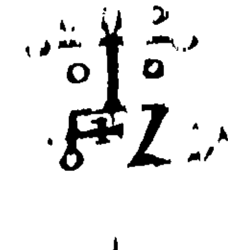
69 The 69th spirit is Called **Decarabia**; he Appeareth in the forme of a Star in a Pentacle at first; but after at the Comand of the Exorcist; he puts on the Image of a man; his of=fice is to Discover the vertues of Birds; and Presious stones; and to make the similitude of all birds to fly before the Exorcist; and to carry with him; singing and Drinking; as Naturall birds Doe; he Governeth 30 Legions of Spirits; being himselfe a Great Marquess his Seal is thus to be Made & worne as a lamin before the Exorcist; &c

Seere his Seal

70 The 70th Spirit in order is Called **Seere**; he is a Mighty Prince and Powerfull under Amay=mon king of the East; he Appeareth in the forme of a beautifull man Rideing on a Strong Horse with wings; his office is to Goe and Come and bring all things [illegible] on a Suddon and to Carry Anything where you would have it; or have it from [illegible] he Cann Pass over the whole world in the twinkling of an Eye; he maketh a true Relation of all Sorts of theft; & of treasures hid & of all other things; he is Endeferent Good Natured willing to doe Anything the Exorcist Desireth he Governeth 26 Legions of Spirits; his Mark or Seal is thus Made and is to be worne as a Lamin; &c

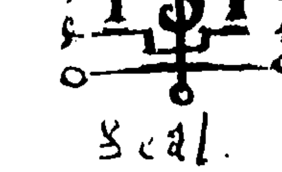
other copy seer

[illegible] his Seal



71th [illegible] Called **Dantalion** [illegible] Great & Mighty Duke [illegible] of [illegible] many faces all like men & women & a book in his right hand his office is to teach all Arts & Sciences to Anyone; & to Declare the Secret Counsells of anyone for he knoweth the thoughts of all men & women & can Change them at his will; He can Cause Love, & shew (by vision) the form or true similitude of Any on Let them be in what place; or part of the world they will; he Governeth 36 Legions of spirits his Seal is this; which make & wear as a Lamin in time of Action; &c

[illegible] his Seal.



72 The 72 [illegible] Called **Andromalius** he is a Great & mighty [illegible] Appe=ing in the forme of a man holding a great Serpent in his hand; his office is to bring a theife and Goods back that is Stole; and to Discover all wickedness; and underhand Deal=ing and to Punish theives and other wicked People; and to Discover treasure that is hid; he Ruleth 36 Legions of Spirits; his Seal is this which Make and weare as a Lamin in time of Action: &c

[illegible]

These be the 72 Mighty Kings or Princes; which King Salomon Commanded Into a vessel of brass; with their Legions. of whome Belial, Bileth Ashmoday and Gaap was Chief; and is Supposed; it was for their Pride; for Solomon Never Declared why he thus bound them; and when he had thus bound them up; and Sealed the vessel, he by the Divine Power Cast them all Into a Deep Lake or hole in babylon; and the Babylonians wondering to see such a thing their; they went wholy Into the Lake to Break the vessel open Suspecting to find a Great treasure; but when the had broken it open; out flew all the Cheef Spirits Immediatly; and their legions following them; & they wear Restored Againe to thier former Places; but onely **Belial** which Entred Into a Certaine Image, and their gave Answers to those whome Did offer Sacrifise Unto him (as the Babylonians Did; for they offer=Sacrifises and worshiped that Image as a God; &c — — — — — —

Observations

You are to observe first the moons Age; for your working; the best Dayes is when the ☽ is 2.4.6.9.10 12. or 14 Dayes old; as Salomon Saith, and No other Dayes is Profitable &c The Seals of those 72 Kings is to be made in Metals; the Chiefe Kings in ☉. Marquesses in the ☽. Dukes in ♀, Prelats in ♃, Knights in ♄; and Presidents in ☿; and Earls in ♀. & ☽ Equally a Like &c

other copy instead of 9 is 8

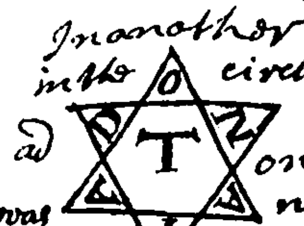
These 72 Kings are under the Power of Amaymon, Corson, Ziminar and Goap with Are Kings Ruleing in the 4 Quarters, East, west, North & South, and Are Not to be Called forth (Except it be upon Great occasions) but Invocated, and Commanded to send, such or such spirits as is under their Rule and Power as is shewed in the following Invoca=tions or Conjurations: &c

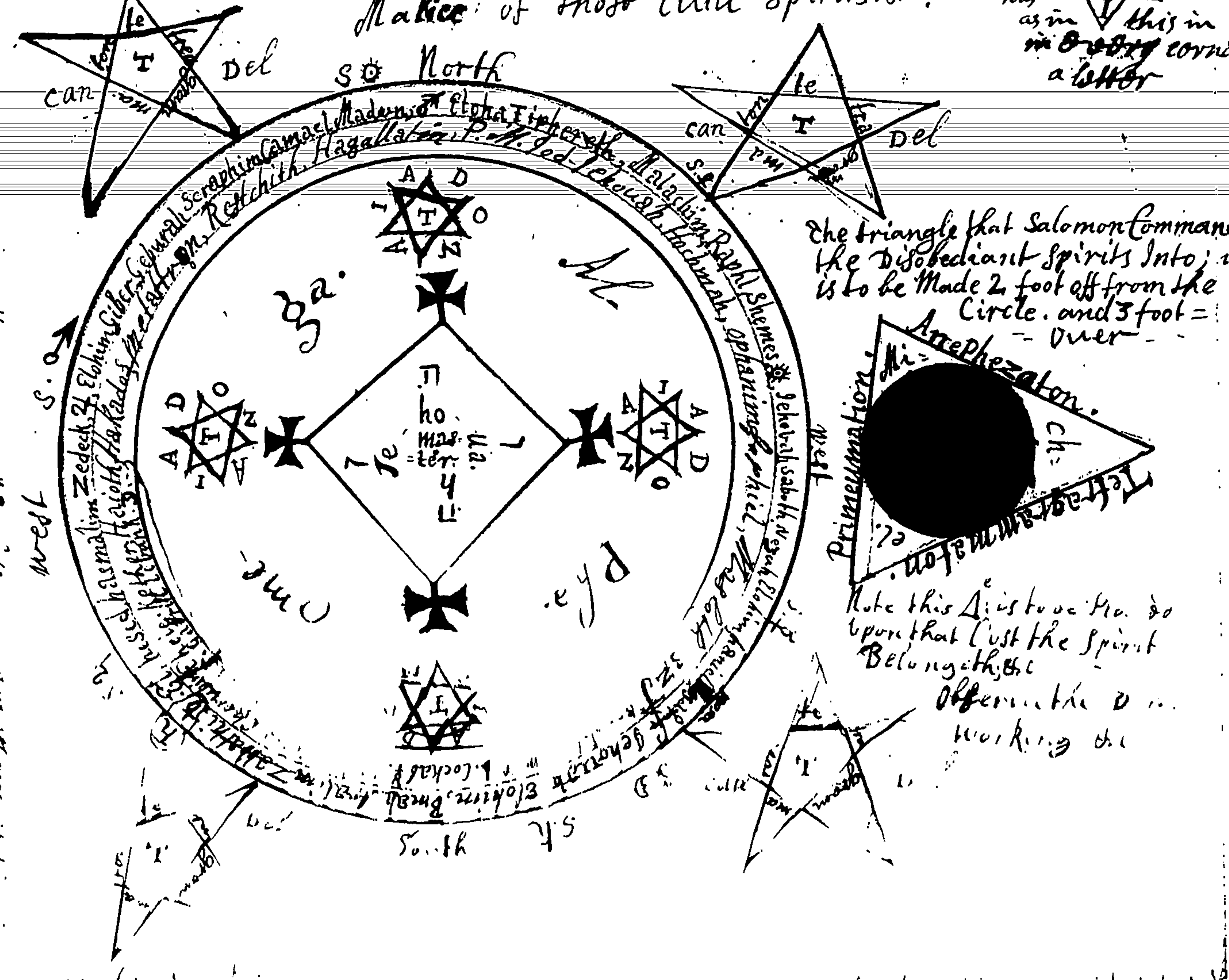
[illegible] May [illegible] Marquesses May be Bound [illegible] And [illegible] at Night [illegible] Dukes May be bound [illegible] Dukes [illegible] Prelates May be bound in Any hour of the Day Knights May Bo bound from the [illegible] the Clouds [illegible] Presidents May be bound in Any hour of the Day Excepting twilight at Night [illegible] King [illegible] be Invocated [illegible] Earls May be bound in Any hour of the Day [illegible] Where [illegible] &c

Lygemeton Clauicula Salomonis

A figure of the Circle of Salomon that he Made to Preserue himselfe from the Malice of those Euill Spirits &c.

In another circle was writ as in this in euery corner a letter





The triangle that Salomon Commanded the Disobediant Spirits Into; it is to be Made 2 foot off from the Circle. and 3 foot = over

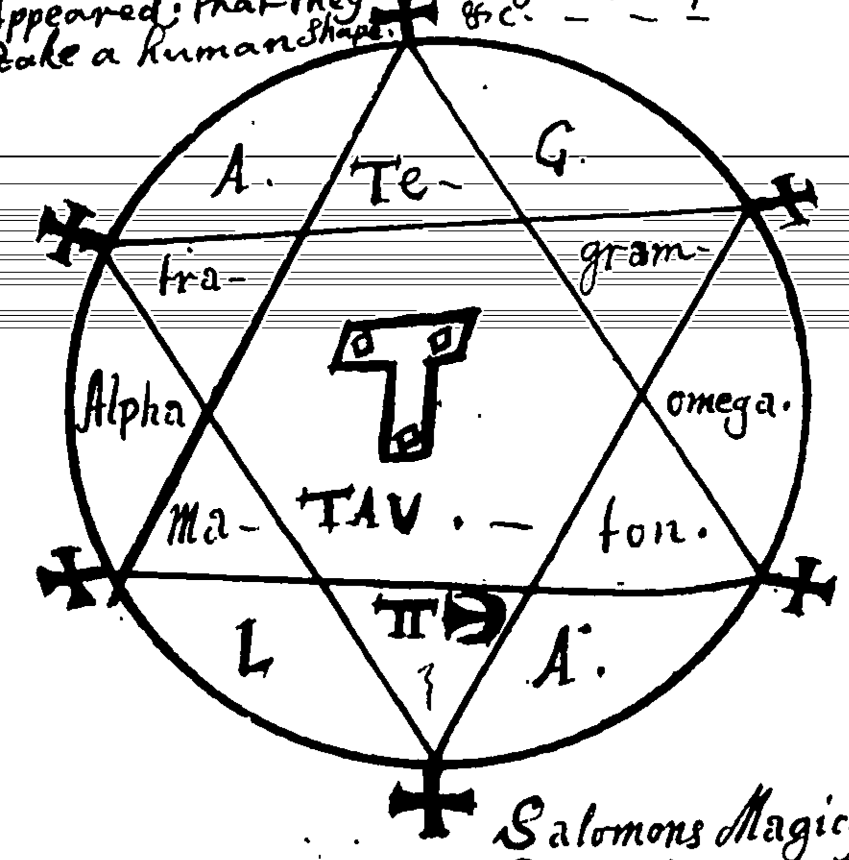
Note this Δ is to be ma[illegible] upon that Cust the Spirit Belongeth; &c

Observe the ☽ [illegible] working [illegible]

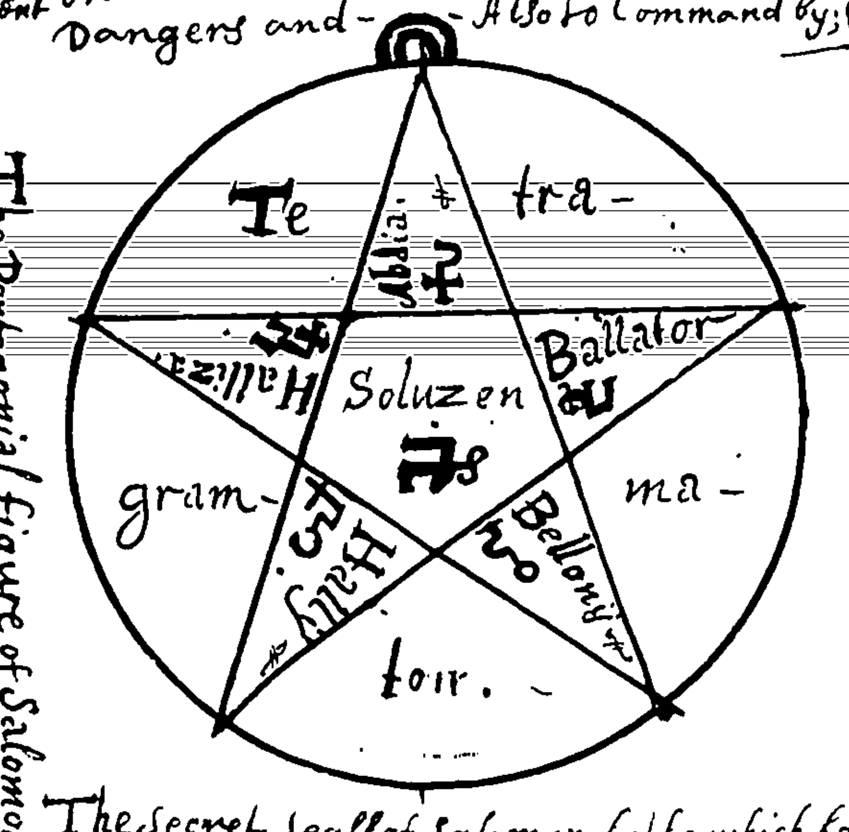
Lemegeton Clauicula Salomonis.

This figuer is to be made on Parchment made on a Calfe Skine; & worne at the Skirt of your white vesture. Couered with a lin: ing Cloth; the which is to be Shewed to the Spirits when they Are Appeared; that they may be Compelled to be Obedient And take a human Shape. &c.

This figure is to be made in ☉ or ☽ & worne upon the brest; with the Seal of the Spirit on one Side of it; it is to Preserue from Dangers and — Also to Command by; &c



Salomons Sexangled figure.



The Pentegonial figure of Salomon

Salomons Magicall Ring of ☽ or ☉.

This Ring is to be held before the face of the Exorcist, to Preserue him from the Stinking fumes of spirits; &c

The Secret Seall of Salomon by the which he bound & Sealed up the foresaid Spirits with their Legions in the Brasen vessel; &c

This secret Seal is to be made by one that is Clean Inn and outward, & hath not difiled himselfe by any w[illegible] man in the Space of a month; but hath with fasting and Prayers to God desired Pardon of all his Sins; &c

It is to be made on a Tuesday or Saturday Night at 12 of the clock written with the blood of a black Cocke, which never trode hen; on Virgens Parchment; Note on those Nights the ☽ must be in[illegible]; fume it with Allum, Raisons of the Sun dale, Cedar & Aloes-lignum; by this Seal S[illegible] Pelled the foresaid spirits into a Brass vessel, & Sealed it up with the Same; he [illegible] Loue of all maner of Persons & Ouer Come in Battel, for Neither weapon fire [illegible] and this privy Seal was made to couer the vessel at the top

Mistook in writing and turned ye Rong way.

Hysop o Lord and I shall be Cleane, Thou Shalt wash me and I shall be whitor then Snow. &c - - - - -
And at your Garments Puting on, you must say; by the figuratiue Mistery of these holy bestures or bestment I will Cloath me with the Armor of Saluation in the Strength of the highest Ancor; Amacor; Amides; Theodonias, Anitor; that My Desired End may be Effected through thy Strength Adonai; to whome the Praise and Glory will for Euer and Euer belong. Amen. - - - - -

After you haue so Don, Make Prayers to God According to your work, as Salomon hath Commanded. The formes that Salomon Used for Any Perticular Art is Shewed in the 5th Part of this Book The which is Called Artem Nouam; &c. - - - - - - - - - -

(viz.) Thou Shall Purge me with -
So Doing you Are to Say as David Said
water to wash your self in; & in
Tempels and Eyes with; and faire
Also Anointing Oyls to Anoynt your
Appointed for Action; - - -
Into to Smoke or Perfume the place
Charcoalls Kindled to put ye fumes
Also Perfumes And a Chaufindish of

[illegible]

Legeton Clavi[illegible]
[illegible] of the Brassen vessel 1421 [illegible]

The Conjuration to Call forth Aney of the Afore said - - Spirits. -

I Imvocat and Conjure you Spirit N: and being with Power Armed: from the Supreame Majest, I Strongly Command you by Beralanensis, Baldachiensis, Paumachia; and Apoloiasedes, and the most Powerfull Princes Genio Liachidæ, Ministors of the Tar=tarean Seat, Cheefe Prince of the Seat of Apologia in the Ninth Region: I Exorcise and Powerfully Command you Spirit N: In and by him that Said the word and it was Don, and by all the holy and most Glorious Names of the Most holy; and true God: and by those his most holye Names Adonay, El, Elohim, Elohe, Zebaoth Elion, Escerchie, jah Tetra=grammaton; Saday that you forthwith Appear and Shew your selues unto Me here before this Circle in a faire And human Shape, without Any Deformity or ugly Shape; and forthwith without Delay Do ye Come. from all Parts of the world to Make; & Make a Rationall Answers unto all things I Shall Aske of you; and Come ye Peaseable visibly and Affably without Delay, Manifesting what I Desire; being Conjured by the Name of the Eternall Liuing & true God Helioren; I Conjure you by the Especiall and true Name of your God that ye owe obedience unto & by the Name of your King [illegible] you; that forthwith you Come without [illegible] fulfill my Desires and Command [illegible] Persist unto the End & According to my Intentions & I Conjure you [illegible] all Creatures [illegible] & by this Ineffable Name Tetragrammaton Jehovah [illegible] being heard the Elements [illegible] the Aire is shaken, [illegible] fire is [illegible] the Earth [illegible] the Host of Celestials [illegible] Infernalls [illegible] and [illegible] together [illegible] Affably speak unto Me with a Clear voyce [illegible] and without any Ambiguity [illegible] Come ye in the Name [illegible] ye [illegible] King of Kings Commandeth you
Say this [illegible] the same [illegible]

Lemeathon [illegible] Salomonis

I Invocate & Conjure and Command you Spirit N: to Appear and shew your Selfe bisibly & Come before this Circle in faire and Comely shape without Anie Deformity or Horrible Noise: which Adam heard and Spoke: & by fortunatly by the Name [illegible] in the Name Y. & U. which Adam heard and Spoke: & by the Name Joth, which Jacob hard from the Angel wrestling with him; and was Delivered from the hands of Esau his Brother: and by the Name of God Agla which Lott heard: and was Saved with his family: and by the Name Schems Amathia, which Josua Called Upon: and the Sun Stood Still, and by the Name Emanuel, which the 3 Children Sidrach Misach & Abednego Sung in the Midst of the Firey Furnace, and was Delivered: & by Name Alpha & omega, which Daniel Named, and Destroyed the Bel the Dragon; and by the Name Zebaoth, which Moses Named, and all the Rivers & waters in the Land of Egipt were Turned Into Blood. and by the Name Tierchie-oriston which Moses Named. and all the Rivers brought forth froggs, and they went Into the houses of all the Egiptians; and by the Name Elion, which Moses Called upon, and there was Destroying all things; and by the Name [illegible] to that Day; & by the Great haile; Such as Never was Since the Creation of the world: out all the Land Name Adonai which Moses Named, and there Came up Locusts throughout all the Land of Egipt and Devoured all that the haile had Left: And by the Name Hagios: & by the Seal of Adonaij & by other Jetras Athenarae peradotas & by the 3 holy & sacred names Agla on Tetragrammaton & by the dreadfull Judgment of God & by the uncertain sea of glass which is before the face of the divine Majesty who is mighty & most powerfull & by the 4 beasts before the throne having eyes before & behind & by four Living Creatures before the throne & by the holy Angels in heaven & by the mighty wisdom of God & by the seal of Baldachai & by this name primeumaton which never Named & this forth mentioned, pironik Pathan & Abiram that you make faithfull Answers to all my Demands & to Conforme all my Desires in your office you are capable to perform therefore Come ye speedily visibly & affably unto without Delay to accomplish what I desire speaking with perfect & clear voice intelligible & to my understanding

if they do not yet come at the Rehearsing of the 2 former Conjurations but Without doubt they will by me as follow the it being restrained those spirits (N) by all the most glorious & effacious Names of the [illegible] Lord God of hosts that you come speedily without delay, to come

parts & places of the Earth & world over over you are to make Rationall answers to my demands & tha visibly & affably speaking with a voice intelligible to my understanding as aforesaid I conjure & constrain you spirit (N) by all Aforesaid & by those Names which wise Solomon bound those & thy fellows in a Vessell of brass Adonaij Primai Tetragrammaton Anephoreton Jnosson faloal Pathtumon & Itemon that you appear here before this Circle to fulfill my will in all things that shall seem good unto me & if you be so disobedient & Refuse to come I will in the power & by the power of the name of the Supream & Everlasting God who created both you & me & all the world in six days & what is Contained in it Eye Saray who by the power of this Name Primeumahon which commandeth the whole host of heaven curse you & deprive you of your office joy & places & bind in the depth of the bottomless pitt their to remain unto the day of the last Judgment & shall bind you in the Eternall fire & into the lake of fire & brimstone Unless you come quickly & Appear here before this Circle to do my will therefore come ye in the by the holy name Adonaij Zebaoth Amiorom come ye Adonaij commands you

If you come far & he yet do not appear you may be sure he is sent to some other place by his King & cannot come & if it be to invocate his King as followeth to bind him but if he do not come still then you may be sure he is bound in Chains in hell & he is not in the Custody of his King if soe you have a desire to call him from thence you must Rehearse the Spirits Chaire

For to Invocate the King say as followeth

O you great mighty & powerfull King Amayman who bears rule by the power of the Supream god El over all spirits both Superiour & Inferiour of the Infernal order in the dominion of the East I invocate & command you by the Especial & true name of God & by God that you worship & by the Seal of your creation & by the most mighty & powerfull name of God Jehovah Tetragrammaton who cast you out of heaven with all other Infernal spirits & by all the most powerfull & great names of God who created heaven & earth & hell & all things contained in them & by their powers & virtues & by the name primeumahon who commandeth the whole host of heaven that you cause & compel the spirit N. to come to come unto me here before this circle in a faire & comely shape without doing any harme unto me or any other creature to answer truly & faithfully to all my requests that I may accomplish my will & desires in Knowing or obtaining any matter or thing such by office you know is proper for him to performe or accomplish through the power of God El who created & disposeth of all things both Celestial Ayrial & Terrestrial & Infernal

After you have invocated the King in this manner tried or thrice over then conjure the spirit you would call forth by the Aforesaid conjurations Rehearsing the Especial times Tymes & he will come without doubt if not at first or second time Aforesaid conjurations Rehearsing those Especial times tymes & he will come without doubt if not at first or second time Rehearsing but if he do not come add the spirits Chaire to the End of the Aforesaid conjurations & he will be greatly Displeased but if he be bound in Chaines for the chaines must break or burn him & he will be at liberty come if he be bound in Chaines

The generall curse called the spirits Chaire against all spirits that Rebell

I thee cursed spirit N Disobedient N because thou hast Rebelled & notobeyed me [illegible] being a Hypocrite & incomprehensibles names of the true God makes & creator of you & me & all the world & [illegible] heaven nor no creature is able to resist Do curse you into the Depth of the bottomless pitt & there to Remain in chaines of iron & Brimstone unquenchable unless you performe & keep this my command in this thing I bind & therefore come ye quickly & speedily in & by those names of God the only Zebaoth Emanuel Emanuel come ye come ye the King of Kings or Adonaij commands you

If thou you have read so far & he [illegible] & such like things that have a stinking smell & then divide the [illegible] at over the fire of charcoal & say to the first spirit it be my pleasure that you the spirit [illegible] I conjure those fire by him that made those & all other good creatures in the world that thou do not [illegible] spirit N Everlastingly because thou art disobedient & obeyest not my commandment nor respect the precepts of this Lord thy God

11

neither wilt thou obey me nor my invocations having thereby called you forth who am the servant of the most high & Imperiall Lord God of hosts Jehovah & dignified & fortified by his Celestial power & permission neither comes thou to answer these my proposalls here made unto you for wch your averseness & contempt you are guilty of grand disobedience & Rebellion & therefore I shall excommunicate you & destroy thy name & seal which I have enclosed in this Box & shall burn them in immortall fire & Bury thou in immortal oblivion unless thou immediately come & appear visibly & affably friendly & courteously here unto me before this Circle in this △ triangle in a fair & comely form & in no wise terrible hurtfull or frightfull to me or any other creature whatsoever upon the face of the earth & make Rational Answers to my requests & perform all my desires in all things that I shall make unto you ——— Now o thou Spirit

And if he come not yet say as followeth

N since thou art still pernicious & disobedient & will not appear unto me to answer to such things wch I would a desired of you or would have been satisfied in & I do in the name & by the power & dignity of the omnipotent & immortal Lord God of hosts Jehovah Tetragrammaton the only creator of heaven & Earth & hell & all that is in them who is the marvellous disposer of all things both visible & invisible curse you & deprive you from all your office joy & place & do bind thee in the depth of the bottomless pitt & there to remain unto the day of Judgment I say into the lake of fire & Brimstone which is prepared for all Rebellious disobedient obstinate & disobedient pernicious spirits lett all the company of heaven curse thee the sun & moon & all the stars the light & all the hosts of heaven curse thee into the fire unsquenchable & torments unspeakable & as thy name & seal is contained in this Box chained & bound up & shall be choaked in sulphurous & stinking substance & burn in this material fire so in the name Jehovah & by the power & dignity of these 3 names Tetragrammaton Anephexeton & primeumaton cast thee o thou disobedient spirit N into the Lake of fire which is prepared for the Damned & cursed spirits & there to Remain to the day of Doom & never more to be remembred of before the face of God which shall come to judge the quick & the dead & the world by fire there the Exorcist must put the box into the fire & bye & by he will come but as soon as he is come squench the fire that the Box is in & make a sweet perfume & give him a kind entertainment showing him the pentacle that is at the bottom of your vesture covered with a linnen cloth saying

Behold your Confusion if you be disobedient behold the pentacle of Solomon which I have brought here before your presence behold the person of the Exorcist who is called Ochinomos in the midst of the Exorcism who is armed by God & without fear who potently invocated you & called you to appearance therefore make Rationall answers to my demands & be obedient to me your master in the name of the Lord Bathal Rushing upon Abrack Abeor coming upon Beror

then he or they will be obedient & bid you ask what you will for he or they is subjected by God to fulfill our desires & demands & when he or they have appeared & shewed himself humble & meek then you are to say

Welcome spirit or most noble King or Kings I say you are welcome unto me because I called you through him that created heaven & earth & hell & all that is contained in them & you have obeyed also by the same power I called you forth by I bind you that you remain affably & visibly here before this circle (or before this circle in this Triangle △) so constant & so long as I have occasion for you & not to depart without my licence untill you have truly & faithfully performed my will without any falsity

The Licence to Depart

O thou spirit N because thou hast diligently Answered my demands & was very ready & willing to come at my first call I do licence thee to depart into thy proper place without doing any injury or danger to man or beast depart I say & be very ready to my call being duly exorcised & conjured by the sacred rights of Magick I charge thee to withdraw peaceably & quietly & the peace of God be ever continued between me & thee Amen

After you have given the spirit licence to depart you are not to go out of the circle till they be gone & you have made prayers to God for the great blessing he hath bestowed upon you in granting your desires & delivering you from all the malice of the Enemy the Devill & now you may command these spirits into the brazen vessel as you do into the triangle saying that you forthwith appear before this circle in this vessel of Brass in a fair & comely shape & as it is shewed before in the foregoing conjurations

The End of this First Book called Goetia

Here Beginneth The Second Book called the Art Theurgia Goetia of Solomon the King

In this following treatise you have the Names of the Cheif Spirits with several of the Ministring Spirits that are under them with their seals or characters which is to be worn as a lamen on your brest for without That the Spirit that is appeared will not obey to do your will

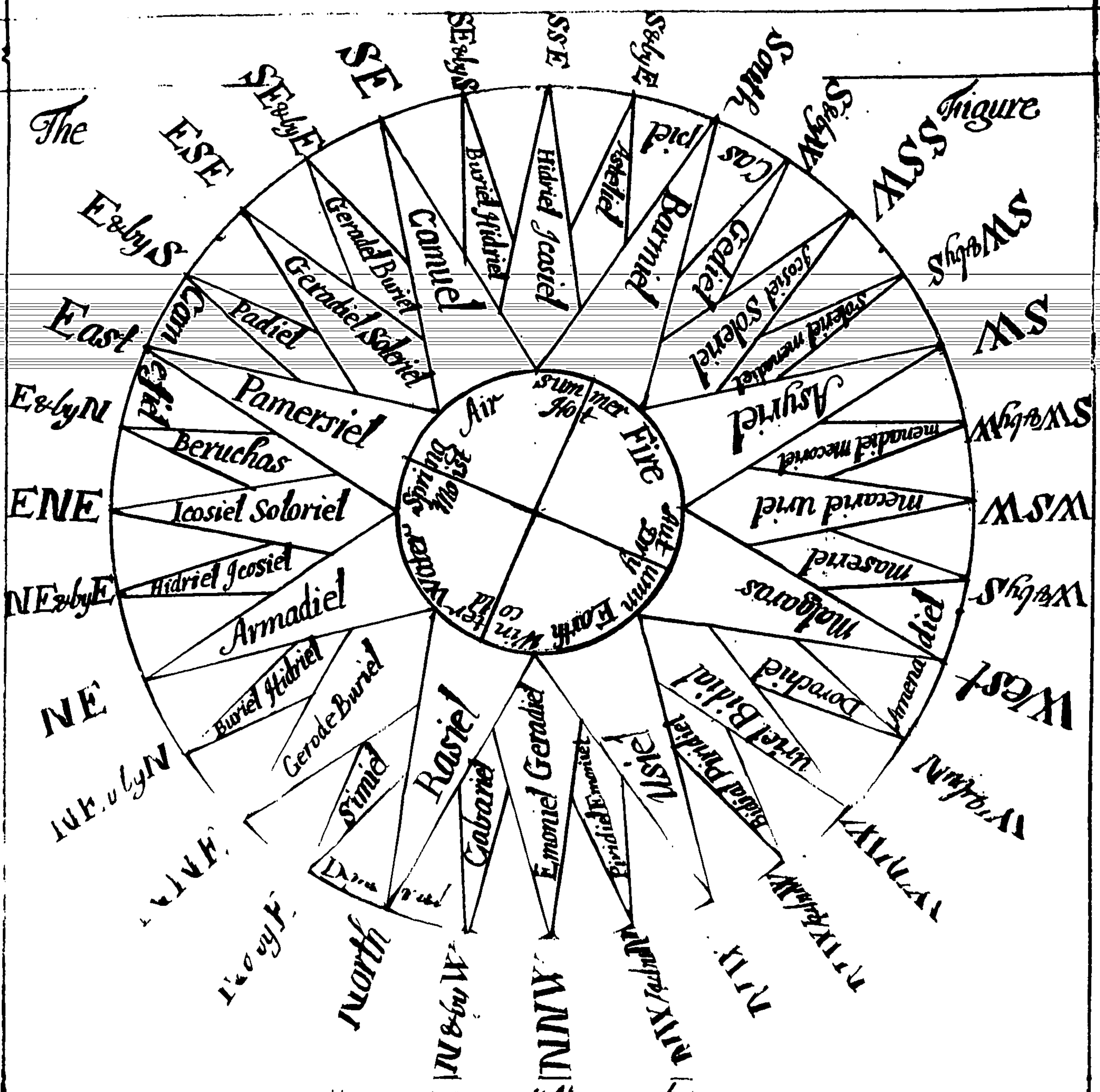
The Office of these spirits is all one for wha one can do the other can do the same they can show & discover all things that is hid & done in the worlds & can fetch & carry & do any thing that is to be done or contained in any of the 4 Elements fire Air Earth or water & also the secrets of Kings or any other persons or person let it be in what Kind it will

These is by Nature good & Evil that is the one part is good & the other part is Evil they are governed by there princes & each prince hath his Abode in the points of the Compass as is shewed in the following figure therefore when you have a mind to call any of the Princes or any of their servants you are to direct your self to that point of the compass the King [illegible] hath his mansion or place of abode & you cannot well err in your proceedings [illegible] have his conjuration yet all of one [illegible] spirit for that they must change & differ also the seals of the spirits is to be changed accordingly

[illegible]

The form of the figure which showes the order of the 16 Kings or princes with their Servants Ministers for where the King is found his subjects is easy to be Found out

The Figure Followeth

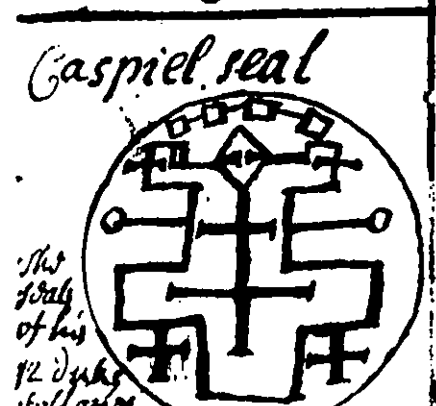


... which way you stand with your face when you desire to call them or their servants ... chief spirit Emperour Ruling in the East who hath 1000 great Dukes & 100 Lesser Dukes under him besides 500000.100 of ministring spirits which is more inferiour then the Dukes whereof we shall make no mention but only 12 of the chief Dukes & their Seals because they are sufficient for practise

Carnesiel

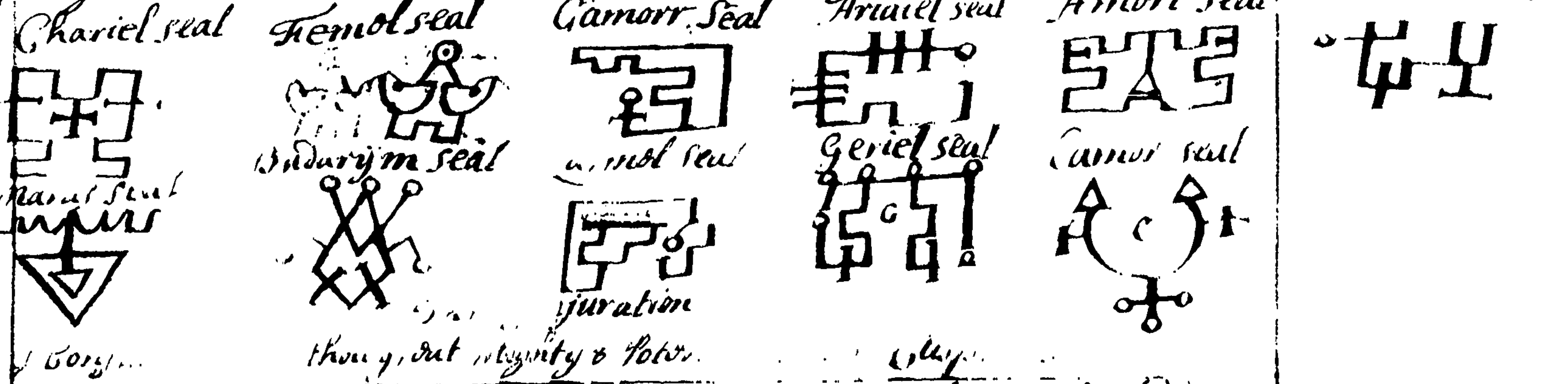
Note when you call Carnesiel either by day or by night their Attend him 60000000000000 Dukes but when you call any of these his dukes there never Attends above 300 & sometimes not above 10

The Conjuration — I conjure thee o thou great mighty & potent prince Carnesiel &c



Caspiel is the Cheifest Emperour Ruling in the South who hath 200 great dukes & 400 Lesser dukes under him besides 1000200000000 of Ministring spirits which is much inferiour & whereof (we saith Solomon Shall make no mention but only of these 12 being of the Cheif dukes & their Seals for they are sufficient for practise

Each of these 12 dukes have 2660 under dukes a peice to Attend them whereof some of them comes along with him when he is invocated but they are very Stubborn & churlish



... juration ... thou great mighty & Potent ...

... great Emperour of the west who hath 300 great Dukes & 500 lesser Dukes besides ... ministring spirits more inferior to Attend him whereof we shall not make any mention but only of 12 of the ... seals which is sufficient for practise. Note Amenadiel may be called any time of the day or night but his Dukes ... hath 3000 servants a peice to attend them is to be called in certain hours as Vadros he may be called in the 2 first hours of the day & so successively till you come to Nadroc who is to be called in the 2 last hours of the night & then begines again Vadros & the Same Rule is to be observed in calling the dukes belonging to Demoriel the Emperour of the North

Amenadiel Seal

Camiel Seal

Musiriel Seal

Lamael Seal

Cassiel Seal

Cadriel seal

Nadroc Seal

Vadras Seal

Luziel Seal

Kapsel seal

The Conjuration

Zoemiel Seal

Amdsiel Seal

Balsur Seal

I conjure thee O thou great & mighty & potent prince Amenadiel who is the Emperor & chief King Ruling in the Dominion of the West &c

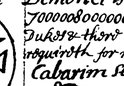
Demoriel Seal

The Seal of his Duke

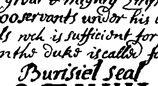
Armbiel Seal

Demoriel is the great & mighty Emperor of the North who hath 400 Great Dukes & 600 Lesser Dukes with 7000008000000006000 servants under his command to Attend him, wherefore we shall make mention but of 12 of the chief Dukes & their Seals wch is sufficient for practise not each of these Dukes hath 1140 servants who Attend them as need requireth for when the Duke is called for & you have more to do then ordinary he hath more servants to Attend him

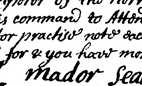
Cabarim Seal



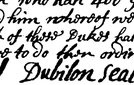
Burisiel Seal



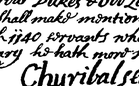
Mador Seal



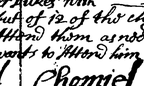
Dubilon Seal



Churibal seal



Chomiel Seal



Abraxandro Seal

Dirriel Seal

Carnot Seal

Moder Seal

Dabirnos Seal

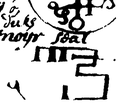
As Conjuration

I conjure thee O thou great & Mighty & Potent Prince Demoriel &c

Pamersiel Seal

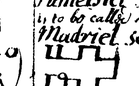
The Seal of his Duke

Amoyr Seal



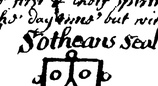
Pamersiel is the first & chief spirit ruling in the east under Samuel who hath a thousand spirits under him is to be called in the day time but with great care for they are very lofty & stubborn wherefore we shall make mention of 4

Madriel Seal

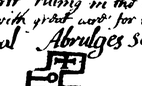


Ebra Seal

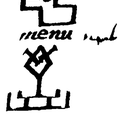
Sotheans Seal



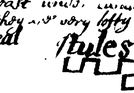
Abrulges Seal



Menu Seal

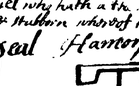


Rules Seal



Rabbion Seal

Hamorphos Seal



Frasriel Seal

Note these spirits are by nature evill & very false not to be trusted in secrets but are excellent in driving away spirits of Darkness from any that is haunted as houses &c to call forth Pamersiel or any of these his servants make a circle in the form as is shewed in the Book Goetia before going in the upper Room of your house or in a place that is Airy because these spirits that is in this part are all Airy you may call these spirits into a Crystall Stone 4 Inches Diamotor sett on a table made as followeth which is called the Secret table of Solomon having his seal on your breast & the Girdle about your waist as is shewed in the Book Goetia & you cannot err the form of the table is this when you have thus got what is to be prepared Rehearse the Conjuration following several times that is whilst the spirit comes for without doubt he will come

Note the same method is used in all the following spirits of this 2 Book Theurgia Goetia assistent of Pamersiel & his servants &c

The Conjuration

I conjure thee O thou Mighty & potent Prince Pamersiel who Rulleth as King in the Dominion of the East

The 2 Spirit in order under the Empire of the East is Padiel he ruleth in the East & by [illegible] as King & governeth 10000 spirits by Day & 200000 by night besides several thousands under them they are all naturally good & may be trusted Solomon saith these spirits hath no power of themselves but what is given them by their Prince Padiel therefore he hath made no mention of any of their names because if any of them be called they cannot appear without the leave of their Prince Padiel as is declared before of Pamersiel

Padiel Seal

The Conjuration

I conjure thee O thou mighty & Potent prince Padiel who Rules as chief Prince in the Dominion of the East & by South

Camuel Seal

The Seal of his Duke

Orpanuel Seal

The third spirit in order is under the chief King of the East is Camuel who ruleth as King in the South East part of the world who hath several spirits under his command wherefore we shall make mention of 10 that belong to the day & as many that belong to the night & each of these have 10 servants to attend them excepting Camiel Cagaras Asmiels Caliym Dobiel Meras for they have 100 apiece to attend them but Sediel Mozel & Tagaros they have none at all they appear all in a very beautifull form & very courteously both night as well as in the day & they are as followeth with their Seals

Budiel Seal

Pariels Seal

Daniels Seal

Asmiels Seal

Nodars Seal

Tuares Seal

Hariels Seal

Cagaras Seal

Daniels Seal

The names of Asmiels servants belonging to the night & their Seals

Asmiels Seal

The Conjuration

Meras

Mozel

I conjure thee [illegible] mighty [illegible] potent [illegible] &c

Astariel Seal

The names & seals of the 8 belonging to this Day

Mariol his seal

Charas seal

The 4th Spirit in order is Astariel he governeth as King under Carnefiel in the South & by east he hath 30 chief spirits belonging to the day & 20 to the night under whom are 3 principall spirits & under these as many whereof we shall make mention of 8 of the chief provdents belonging to the Day & as many to the night every one hath 20 servants at his command they are all very courteous & loving & beautifull to behold & they are as followeth with there seals

Parniel seal — Cubiel seal — Otiel seal — Sariel Seal — Ardam seal — Chamos seal — Butar Seal

Aratiel seal — Aniel seal — Othiel Seal — Asaiel seal — Eurriel seal — Asphiel seal — Molas seal

These Spirits which belong to the night to be called in the night & those of this day in this Day

The Conjuration

I conjure thee o thou mighty & Potent Prince Astariel

Barmiel seal

The 5th Spirit in order is Barmiel he is the first & chief spirit under Caspiel the Emperor of the South he Governs as King under Caspiel & hath 30 dukes for the day & 20 for the night to Attend him to do his Will the which is all very Good & willing to obey the Exorcist whereof we shall make mention but of 8 that belong to the day & as many for the night with there seals for they are sufficient for practice with every of these Dukes hath 20 Servants a piece to Attend them when they are called excepting the 4 Last that belong to the night for they have no seals

Sochas seal

Chirisi seal — Barbil seal — Berbis seal — Jacrobra seal — Gubir Seal

Kiriel seal — Barmiel seal — Ibrib Seal

Ederer seal — Hanel seal — Camiel Seal — Seal

The Conjuration

I conjure thee o thou mighty & Potent Prince Barmiel &c

Gediel Seal

The 6th Spirit in order but the second under the Empire of the South is Gediel who ruleth as King in the South & by west who hath 20 chief spirits to serve him on the day & as many in the night & they have servants at there commands whereof we shall make mention but of 8 of the chief Spirits that belong to the day & as many that belong to the night who hath 20 servants a piece to attend them when they are called forth to appearance they are very loving & curteous willing to do your will you must call those in the day that belong to the day & those in the night that belong to the night whose names & seals is as followeth

Cotiel seal

Reciel Seal

Sadiel seal — Assaba Seal — Sariel Seal — Aroan seal — Aglas seal

Naras seal — Agra seal — Ranhiel seal — Girecas — Uriel Seal

Sabas seal — Anael seal — Mihel seal — Bariel seal

The Conjuration

I Conjure thee o thou mighty & Potent Prince Gediel &c

Asyriel Seal

The 7th Spirit in order but the third under the great Empire of the South is Asyriel he is a mighty King Ruling in the Southwest part of the world & hath 20 Great dukes to attend him in the day time & as many in the night who have under them powrall servants to attend them & how we shall make mention but of 8 of the chief dukes that belong to the day & as many that belong to the night because they are sufficient for practice & the first 4 that belong to the day hath 40 servants a piece under them & to both the first 4 that belongs to the night & the last 4 of the day & the last 4 of the night to a piece they are all good natured & willing to obey those that is of the day & called in the day & those of the night in the night & these be there names & seals that followeth

Olifors Seal

Buriels seal — Arisat seal — Cupriel seal — Amiel seal — Marott seal — Buder seal — Frascua seal

Malugel — Lipiel seal — Hamas S...

The Conjuration

...ing the ... mighty & Pote... Prince... As... who rule... as King

Maseriel seal

The 8th Spirit in order but the 4th under the Empire of the South is called **Maseriel** who Rulleth as King in the Dominion of the west & by South & hath a great number of Princes & servants under him to Attend him wherof we shall make mention of 12 of the chief that attend him in the day time & 12 that Attend to Do his will in the night time which is sufficient for practice they are all good by nature & willing to your will in all things those that is for the day is to be called in the Day & those for the night in the night thers names & seals is as followeth & each Spirit hath 30 servants to Attend him

The Spirits belonging to the night

Zeriel Seal Azimel seal Assuel seal Araoh seal Sarmiel seal Baras seal Rabiel seal

Atmos seal Charos seal Abiel seal Naras seal Amoym seal Ebiol seal Atriel seal

Veseur seal Patiel seal Espoel seal Nogrib seal Badiol seal Eras seal Solvar seal

The Conjuration

I Conjure thee o thou mighty & potent prince **Maseriel** who Rulest as King &c

Malgaras seal

The 9th Spirit in order but the first under the Empire of the west is called **Malgaras** he rulleth as King in the Dominion of the west & hath 30 dukes under him to attend him in the day & as many for the night & they every one of them have 30 servants to attend on them excepting Milkol Barfas Aspor & Dodes for they have but 20 a piece Arois & Bafiol hath but 10 & they are all very curious & will appear willingly to Do your will they appear 2 & 2 at a time with there servants those that is for the day to be called in the Day & those of the night in the night thers names & seals is as followeth

Ager Seal Aldiel seal Arois seal Cubi seal Aspiel seal Alspor seal

Cabel seal Ariel seal Dukes seal Ebiol seal Azaor seal Dedias seal

Rabiol seal Alisiel seal Arod seal R. Boc seal Basiel

Dodiel

Abiel seal

The Conjuration

thees ... might ... Prince Malgaras

The 10th Spirit in order but the second under the Empire of the west is **Dorochiel** who is a mighty prince ruling in the west & by north & hath 40 dukes to attend on him in the day & as many for the night with an innumerable company of servants wherof we shall make mention of 24 chief dukes that belong to the day & as many for the night with there seals as followeth note the 12 first that belong to the Day & of the night hath 400 servants a piece to attend them when they appear & the 12 last of the day & of the night hath 300 servants a piece to attend them when they appear & all those of the day is to be called in the Day & those of the night in the night observe the Planetary motions in calling for the 2 first that belongeth to the day, mind the first Planetary hour of the 2 next the second planetary hour of the day & so successively on till you have gone through the day to the night & through the night till you come to the 2 first of the day again & they are all of a good nature & is willing to obey & do your will, there names & seals is as followeth

Dorochiel seal

The 24 Dukes that belong to the day 12 before noon & 12 afternoon

Gabriel seal Gubriel seal Abriel seal Pahiel seal Prahel seal Vrariel seal

Magael seal Nahiel seal Soriel seal Gayros seal Pelusis seal

Charie seal Tubiel seal Asphor seal Danael seal Ofiel seal Darbori seal Abael seal

Armo seal Corba seal Emuel seal Lomur seal Budis seal Narziel seal Meroth seal

Fiol seal Morach seal Sovriel seal Momos seal Pranel seal Moniel seal Chadriol seal

Alshor seal Catron seal Curfas seal Arozial seal Lobiel seal

Namol seal Ormiol seal Diviel seal Bucrol seal Purfel seal Ariel seal

Suriel seal Lafor seal Mizrael seal

The Conjuration

Conjure thee o mighty ... Dorochiel &c

The 11th Spirit in order but the third under the Emperor or Amenadiel is called ... north west he hath 40 diurnall & 40 Nocturnal Dukes to attend him in the day & in the night in the day time 14 that belong to the day & as many for the night which is sufficient for practice the first 8 that belong to the day each 4 ... a piece & the other 6 30 a piece & the first 8 that belong to the night hath 40 servants a piece to attend on them & the next 4 dukes 20 servants & the last 2 hath 10 a piece & they are very obedient & do willingly appear when they are called they have more power to hide or discover treasure then any other spirits saith Solomon that is contained in the book Theurgia Goetia & when you

you hide & would not hurt any thing taken away that is his make those 4 seals
& lay them with the treasure or where the treasure lyeth & it will never be found nor taken away the names & Vse of those
spirits is as followeth

Usiel Seal

Jerne seal

Mapui seal

Fabariel seal

Barfos seal

Adan seal

Narad Seal

Amandiel seal

Vsimor Seal

Burfa Seal

Aswol seal

Asphoron seal

Sadfar seal

Barfu seal

Almod Seal

Ethiel Seal

Potiel seal

Garnafu seal

Saddiel seal

Pathin seal

Saddiel seal

Amoia seal

Seafas seal

Histam seal

Gediel Seal

Ofsidiel Seal

Amon seal

The Conjuration

I Conjure thee o thou Mighty & Potent Prince Usiel &c

The seal of Cabariel

Taros seal

Etimiel seal

Elil of seal

Cupfier seal

Peniel seal

Thalbor seal

Ladiel Seal

Aforiel seal

Elijsam seal

Madoi

Ogiel seal

Orfim seal

Lemegeton; Clauicula Salomonis

Seguiel. his Seal. — Tharas. his Seal. — Belsay, his Seal.

Sadar, his Seal. — Vbiel. his Seal. — Morael. his Seal.

Terach. his Seal. — The 4th that belongs to the Night. &c.

Astiel. his Seal. — Thariel. his Seal. — Sarach his Seal.

Ramica, his Seal. — Paras. his Seal. — Arepach. his Seal.

Dubarus, his Seal. — Lamas his Seal.

Armara his Seal — [illegible] his Seal.

Althus his Seal — [illegible] Seal

[illegible] Princes &c.

[illegible] Day [illegible] Servants [illegible] Night hath 700 Servants to Attend on them &c.

Lemegeton; Clauicula Salomonis.

The remainer that belongs to ye Day

Symiel, his Seal. — The 10 that is under Symiel. belonging ye Day. — Achot, his Seal. 60. — Malael his Seal. 70.

Asmiel; his Seal. 60. — Boniel, his Seal. 90. — Arafos his Seal. 50.

Chrubas; his Seal. 100. — Dagiel; his Seal. 100. — Mariam, his Seal. 100.

[illegible] his Seal. 40. — Musor; his Seal. 110. (The 10 following belongs to the Night.) — Narzad his Seal. 20.

Malgron; his Seal. 20. — Mafrias his Seal. 70. — Murah. his Seal. 30.

Romi[illegible] Seal

[illegible] Seal 130

Lemegeton Clauicula Salomonis

The 1st Spirit in order (but the 3. under the Empire of the North) is Called Armadiel, who Reigneth as King in the North East Part; and hath many Dukes under him, besides other Seruants; whereof we shall make Mension of 15 of the Cheefe Dukes who hath 1200. Seruants to Attend them; thes Duk's is to be Called in the Day & Night deuiding the same into 15 Parts; begining at Sunrising with the first Spirit, & so on till you Come to the Last Spirit; & Last Diuision of the Night; these Spirits is all Good by Nature; & willing to Do your will in all things; Thos be their Names & Seals &c.

Armadiel his Seal; Massar his Seal; Laiel his Seal;

The 15 Dukes followeth

Mseriel, his Seal. Parabiel, his Seal; Caluarnia his Seal;

Oriel, his Seal; Asmael, his Seal; Asbiliel his Seal;

Orin his Seal. Jaziel, his Seal; Maseay; his Seal;

Samuel his Seal Pamdiel, his Seal;

The Conjuration I Conjure thee o thou Mighty & potent prince Armadiel, &c

The 15 Spirit in order (but the 4th under the Empire of the North) is Called Baruchas; who ruleth as King in the East & by North & hath many Dukes and other Seruants to Attend him, whereof we shall make mension of 15 of the Cheefe Dukes: that be Longer the day and Night and he hath 2040. Seruants to Attend on them. they Are all By Nature Civil and Honest ready to obay, &c

You are to Call thes Spirits in the same manner as is said to be Done in the 3d Spirit Experiment of Armadiel, and his Dukes he Likewise Deuideth the Day & Night into 15 parts &c — The Names & Seals of these is as followeth.

Bar

Baruchas. his Seale.

Aboc; his Seal.

Monael his Seal.

The 15 Dukes is as followeth — —

Chubor his Seal.

alis Copy Quinta

Quita Quita; his Seal. Cartael, his Seal.

Sarael; his Seal. Janiel, his Seal.

Lamael; his Seal.

Pharol, his Seal.

Melchon; his Seal. Baoxias; his Seal.

Dorael his Seal.

Decaniel his Seal

Cauayr; his Seal. Geriel his Seal.

The Conjuration I Conjure the o thou Mighty & potent Prince Baruchas &c

In this place we are to giue you the Understanding of these Mighty and potent Princes; with their Seruants, which Numbers 5th Lyes Down in the Ayre & Never Continueth in one place, &c

Where of one of the Cheefe & first is Called Gemaciel, to whom 1815 Seruants to Attend him. for he hath No Dukes but Princes. Therefore he is to be Inuocated Alone, But when he is Called, Where Comes a Great Number of his Seruants with him. But More & Less According to the Rules of the Day or Night he is Called Doing for the 2 first Houres of the Day (According to the Planetary Motion) and the 2 Second Houres of the Night there Comes 470 of his Seruants with him;

And in the 2 Second houres of the Day; & the 2. third houres of the Night there Comes 590: of his Seruants with: & in the 2 third houres of the Day And 2 fourth hour of the Night there Comes 930. of his Seruants with him And in the 2 fourth hours of the Day; & 2 fifth hours of the Night there Comes 1360: of his Seruants; &c: — and the 2. 5th houres of the Day, and 2. 6th houres of the Night there Comes 1370 of his Seruants, & the 2 Sixth or Last hour of the Day there Comes 930: & in the 2 first houres of the Night there Comes 1360: of his Seruants, &c. — They Are all Endeferent good by Nature. and will obaye In all things willingly; &c

The Seal of Geradiel

The Conjuration

I Conjure thee o thou Mighty and Potent prince Geradiel; who wandreth here and there In the Ayre; with thy Seruants; I Conjure thee Geradiel that, thou fourth with Appeare with thy Attendance in this first hour of the Day here before Me in this Christal Stone, (or here before this Circle) &c

The Next of theses wandring Princes is Called Buriel; who Hath many Dukes and other Seruants which Doth Attend on him to Doe his will they Are all by Nature Euill; and is hated by all other Spirits; they Appear in the forme of a Serpent with 4 Diggens Head, and Speaks with a mans voyce; they Are to be Called in the Night, (Shall they Are to the Day) and in the Planetary houres when as the Planet is in Exaltation & Ascendent (These Dukes that Attend vnder the 12 Planetary houres of the Night who hath 880 Seruants to Attend on them In the Night (Amongst them) their Names is as followeth &c.

Buriel his Seal

Dirigabis his Seal

Druiel his Seal

Admadiel, his Seal

Casbriel his Seal

Carmiel his Seal

Cupriel, his Seal

Nedriel his Seal

Druiel his Seal

Buriel his Seal

Futiel, his Seal

Nastros his Seal

The Conjuration

I Conjure thee o thou Mighty and Potent prince Buriel who wandreth here and theare In the Ayre, with thy Dukes & other thy seruantspirits; — I Conjure the Buriel that thou forthwith Appear with thy Attendance in this first hour of the Night here before me in this Christall Stone (or here before this Circle) in A faire and Comely Shape, to Do my will In all things that I Shall Desier of you; &c

The 3 of theses wandring Princes is Called Hidriel who hath 100 Great Dukes besides 200 Lesser Dukes, & Seruants without Number, whose of we shall mension 12 of the Cheefs Dukes who hath 1320 Seruants to Attend them: they Are to be Called in the Day, as well as in the Night According to the Planetary Motion the first beginneth with the first hour of the Day or Night &c

Hidriel his Seal.

his 12 Dukes followeth

Musuziel, his Seal;

Chamiel, his Seal

Lameniel, his Seal

Arfiel, his Seal

Morfaliel, his Seal.

Brackiel, his Seal;

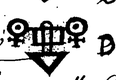
Kasiel, his Seal

Chamoriel, his Seal

Samiel, his Seal;

Chariel his Seal – –

Pesariel, his Seal;



Busiriel, his Seal,

The Conjuration

I Conjure thee o thou Mighty and Potent prince; &c – –

The 4th in order of these wandering princes is Called pirichiel; he hath noe princes nor Dukes; but Knights; whereof we shall mention 8 of the cheefe; the being sufficient for practise; who hath 2000: Servants under them; they are to be Called. according to the planetary motion; they are all Good by Nature and will do your will willingly, & their Names and Seals is as followeth –

Pirichiel, his Seal;

Demediel, his Seal;

Cipriel. his Seal,

The Conjuration

I Conjure thee o thou Mighty & Potent prince Pirichiel, who wanders on

The 5th Wandring Spirit is called Emoniel who hath one thundred princes & chief Dukes besides 20 under Dukes & a multitude of Servants to Attend them, three of wo that number 12 of the chief Princes or Dukes who hat 1320 Dukes & other inferiour Servts to Attend them, they are all by Nature Good & willing to obey And they are to be called in the Day as well as in the night & according to the Planetary order it is Said they Inhabit mostly in woods there Names & Seals is as followeth &

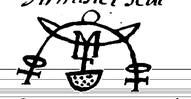
Emoniel Seal

Panuel Seal

Dramiel Seal

Vasenel Seal

Armisiel seal

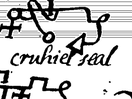


Musiniel seal

Edriel seal

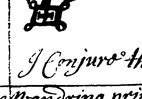
Pandiel Seal

Nasinel seal

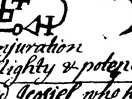


Ermoniel seal

carnodiel seal



cruhiel seal



Caspaniel seal

The Conjuration

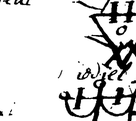
I Conjure thee o thou Mighty & potent Prince Emoniel who wanderest &c

The 6th of these Wandring princes is Called Josiel who hath a 200 Dukes & 300 Companions besides other Servants wch is more inferior who not have taken 12 of the chief Dukes for practise they being Sufficient & they have 2000 & Servants to attend on them they are all of a good nature & will do what they are Commanded they appear mostly in houses because they delight most there they are called in the 24 hours of the Day & night that is to divide the 24 hours into 12 parts according to the number of Spirits beginning at the first at Swn Rise & end with the last at Sun setting that Day there names & Seals is as followeth &

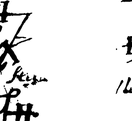
Josiol his Seal

Hanatiel Seal

Serphiel Seal

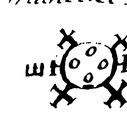


Zachariel Seal



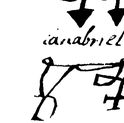
Vrbaniel seal

Manetiel seal

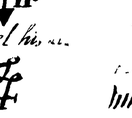


Josiel Seal

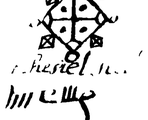
Ianabriel his Seal



Ruthriel Seal



Graciel Seal



Machariel Seal

Capriel Seal

Hesiel Seal

Richiel Seal

The 7th Spirit of these is called Soleriel who hath under his command 200 Dukes & 200 Companions who changeth every year these places they have many to Attend them they are all good & very obedient & here we shall mention two of the chief Dukes who of the first 6 are Dukes one year & the other 6 the year following & so ruleth in order to serve them the Chief Dukes who hath under them 1540 servants to Attend on them they are to be called in the Day as well as in the Night Prince who hath under them 1540 servants to Attend on them they are to be called in the Day as well as in the Night according to the Planetary Motion these Names & seales is as followeth &c

Soleriel his Seal

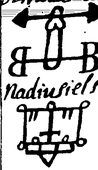
Marucha seal

Cobusiel Seal

Axosiel seal

Penader seal

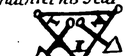
Armadar Seal



Amoriel seal

Carvel seal

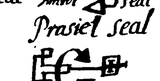
Jnachiel his Seal



Nadiusiel seal

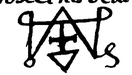
Amoel seal

Prasiel seal



Murriel seal

Proxel his Seal



The Conjuration

J Conjure thee o thou Mighty And Potent Prince &c

The 8th of these Wandring Princes is called Menadiel who hath 20 Dukes & a hundred Companions & many other Servants they wear all of good nature & very obedient here we have mentioned 6 of the Chief Dukes & 6 of the other Dukes who have 640 Servants that Attend them & note you must call these according to the Planetary Motion under the first hour & a companion in the next & so forth Rightly on all the hours of the Day & night whose Names & Seales followeth &c

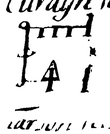
Menadiel his seal

Brassiel seal

Chusiel seal

Armuriel seal

Curayjn seal

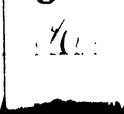


Nasadiel his seal

chamor seal

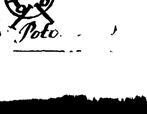
Buduch seal

Bernadel seal



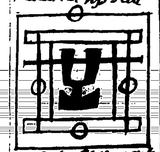
iel seal

Iried seal

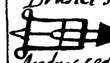


The 9th Wandring Spirit in order is called Macariel who hath 40 Dukes besides other inferior Servants to Attend him who of two shall mention 12 of the Chief Dukes who hath 400 Servts to Attent them they are All good by Nature & Ready & obedient to do the will of the exorcist they appear in divers forms but mostly in the form of a dragon with a virgins head & face & in Day as well as in the Night According to the planetary order & their Names & seales is as followeth &c Dukes is to be called in the Day as well as in the Night

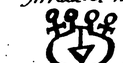
Macariel his seal



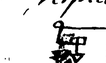
Prusiel seal



Amadiel his seal



Verpiel Seal



Burpiel seal

Andros seal

Armijel seal

Gesmel seal

Aromusij seal

Chaniel his seal

Carvel seal

Nausruel seal

Thirpiel seal

J Conjure thee o thou Mighty & Potent Prince Macariel who &c

The Conjuration

The 10th Wandring spirit in order is called Vriel who hath 10 Dukes & 100 under Dukes with many servants to Attend him they are all by nature Evill & will not obey willingly & are very false in their Doings they appear in the form of a serpent with a virgins head & face & are not Shall mention but 10 of the Chief Dukes who hath 650 companions & Servants to Attend them their Names & Seal is as followeth &c

Vriel his Seal

chabri seal

Narmiel seal

Brymiel seal

curmis seal

Hermon seal

Dragon seal

Durpas seal

Jumio seal

J conjure thee o thou Mighty & Potent

Vriel &c

The 11th & last Spirit & Prince of this Wandring order is called Bydiel who hath 20 Chief Dukes & 200 other Dukes more Inferior both very many servants the Dukes & Princes they are all good & willing to obey the exorcist in all things they appear very bookish full of wisdom we shall mention 10 of the Chief Dukes who have 400 Servants to Attend them their Names & seals is as followeth &c

Bydiel Seal

Basis great Duke & the 3 Seals follow

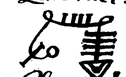
Mudriel seal

Cruchara seal

Bramsiel seal

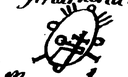
Armoniel seal

Lemoniel seal



Charobiel Seal

Andrucha Seal



Manasael seal

Perisiol Seal

Chremo seal

The Conjuration to the Wandring Princes

I Conjure thee o thou mighty & Potent Prince Bydiel who raunderest here & there in the Air with thy Dukes & other thy Servants Spirits I Conjure thee Bydiel that thou forthwith appear with thy Attendance in this first hour of the Day here before me in this Crystall Stone (or here before this Circle) in a fair & Comely Shape to do My Will in all things that I shall desire of you & note this mark ✠ in the Conjuration following & go on there as it followeth

The Conjuration of the Princes that govern the Points of the Compass

I Conjure thee o thou Mighty & Potent Prince Paimon Biel who Rulest as King in the Dominion of the East under the great Emperor Carnatiel I Conjure thee Paimoniel that you forthwith appear with thy attendance in this first hour of this Day here before me in this Crystall Stone (or here before this Circle) in a fair & Comely Shape to my Will in all things that I shall desire of you & observe this ✠ in the Conjuration & go on as followeth

The Conjuration to the 4 Empires

I Conjure thee o thou great & mighty & Potent Prince Carnatiel who is the Emperor & Chief King Ruling in the Dominion of the East I conjure thee Carnatiel that thou forthwith appear & observe this mark △ & go on there in the following Conjuration

To the Wandring Dukes how to call them forth and any other Dukes that doth not Wander only leaving out (Wandering here & there) and only for Prince say Duke

I Conjure thee thou mighty & Potent Duke N who raunderest here & there with thy Prince N & other his & thy Servants in the Air I Conjure thee N that thou forthwith appear & note this mark △ & go on there in the following Conjuration

The Conjuration to these Dukes that do not Wander but belong to the Princes that govern the Points of the Compass

I Conjure thee thou Worthy Duke N who Rulest under the Prince N in the Dominion of the East with thy Servants in this first one second hour of the Day here before me N that thou appear forthwith △ along with thy Servants in this Crystall Stone (or here before this Circle) in a fair & Comely Shape to do my will in all things that I shall Desire or Request of you ✠ I Conjure & Powerfully command you N by him that said the word & it was done & by all the holy & powerfull Names of God who is the only Creator of Heaven and Earth and Hell & what is (Contained) in them Adonay El Elohim Eloha Shon Eschereh Zebaoth Jah Tetragrammaton Sadai the only Lord

only Lord God of hosts that you forthwith appear unto me here in this Crystall Stone or here before this Circle in a fair & Comely Human Shape without hurt to me or any other Creature that the Great Jah Jehovah hath Created & made but come you peaceably visibly and Affably without delay Manifesting what I desire being Conjured by the Names of the Eternal Living & true God Jehovah Tetragrammaton Inexplicable & Jusfie my Commands & Desire unto the end I Conjure Command & Constrain you spirit N by Alpha & Omega & by the name primoumaton which Commandeth the whole host of heaven & by all those Names of which Moses Wonder when he by the power of those names brought great plagues upon Pharaoh & all the people of Egypt Zebaoth Escereheh Oriston Shon Adonay primoumaton & by the name Schemesola Mathia with Joshua Called upon & the Sun Stayed his Course & by the Name Hagios & by the Seal of Solomon & by Aglaon Tetragrammaton to whom all creatures are obedient & by the dreadfull Judgment of the most high God & by the holy Angels of heaven & by the mighty wisdom of the omnipotent God of hosts that you come from all parts of the world & make rational answers to all things that I shall ask of you & come you peaceably & visibly & Affably speaking to me with a voice Intelligible & to my understanding therefore come come you in the name of Adonay Zebaoth Adonaij Jamioram come why stay you hasten Adonay Sadai the King of Kings Commands you

When he appears show him the Seal & pentacle of Solomon saying behold the Pentacle of Solomon which I have brought before your presence & as is showed in the first book Goetia at the latter end of the Conjurations also when you have had your desire of the spirit license him to depart as is showed there in the book Goetia &c

So endeth the second Book Called Theurgia Goetia

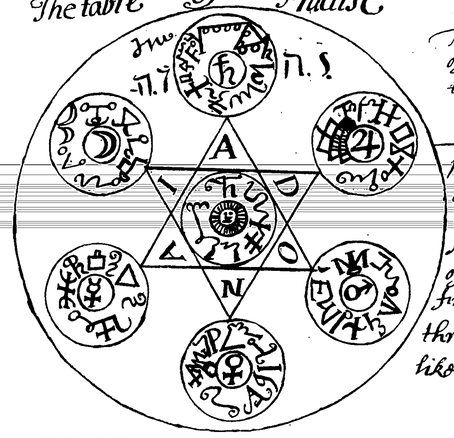
Here begineth the Book called the Art Paulina of Solomon the King & this is divided into the parts the first the Angels of the hours of the Day & night the Second the Angels of the Signs of the Zodiack as hereafter followeth

The Nature of the 24 Angels of the Day & night changeth every day & their offices is to do all things that is Attributed to the Planets but that changeth Every day also as for Example you may see in the following treatise that the Angel Samael Ruleth the first hour of the Day beginning at Sun Rising Sympathizing it to be on a Monday in the first hour of the Day that is Attributed to the Moon and you call Samaell or any of his Dukes their offices in that hour is to do all things that is attributed to the Moon but if you call him or any of his Servants Dukes on a Tuesday morning at Sun rising being the first hour of the Day their offices is to do all things that is attributed to Mars & to the like Rule is to be observed in the first hour of every day & the like is to be observed of the Angels & their servants that ruleth any of the other hours either in the day or night there is an observation to be observed in making the Seals of the 24 Angels according to the time of the year day and hour that you call the Angell or his servants in to do your will but you cannot mistake Inspection if you do but observe this Example that is Laid down in the following work the which I Hitted to the first day of March in the year 1685 accordingly to the old account to know what is Attributed to the Planets for the rest of the hours in the Book of Astrology wherof large volumes hath been written

Where the seal is made according to the former Directions

If the table that it stands with the Characters to it the Lord of the hour may be written in the hand on the seal & say the Conjuration that is at the latter end of this third part for it serveth for all they the spirits the hours according to the time you work

The table of Practise

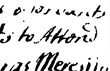


The Perfumes is to be made of such things as is attributed to the 7 Planets &c

Note ♂ is lord of the Ascendant every first hour of the Day whilst the Sun goes through ♈ & ♏ & ♎ so the like of the Rest

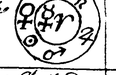
The 24 hours of the Day & night

The 1st hour of the Day is Ruled by an Angell called **Samael** who hath under his command twenty Dukes & 100 servants whereof we shall mention 8 of the chief Dukes which is sufficient for practise who hath 444 Servants to Attend them there names is as followeth (viz) Amoniel Charpon Darasiel Muriasel Brumiel Nestoriel Chremas Mercisiu none to be made use of for any of these 8 Dukes or their chief princes Samael do as followeth first write the Characters of the Lord of the Hour & secondly the hours afterwards the Rest of the Planets after that the Characters & Signe that attends upon the 12 houses in that hour as it thereof in the Sigill following which is fitted for the 15th Day of March in the year of our Lord 1641 being on Wednesday & the first hour of the Day



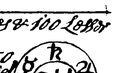
The 2d hour of the Day is called Araziel who hath 15 chief Dukes to attend him of which we shall make mention of 9 but the 3 first is of the chief & the other 6 is of the under Dukes they have 330 servants to attend them there 9 is as followeth Menerchos Tarchiel Cardiel Urpuiel Cursiel Ernoism Quasiel Ermiel Granijel when you have occasion to work on the second hour of the Day on the 15th day of March make a seal as before on clean paper or parchment writing first the Character of the Lord of the hour & then the rest of the Planets & the signe of the 12 house as you see in the Sigill & when it is made lay it on that part of the table that hath the same Character as the Lord of the Hour is observe this rule in all the following part you cannot err then say the conjuration at the table

The 3d hour of the Day is Called Dantor & the Angel thereof is called Yequaniel who hath 20 chief Dukes & 200 lesser & agreat many servants to attend him whereof we shall mention 4 of the chief Dukes & 8 of the lesser Dukes who hath 1600 servants to Attend them there names is as followeth Ansmiel perriel mursiel Zoetiel Drolmoch Sadimol Parniel Comadiel Gemarij Xautiel serviel Furiel these being sufficient for Practise make a seal sutable to the Day & hour of the year as this is for the time before mentioned & you cannot err then say the Conjuration

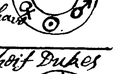


The 4th hour of the Day is Called Elechin & the Angel that rulleth that hour is called Yachmiel who hath 10 chief Dukes & 100 under Dukes besides many servants whereof we shall mention 5 of the chief Dukes & 10 of the under Dukes who hath 155 servants to attend them there names is as followeth Anymiel Lanmiel Mafiel armiel Zadiel Emerfiel Permiel Rudriel Serubiel Daniel jermiel Thuzez vanesiel Zasviel Harmiel they being sufficient for Practise make a seal sutable to this hour as before Directed & you cannot err this forme of it will be as this is here for the time before mentioned & when it is made &c as you was before directed then say the conjuration

The 5th hour of Every Day is called Tenleach & the Angel Ruling it is called Sasquiel who hath 10 chief Dukes & 100 Lesser Dukes & many servants whereof we shall mention 5 of the chief & 10 of the Lesser Dukes who hath 5550 servants to attend them there names is (viz) Damiel Aramiel Marsch Serapiel putrsiel jamerel futumiel Ramesiel Amsiel Omezach Lameros Zathiel fustiel Bariel being sufficient for practise then make a seal sutable for the time as I have here given you an Example of for the Day aforesd & year 1641 when you have made it lay it upon the table as you was before directed & say the Conjuration

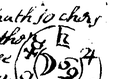


The 6th hour of the Day is called Gephorim & the Angel Ruling that hour is called Samiel who hath 10 chief Dukes & 100 lesser Dukes besides many other inferior servants whereof we shall mention 5 of the chief Dukes & 10 of the lesser who hath 5550 servants to Attend them there Names are these (viz) Arrabiel Tharuch medusiel Nathniel Pemiel famiel jenotriel Samoon Frasiel Zamion Nedabor Pormon Brasiel Comotiel Enader they being sufficient for Practise in this hour of this day then make a seal sutable to the time of the year as I have made one for the time aforesd then lay it on the table as you was before directed & you cannot err then say the Conjuration



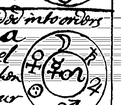
The 7th hour of the Day is called Hemarim & the Angel governing the same is called Barquiel who hath 10 chief dukes & 100 under dukes besides servants which are very many whereof we shall make mention of 5 of the chief dukes & 10 of the lesser who have 600 servants to Attend them in this hour there Names are these (viz) Abrasiel Jesmos Nesfori Hamiel Sagiel Harniel naustrus Varmaij Thurmas crosiel pastiel vapuesiel Gnarim Dusiel Kathos they being sufficient for practise in this hour & then make a seal as I gave you here an Example then lay it on the table as you was before directed & having all things in readiness say the conjuration

The 8th hour of the Day is called Jaramin & the Angel that governs the same is called Osmadiel who hath 10 chief dukes & 100 lesser dukes besides many other servants whereof we shall make mention of 5 of the chief dukes & 10 of the lesser who hath 1100 servants to attend them they being sufficient for practise there names are (viz) Serfiel Amatim Ophiel mosiel Lanthes Demaras jamasiel Larfuti Hemuel Thrubiel Maniel Remasiu Theoriel Framion Ormiel & then make a seal for the 8th hour as is shewed by this seal wch is made for an example then lay it on the table & say the conjuration

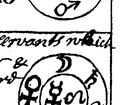


The 9th hour of of the day is called **Carron** & the Angel Ruling it is called **Uvadriel** who hath many dukes both of the greater & lesser order besides many other servants which are more inferior whereof 90 of the greatest & 100 of the lesser dukes hath 192980 servants in order to obey & serve them whereof we shall mention the names of 5 of the great dukes & 10 of the lesser dukes who have 650 chief servants to Attend on them in this hour being sufficient for practise. Their names is these (viz) Astromiel charnis Pamorij Damiel Madriel chromos Monos Brasiel Retarin Zobimiel Trubas **Zarmiel** Laonion **Zasnoz** Jandoiel & when you have a desire to make an Experiment in this hour make make a seal as aforesd the form of this is for an example & when it is made lay it on the table as aforesaid and then say the Conjuration

The 10th hour in any day is called **Lamathon** & the Angel ruling it is called **Oriel** who hath many dukes & servant divided into orders wch contains 5600 Spirits whereof we shall mention 5 of the Chief Dukes & 10 of the next lesser Dukes who hath a 1100 servants to Attend on them they being sufficient for practise these names are those (viz) Armasi Gabriel Penaly Mefriel Chorbi Lemur Cymas Charmij Zazior Naubron Zambras Busiton Namoron Krunoli **Afrael** and when you have a desire to Practise in this hour make a seal suitable to the time as this is here made for the 10th hour on wednesday the 10th Day of March 1685 &c



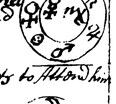
The 11th hour in any day is called Manolohim & the Angel governing this hour is called **Bariel** who hath many Dukes & servants which is divided into 10 parts wch contains 5600 spirits whereof we shall mention 5 of the Chief Dukes of the first order & 10 lesser Dukes of the second order who hath a 1100 to attend them they being sufficient for practise these names are these (viz) Amarizel Barbmiel Chadros Turmiel Lamiel Menafiel Demasor Amory Atchuas Zemoel Ahuas Permon Comiel Temas Lanifiel & then do all things in order as aforesd &c



The 12 hour of every day is called **Nahalon** & the Angel governing this hour is called **Barmiel** who hath many Dukes & other servants wch is divided into 12 degrees the wch contain to the number of 3700 spirits in all whereof we shall make mention of 5 of the greater Dukes & 10 of the next order who hath a 1100 servants to Attend them they being sufficient for practise these names are those (viz) Cagnaron Altrafiel Penatiel Demarec Famaris Pomiel Nemstiel Sinarson Uvirix Sameron Edriel Chorion Romiel Fenastiel Uamarij & then make the seal proper & do as aforesd &c

The first hour of every night is called Omathavien & the Angel Ruling it is called **Sabnachon** who hath 1540 Dukes & other servants which is divided into 10 orders or parts whereof we shall mention 5 of the Chief Dukes & 10 of the next order they being sufficient for practise these names are (viz) Domaros Amigrany Penoles Mordiel Nastul Ramariel **Amodriel** Franvedus Chariel Darravion Hayzoim Enalon Turtiel Uvoriel Rimahiel they have 200 servants to Attend them & then prepare your seal suitable to the time & do all things as you were before directed &c

The 2d hour of any night is called **Ponazu** & the Angel Ruling it is called **Turtis** who hath 101550 servants to Attend him they being divided into 12 degrees or orders whereof we shall mention 6 of the Chief Dukes of the first order & 12 of the next they being sufficient for practise these names are (viz) Abrodon Famoriel Negros Ormozin Shabil Baziel Parnaz Pombroz Emariel Hromosin Ramaziel Granozy **Gabynoz** Mezianh Famariel Penemiel Janaziel Zemizim these have 1320 Servants to Attend them in this hour to do their will & when you will prepare your seal & operate & do it in all things as before directed & you cannot err

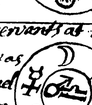


The 3d

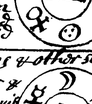
The 3d hour of every night is called **Guabrion** And the Angel governing it is called **Sarquamech** who hath 101550 Dukes & Servants to Attend him wch is divided into 12 degrees or orders whereof we shall mention 6 Dukes of the first order & 12 of the second order they being sufficient for practise these names are (viz) Monarim Chorniel Penborgoz Amriel Dermiloz Nostozor Evamiel Sarmazyrs Haylon Uvabriel Thurmytzol Fromzon Vanoir Lomaron Almonayzod janoshyel Molrotzod Zanthipozod these have 1320 servants to Attend them & when you will make any Experiment make a seal proper to the time & do All things as Aforesd &c

The 4th hour of the Night is called **Ramersi** the Angel governs it is called **Jafischa** he hath 101550 Dukes to Attend & other Servants wch is divided into 12 orders or degrees to Attend him whereof we shall mention 6 of the chief Dukes & 12 of those Spirits of the second order they being sufficient for Practise these names are (viz) Armoriel Gubernian Manoiy Lozor Mael Phorniel Rombzyn Rassiel Gembzin Toosmiel Haymoyzod Japuriol Jasphiel Lamdoiel Porozjel Zodrol Bromiel Cordziel Zinatriel these have 7260 Servants to Attend them & when you have a desire to make an Experiment make your seal & do as aforesd &c

The 5th hour of every day is called **Sanayfor** And its Angel is called **Abasdarhon** he 101550 Dukes & other servants at his command they being divided into 12 degrees or orders whereof we shall mention 12 of the Dukes belonging to the first order & as many of the second they being sufficient for practise in this hour there names is as followeth (viz) Moniel Charaby Arpinel Demiaton Necorin Famerel Villamiel Semefon Clemary Penesar Samerin Zantropis Herphatzel Chrymos Patrozin nametor Baymaos Phaytiel Neszomy Uvesolor Carmax Gnariel Kralim Habalon who hath 2400 Servants to Attend them then make your seal according to the time when you go to make an experiment & do all things as aforesd you cannot Err



The 6th hour of the night is called **Thaasmon** And the Angel governing it is called **Zaazenach** who hath 101550 Dukes & other servants to Attend him they being divided into 12 orders whereof we shall mention 12 of the Chief Dukes in the first order & 6 of the second order they being sufficient for practise in this hour there names are these (viz) Amoriel Menoyiel Pronostix Iramnior Chorahol Dramazel Gubriel Gumaziel Lenaziel Lamdrotzol **Xerphiel** Zeziel Pamemon Draeon Gemotzol Gnariel Radzor Satmon who hath 2400 Servants to attend them when you go to make your seal & do all things as before directed



The 7th hour of the night is called **Venador** & its Angel is called **Mendrion** who hath 101550 Dukes & other Servants to Attend him they being divided into 12 orders whereof we shall mention 12 of the first Chief Dukes & 6 of the next order they being sufficient for practise these names are (viz) Mumiel Choriel Genuaritzol Pandroz Mumiel Somerol Vadariel Zachariel Dubraz Marbiel Jonadriel Pomoniel Razziel Tormitzod Amapion Jmoniyel Hraun Nachmag who hath 1980 servants to Attend them when you intend to work make your seal proper to the time & day & hour & do all other things as you were before directed &c

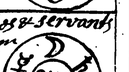
The 8th hour of every night is called **Ximalim** & the Angel Ruling it is called **Narcriel** who hath 101550 Dukes & other servants to attend him being divided into 12 degrees who of we shall mention 12 Dukes of the first order & 6 of the next they being sufficient for practise in this hour there names are (viz) Cambiel Radarim Abracon Mariffel Draniozm Lustinon Amotzom Lenozar **Xamriel** Kamriel Bafanotzod Jamodroz Xamoriz Partion Thomax Hobrazin Zimdoz Gramiel who hath 3x200 Servant to attend them when you intend to work make a seal to this hour as this is (for an Example) & do as aforesd

The 9

The 9th Hour is called **Zeschar** & the Angel Ruling is called **Pamiel** he hath 101550 Dukes & other Servants to attend him wch is divided into 12 orders whereof we shall mention 18 of the Chief Dukes there names are viz) Demnmamals Adyapon Cherned Tenadrost Vemasiel Gmary Matiel Xenoroz Brandiel Evandiel Jamriel Befranzii Jachoroz Xanthir Armapi Orneas Saraiel who hath 1320 Servants to Attend them when you intend to work in this hour of the night make a seal proper to the time & do All things Else as you were before directed

The 10th hour is called **Malcho** & the Angel governing it is called **Jasgnarim** which hath 100 Chief Dukes & 100 other Dukes besides many other Servants whereof we shall mention 6 there of the first & three of the second order who have 1620 Servants to Attend them there Names are (viz) Laphoriel Emoriel Namorizod Chomdray Hezoriel & Framiel them make a seal & do as you were directed in all things &c

The 11th hour of the Night is called **Alacho** & the Angel governing it is called **Pardariel** who hath many Dukes & servants whereof we shall mention 14 of the Chief Dukes & 7 of the next lesser order who hath 420 servants to Attend them they are All good & obey Gods Laws there names are (viz) Gadriel Jermon Armiel Nasariel Casmeiros Damoriel Aumarel Masriel Hariaz Daner Alachus Emoriel Mavoroz Alaphar Hemas Druches Carman Elami Jabrizi Lamoriel Hameryzod & then make your seal proper to the time & do as aforesaid &c



The 12th hour of the night is Called **Xphan** & the Angel Governing it is called **Sarandiel** who hath many Dukes & servants whereof we shall mention 14 of the chief & good Dukes & 7 of the next & second order who hath 420 servants to Attend on them there names is as followeth Adompl Damasiel Ambriel Meriel Denaryzod & Haron Ebriel Maradry Gabrion Nestoriel Zachriel Naveriel Damery Namael Haariel Nefras Armanotzod Gerthiel Drommel Ladotzod Melanas & when you desire to make an Experiment make a seal proper to this hour observed the day & time of the year and all other directions as aforesaid &c

Then say the Conjuration following &c

The Conjuration

I Whom Mighty great & Potent Angel **Samael** who art the first hour of the day of the Second of the night high God or Conjure & Intreat thee in the names of the most high & immortal God of Hosts **Jehovah** ✶ Tetragrammaton & by the Names & in the name of that God that you owe Obedience to & by the Throne of your Hierarchy & by the Seal or Mark you are known in Power by & by the 7 Angels that Stands before the Throne of God & by the 7 Planets & their Seals & Characters & by the Angel that Rules the Sign of the 12 houses wch now ascends in the first house that you would be Graciously pleased to give unto your Seal together & by divine permission to move & come from all parts of the world wherever you be & there Visibly & Audibly & plainly in this Crystall Stone & to the sight of mine eyes & speaking with a voice intelligible & to my understanding & that you would be favourably pleased that I may have your familiar friendship & constant Society both now & at all times when I shall call thee forth to visible appearance & to inform & direct me in all things I shall learn good & lawfull which do & that thou great & powerfull Angell **Samael** I invocate & adjure & command & most powerfully call you forth from your orders & place of Residence to visible Appearance in & through these great & mighty names whereby the Spirits all are bound Namely of the great God who was & is & ever shall be **Adonay Zebaoth Adonay Amoram Hagios** Hylaon Tetragrammaton & by that Tremendous Name which Commandeth the whole Host of Heaven whose power & virtue is most Effectuall for the Calling you forth & commanding you to transmit your rays Visibly & perfectly perfectly to my sight & voice to my ears in & through this Calcithall Stone that I may plainly see you & perfectly hear you speak unto me & understand words of that mighty & Holy Angel **Samael** & by this present name of the great God Jehovah & by the Imperial Dignity thereof I Command & Charge you Speedily & perfectly in a pleasant & comly form before me in this Crystall Stone to the sight of mine eyes & speaking unto me & shew your self visibly & perfectly in a pleasant & comly form before me in this Crystall Stone to the sight of mine eyes & speaking unto me & avoid intelligible to my Apprehension thereby declaring & accomplishing all my desires that I shall ask or request of you both herein & whatsoever trust or thing else that is just & lawfull before the presence of Almighty God the Giver of all good Gifts unto whom I beg that he would be graciously pleased to bestow upon me & thou servant of mercy Samael be thou therefore friendly unto me & do for me as the Servt of the most High God so far as he shall give you power to perform whereunto I move you both in Power & presence to appear that I may sing with these his holy Angells Olapda-ta-man hallo-lu-jah Amen

But before you call any of the Dukes you are to invocate the Chief governing Angel that governs the hour the day or night as follow with

Thou Mighty & potent Angel Samael who by the Decree of the most High King of Glory Ruler & governor of the first hour of the day I the Servant of the Highest do desire & intreat you in & by these 3 great & potent names of God Jehoua Tetragrammaton & by the power & virtue thereof to assist & help me in my Affairs & by your power & Authority to send & cause to come & appear unto me all or any of those Angels that I shall call by name that is Residing under your Government to instruct help aid and assist me in all such Matters or things according to their offices as I shall desire or request of him or them & that they may do for me as for the Servant of the Highest Amen

Othou mighty & potent Angel Samael who is the first & principall Duke Ruling by divine permission under this great & potent Angel Samael who begin as followeth

who is the first great & mighty angel Ruling the first hour of the day I the Servant of the most high God do Conjure & Intreat thee, in the name of the most Omnipotent & immortal lord God of Hosts Jehovah ✶ so as before at this mark ✶ in the Conjuration of Samael and when any spirit shall come to him or them Ask your desire & when you have done dismiss him according to the order of dismissing

The End of the First part of the Book of Paulina

The Second part of this Book of Solomon of the Art of Paulina is as followeth

This Second part contains the Mystiell names of the Angels of the signs in General & Also the Angels of every degree of the signs in general which is called the Angels of men because that in some one of those signs & degrees every man is born in therefore to that hour & minute of his birth he may know the name of the Angel that governs him & thereby he may attain to all Arts & Sciences & to all the wisdom & knowledge that any mortall man can desire in this world but unto that that those Angels that is Attributed to the fire hath more knowledge therein then any other & also those of the earth hath more knowledge therein then any other & also those of the air & to know which belongs to this fire earth air & water observe the Nature of the Signs & you cannot erre for those that is Attributed to Aries & is of the same Nature & Angels as is the 1st sign & planet & so of the rest of the signs & planets both as followeth &c

Here followeth the Table of the Signs & planets & their Natures &c

♂	♀	☿	☽	☊	♋	♎	♂	♃	♄	♄	♓
♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
Fire	Earth	Air	Water	Fire	Earth	Air	Water	Fire	Earth	Air	Water
Ariel	Tual	Griel	Casl	ol	Viall	Jael	So Sol	Suiaja-sah	casuia-sah	Ause m	Sasel

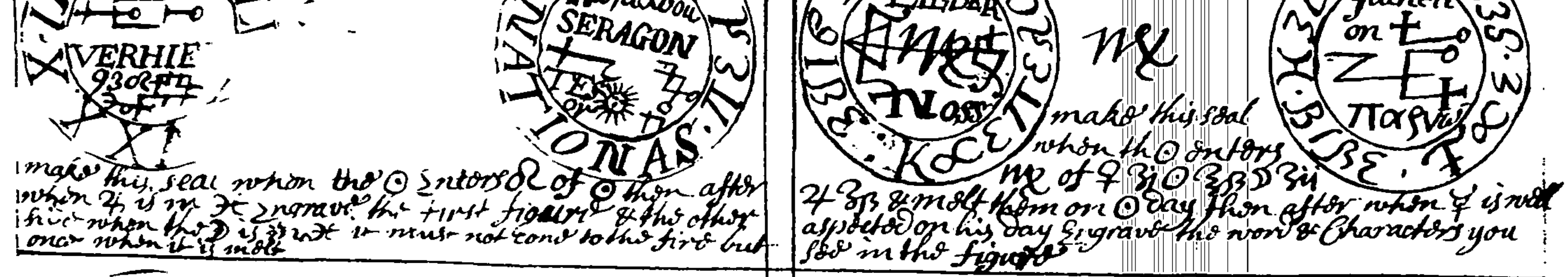
Yet that is Attributed to this 12 signs because of those that hath not got the Life may make use of those Angels if so be that they know the sign that they work is Attributed to every degree of every sign of the Zodiack as follow

The Table of Grades Names Followeth (viz)

Sig. D.	♈♂	♉♀	♊☿	♋☽	♌☉	♍☿	♎♀	♏♂	♐♃	♑♄	♒♄	♓♃
1	Bra	Sebiel	Lariel	Sachiel	Mochi=el	Colid	Ibaiah	Tolid	Taliel	Chigi=el	Chigim=el	Lachiel
2	Gosiel	Muael	Masael	Motiel	Satiel	Lonael	Gagiel	Joniel	Jamael	Tonael	Tosael	Pachiel
3	Hae	Saeniel	Saenael Stie		Aril	Nosael	Lahael	Cosiel	Gasiel	Jaajah	Jaajah	Sanael
4	Saniel	Quabiel	Quabiel	Sachiel	Mochiel	Sangiel	Maniel	Laugael	Laugael	Cashiel	Camiel	Gnasiel
5	Zaciel	Gonoel	Gaoniel	Motiel	Satiel	Knaphiel	Saziel	Naphael	Naphael	Lamajah	Lashiel	Pangael
6	Coonel	Tozisiel	Tzisiel	Amiel	Amiel	Patziel	Gnachi=el	Satziel	Satziel	Naajah	Naajah	Tzophal
7	Tarhael	Kingael	Kingael	Sasael	Matiel	Tzakiel	Patiel	Gnakiel	Gnakiel	Sasaiah	Samiel	Kphiel
8	Hael	Karhiel	Karhiel	Magnael	Songael	Kriel	Tzajael	Boriel	Boriel	Gnamiel	Gnathiel	Ratziel
9	Fakiel	Tozael	Gnethiel	Athiel	Anhiel	Rathiel	Kohiel	Tzathiel	Tzaugel	Paajah	Paajah	Taraziel
10	Laviel	Gonkiel	Bakiel	Sobael	Motziel	Targiel	Raliel	Kingiel	Kabiel	[illegible]	Tzaniel	Mathiel
11	Mathiel	Boriel	Goriel	Makael	Sokael	Gnabiel	Tavael	Rabiel	Rogael	Kmiel	Kaliel	Bongael
12	Sagnel	Gothiel	Dathiel	Ariel	Ariel	Bagiel	Gnagni=el	Tagiel	Boriel	Riajah	Raajah	Gobiel
13	Gabiel	Dagnel	Hognel	Sothiel	Mothiel	Godiel	Bangiel	Gnadiel	Gnahel	Sashiel	Tamiel	Dagiel
14	Pogiel	Vabiel	Vabiel	Magnael	Sagel	Dabiel	Gophiel	Bovael	Bovael	Gongam=el	Gongath=el	Hadiel
15	Yadiel	Zegiel	Zagiel	Abiel	Abiel	Hovael	Datziel	Goziel	Goziel	Baajah	Baajah	Vahasah
16	Khael	Chadiel Chadiel	Chadiel	Sagel	Magiel	Vaziel	Hokel	Dachiel	Dachiel	Cashiel	Gamiel	Zavael
17	Loviel	Tohiel	Tahiel	Madiel	Sadiel	Zachiel	Varziel	Hophiel	Hophiel	Damiel	Dashiel	Chaziel
18	Hazael	Javiel	Javiel	Ahiel	Ahiel	Chotiel	Zekel	Vajael	Vajael	Haajah	Hagah	Tochael
19	Godiel	Chaziel	Chazael	Savael	Mukel	Fijel	Chongel	Zachi=el	Zachiel	Vashiel	Vamiel	Jabael
20	Botiel	Bachiel	Bachael	Maziel	Saziel	Jochiel	Tobiel	Chabiel	Chabiel	Zanael	Zashiel	Cajael
21	Gie	Gotiel	Gotiel	Achiel	Achiel	Chabiel	Jagiel	Tagiel	Tagiel	Chael	Chael	Bachiel

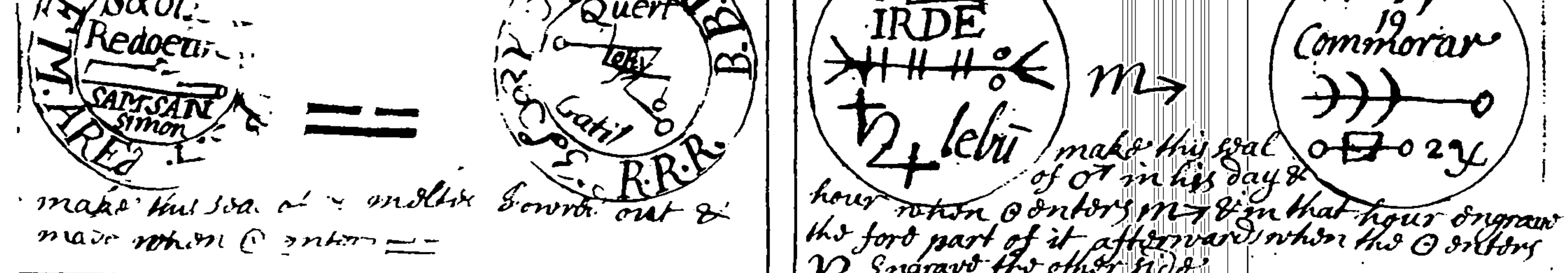
make this seal of ☉ ♃ & ☽ ♃ melt them together when then the ☉ enters ♊ & make a lamen thereof when the ☽ is in ...

make this seal of ☽ when [illegible] enters ♋ in the hour of ☽ she increasing & in good Aspect



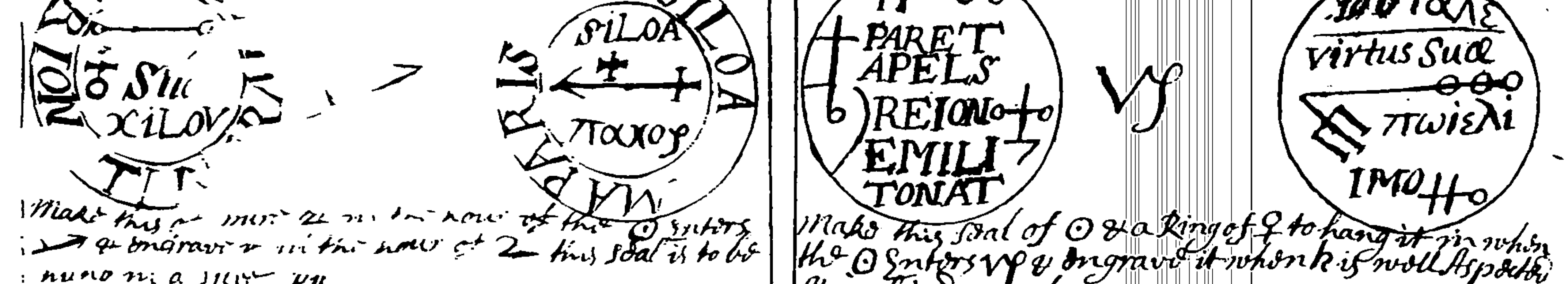
make this seal when the ☉ enters ♌ of ☉ then after when ♃ is in ♓ engrave the first figure & the other when the ☽ is in ... it must not come to the first but once when it is molt

make this seal when the ☉ enters ♍ of ♀ ♃ ☉ ♄ ☽ ♃ & melt them on ☉ day then after when ♀ is well aspected on his day engrave the word & characters you see in the figure



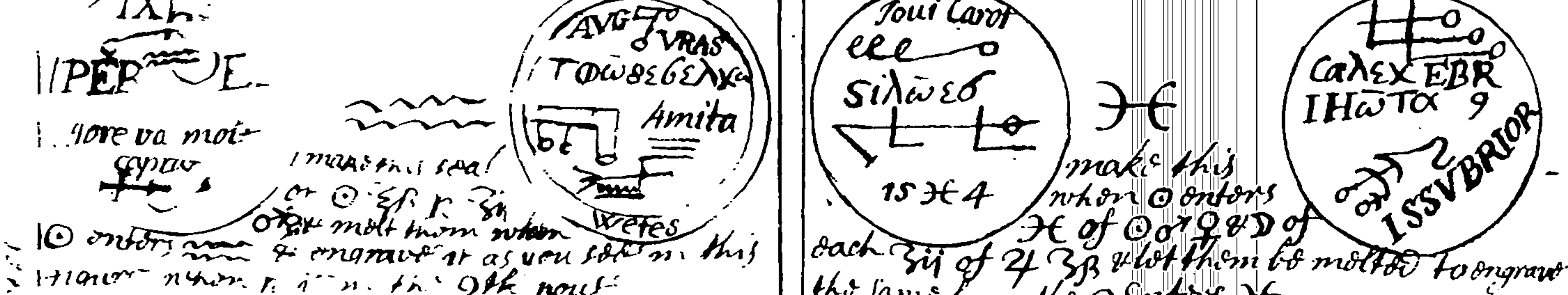
make this seal ... & melt ... ☉ enters out & made when ☉ enters ♎

make this seal of ♂ in his day & hour when ☉ enters ♏ & in that hour engrave the fore part of it afterward when the ☉ enters ♐ engrave the other side



Make this ... in the hour of the ☉ enters ... & engrave ... in the hour of ♃ this seal is to be ... in a ...

Make this seal of ☉ & a ring of ♀ to hang it in when the ☉ enters ♑ & engrave it when ♄ is well aspected & in his day & hour



I make this seal ... of ☉ ... ☉ enters ♒ ... & melt them when ... & engrave it as you see in this ... when ... the ... hour

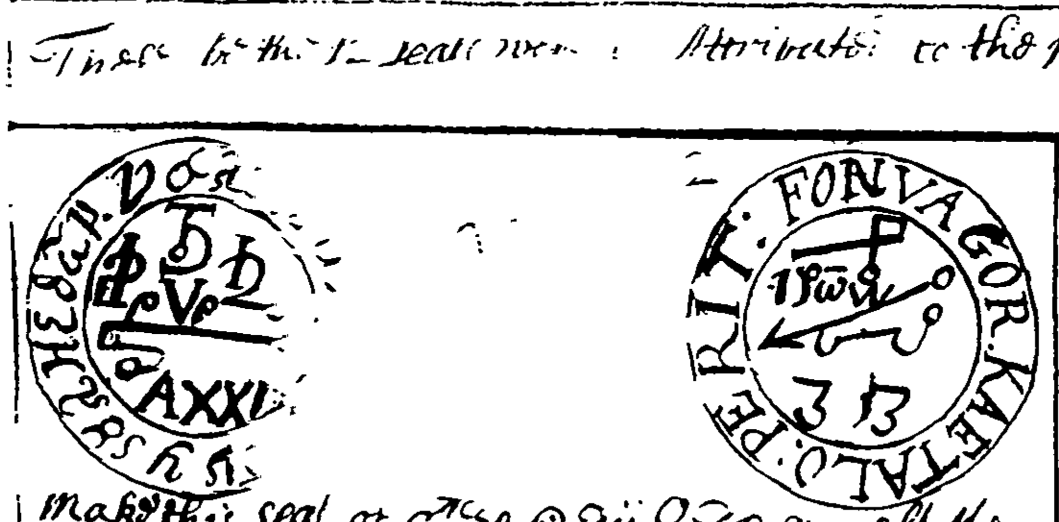
make this when ☉ enters ♓ of ☉ ♂ ♀ ♀ ☽ of each ♃ of ♃ ♄ & let them be melted to engrave the same hour the ☉ enters ♓

Isio	♈ ♂	♉ ♀	♊ ☿	♋ ☽	♌ ☉	♍ ☿	♎ ♀	♏ ♂	♐ ♃	♑ ♄	♒ ♄	♓ ♃
1	Bral	Lebiel	Sabiel	Sachiel	Mechis-el	Cobiel	Ibaiah	Tobiel	Taliel	Chazi-el	Chasmi-el	Lachiel
2	Goniel	Vriuel	Viasael	Mohiel	Sabiel	Lonael	Gagiel	Joniel	Jamael	Tomael	Tosael	Rohiel
3	Arael	Sacmiel	Sachael	Stiel	Ariel	Nosael	Lahael	Cosiel	Gasiel	Jaajah	Jaajah	Sanael
4	Janiel	Guliel	Gualiel	Sachiel	Mochiel	Sangiel	Hanniel	Laugael	Laugael	Cashiel	Camiel	Gnasiel
5	Zaciel	Gomael	Gaomiel	Moliel	Satiel	Kraphiel	Saziel	Naphael	Naph-el	Lamajah	Lashiel	Pangael
6	Coniel	Tozisiel	Tziziel	Amiel	Amiel	Patziel	Gnachi-el	Satziel	Satziel	Naajah	Naajah	Tzophal
7	Tarhael	Kongael	Kongael	Sasael	Mahiel	Tzakiel	Patiel	Gnakiel	Gnakiel	Sasaiah	Samiel	Kphiel
8	Hael	Kaphiel	Kashiel	Magnael	Songael	Kriel	Tzajael	Poriel	Poriel	Gnamiel	Gnathiel	Rotziel
9	Fakiel	Tozael	Onthiel	Athiel	Anhiel	Rathiel	Kohiel	Tzathiel	Tzaugel	Paajah	Paajah	Tarziel
10	Loriel	Gonkiel	Babiel	Sobael	Motziel	Targiel	Raliel	Kingiel	Kabiel	[illegible]	Tzaniel	Mathiel
11	Nathel	Boriel	Goriel	Makel	Sokel	Gnabiel	Tavael	Kabiel	Rogael	Kmiel	Kabiel	Bougael
12	Sagnel	Gobhiel	Dathiel	Ariel	Ariel	Bagiel	Gnagni-el	Tagiel	Toriel	Riajah	Raajah	Gobiel
13	Gabiel	Dagnel	Hognel	Sothiel	Mothiel	Godiel	Bangiel	Gnadiel	Gnahoel	Tashiel	Tamiel	Dagiel
14	Pogiel	Vabiel	Vabiel	Magnael	Sagel	Dahiel	Gophiel	Borael	Borael	Gongom-el	Gongthi-el	Hadiel
15	Gadiel	Zegiel	Zagiel	Abiel	Abiel	Hovael	Datziel	Goziel	Goziel	Baajah	Baajah	Vahasah
16	Khael	Chadiel	Chadiel	Sagel	Magiel	Naziel	Hokel	Dachiel	Dachiel	Cashiel	Gamiel	Zavael
17	Loviel	Tohiel	Tahiel	Madiel	Sadiel	Zachiel	Varziel	Hophiel	Hophiel	Damiel	Dashiel	Chaziel
18	Hazael	Javiel	Javiel	Ahiel	Ahiel	Chotiel	Zethel	Vajael	Vajael	Haajah	Hagah	Tochael
19	Goriel	Chaziel	Chazael	Savael	Mukel	Fijel	Chongiel	Zachiel	Zachiel	Vashiel	Vamiel	Jabael
20	Bohiel	Bachiel	Bachael	Maziel	Saziel	Gochiel	Tobiel	Chabiel	Chabiel	Zanael	Zashiel	Gajael
21	Giel	Gotiel	Gotiel	Achiel	Achiel	Gabiel	Jagiel	Tagiel	Tagiel	Chael	Chael	Bachiel
22	Dachael	Dajiel	Dajiel	Sobiel	Mabiel	Bagiel	Codiel	Jadiel	Jadiel	Tashiel	Tamiel	Gabael
23	Habiel	Hachael	Hachael	Majel	Sael	Gadiel	Bohiel	Chael	Cahael	Imajah	Jashiel	Dagiel
24	Vagel	Vabiel	Vabiel	Achael	Achael	Dabiel	Sael	Baviel	Baviel	Giajah	Giajak	Hodiel
25	Zadiel	Zagiel	Zagiel	Sabiel	Mabiel	Hovael	Daziel	Gozael	Gozael	Bothael	Bomiel	Vahoiah
26	Chael	Chadiel	Chadiel	Magiel	Sagiel	Vasiel	Hochiel	Dachael	Dacha-el	Gamiel	Gathiel	Zavael
27	Tavael	Tohael	Tahiel	Adiel	Adiel	Zachiel	Vahiel	Hatiel	Hatiel	Daael	Daael	Chazael
28	Jozel	Javael	Daiel	Sahiel	Mahiel	Jahiel	Zael	Vagael	Vadael	Hoshael	Homiel	Tachiel
29	Chiel	Chaziel	Hoziel	Moviel	Savael	Tazael	Chochiel	Zachiel	Zahael	Vamiel	Vashiel	Jalael
30	Horiel	Jachael	Vachael	Aziel	Aziel	Jachiel	Tohiel	Casiel	Choael	Zagjah	Zagjah	Cajael

These be the Angels of the signs & there seals followeth being 12 every sign one

These be the

These be the 12 seals were Attributed to the 12 Signs And the 360 Angels Aforesaid

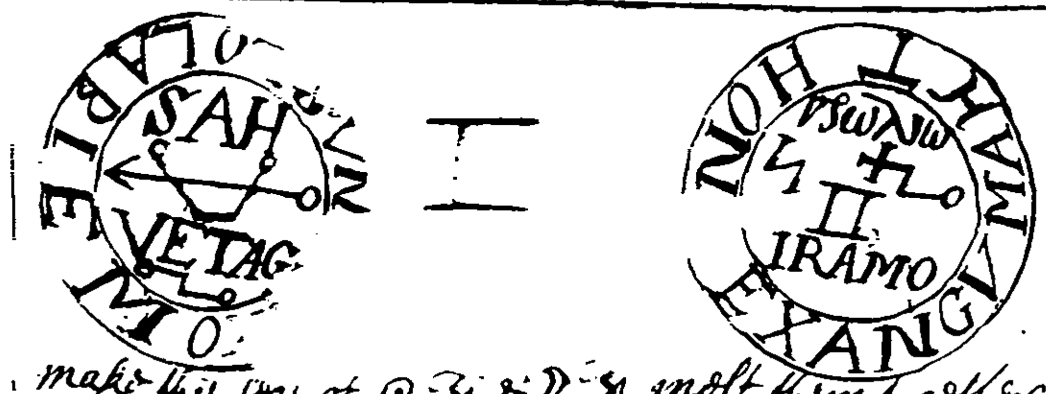


♈

make this seal of ♂ ☉ ♃ ☿ ♄ & melt them together when the ☉ Enters the first degree of ♈ on the day of ♂ in the moon being on the 9 & 10 degree of ♈ make it & finish.

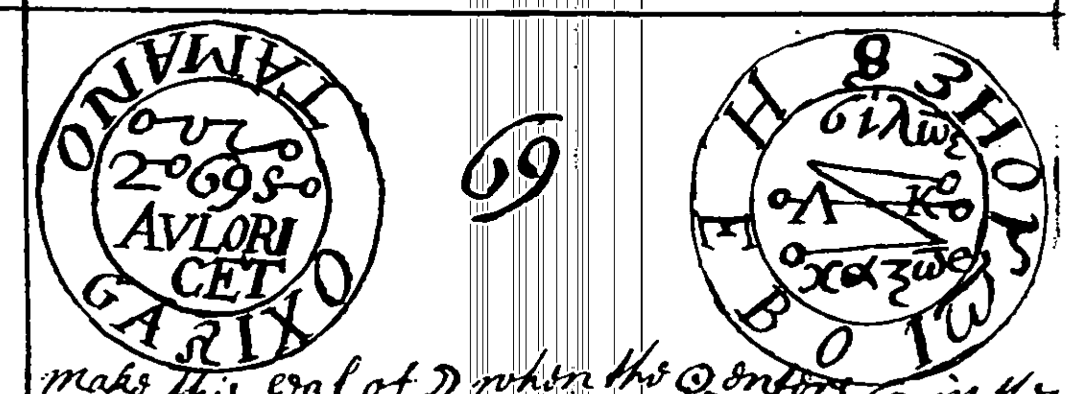
1 ♉ 2

make this seal of ♀ ♃ ♄ ♂ ☿ & melt them together in the very point the ☉ Enters ♉ & so finish it &c



♊

make this seal of ☉ ♃ & ☽ & melt them together when the ☉ enters ♊ & make a Lamen thereof when the ☽ is in ♊

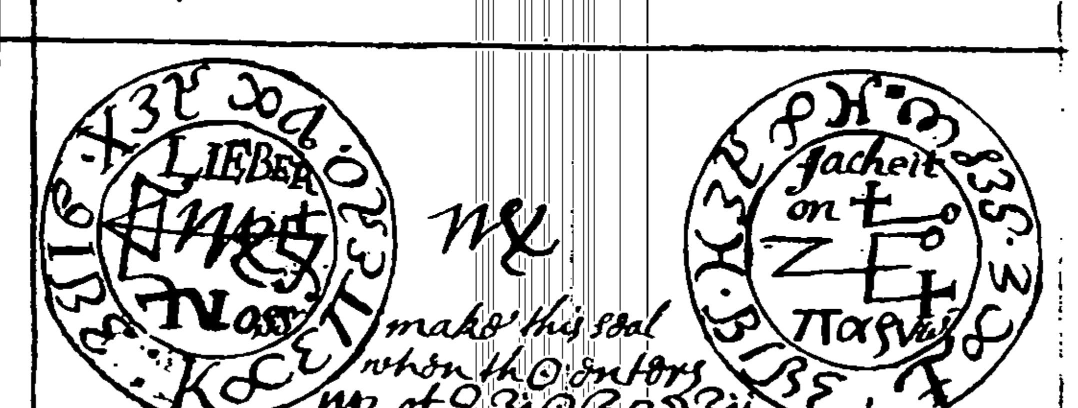


♋

make this seal of ☽ when the ☉ enters ♋ in the hour of ☽ the increasing & in good Aspect

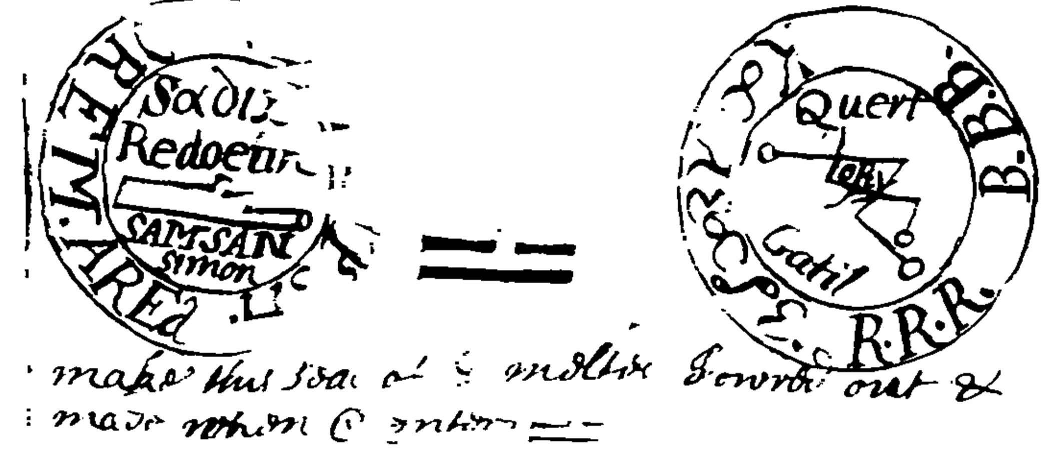
♌

make this seal when the ☉ Enters ♌ of ☉ then after when ♃ is in ♓ Engrave the first figure & the other when the ☽ is in ♓ it must not come to the first but one when it is molt



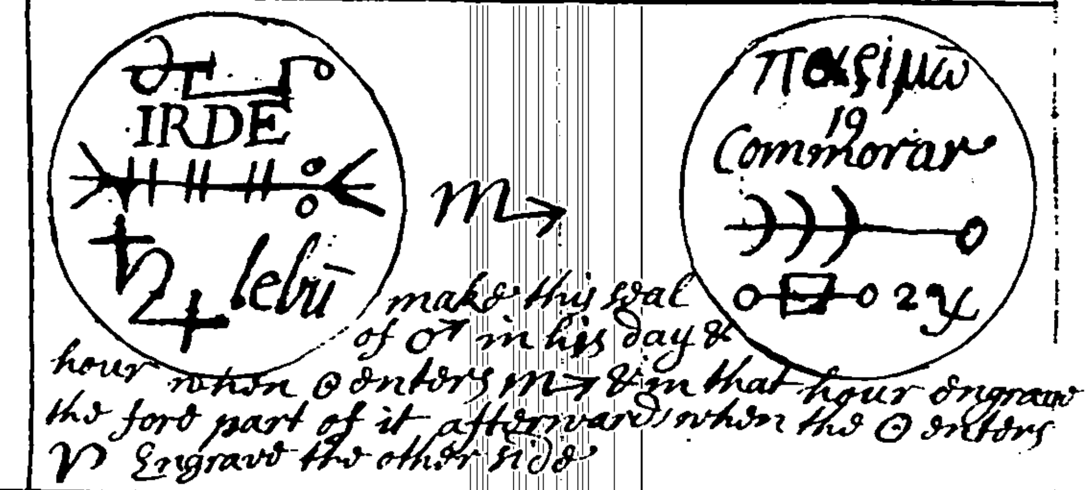
♍

make this seal when the ☉ enters ♍ of ♀ ♃ ☿ ☉ ♄ ☽ ♂ ♃ & melt them on ☉ day then after when ☿ is well aspected on his day Engrave the word & Characters you see in the figure



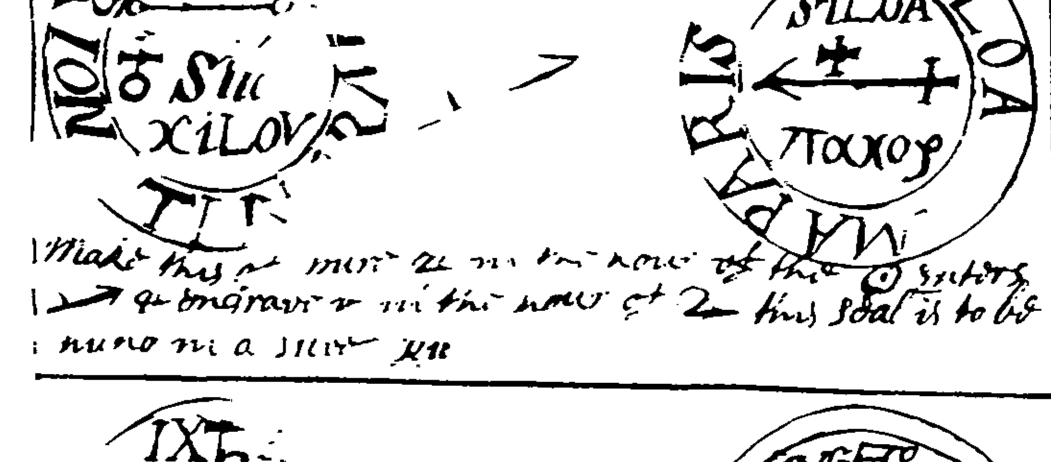
♎

make this seal of ♀ molten & made when ☉ enters ♎



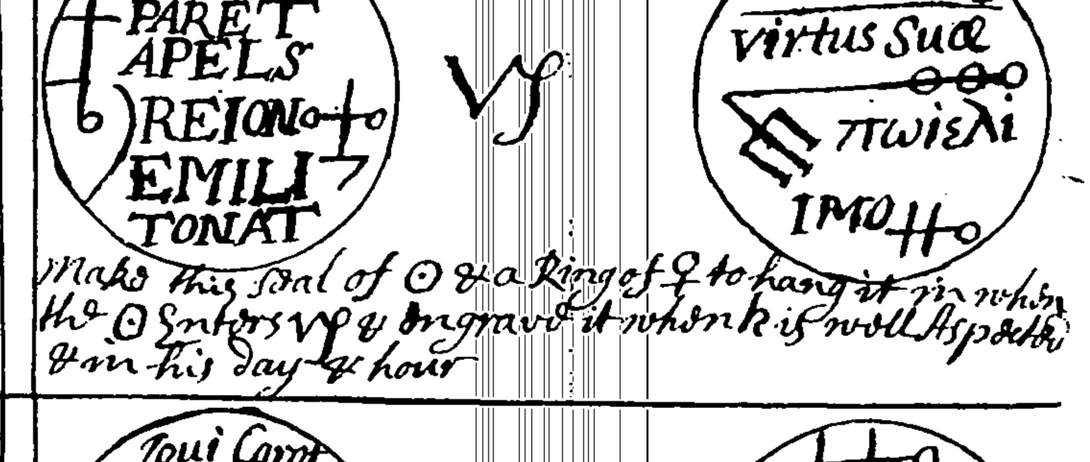
♏

make this seal of ♂ in his day & hour when ☉ enters ♏ & in that hour engrave the fore part of it afterward when the ☉ enters ♑ Engrave the other side



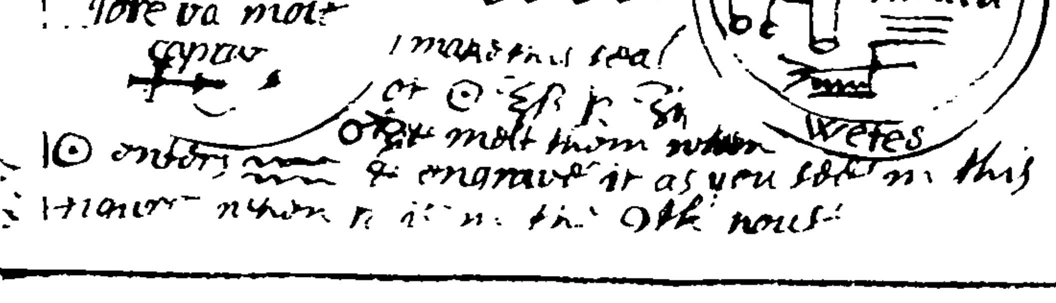
♐

make this of ♃ in the hour of ♃ when the ☉ enters ♐ & engrave it in the hour of ♃ this seal is to be in a silver ring



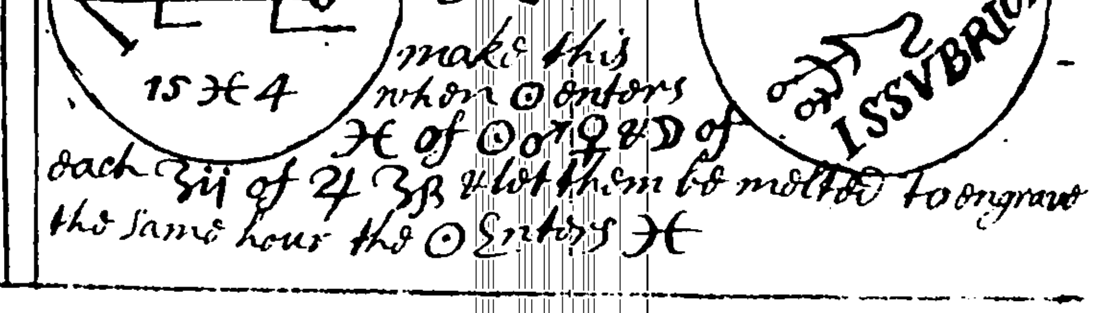
♑

Make this seal of ☉ & a Ring of ♀ to hang it in which the ☉ Enters ♑ & Engrave it when ♄ is well Aspected & in his day & hour



♒

make this seal of ☉ ♄ ♃ & melt them when ☉ enters ♒ & engrave it as you see in this figure when ♄ in the ♄ hour



♓

make this when ☉ enters ♓ of ☉ ♂ ♀ ♃ ☽ of each ♃ of ♃ & let them be molten to engrave the same hour the ☉ Enters ♓

So when you know the Angel that Governs the Sign & degree of your Nativity & having the Seal Ready that belongs to the Sign & degree as if shewed before then you are next to understand what order he is of as is shewed here in this following part

First those Genij that belong to the Fiery Region that is ♈ ♌ ♐ and Governed by Michael the Great Angel who is one of the Chief Messengers of God who is toward the South Therefore these Genij is to be observed in the first hour of a Sunday & at the 8th hour also at the 3d & 9th at night diresting your self towards that quarter they appear in Royall Apparell holding Scepters in their Hands of Fiery on a Lion or a Cock there Robes are of a Red & Saffron Colour & most Comely they Shewne the Shape of a Crowned Queen & very beautifull to behold

Secondly those Genij that is Attributed to ♉ ♍ & ♑ is of the Earthly Region & is Governed by Uriel who hath 3 princes to Attend him (viz) Asaiel Sochiel & Cassiel Therefore the Genij that is Attributed to him & those Signs is to be observed in the owest they Appear like Kings having Golden Silver Robes or like little Children or women delighting in Hunting & they are to be observed on Saturdays at the 1st & 8th Hours of the day & the 3d & 10th of the night in those hours you are with Privacy to obtain your desires directing your self towards the owest as Afores'd

Thirdly those Genij that is Attributed to ♊ ♎ & ♒ is of the Aiery Region whose Soveraign is called Raphael who hath under him 2 Princes with is called Seraphiel & Miel Therefore those Genij's that is Attributed to him & those Signs is to be observed towards the East on a Wednesday the 1st hour of the day & 8th & at night the 3d & 10th hours they Appear as Kings or beautifull young men in Robes of Divers Colours but most Comely like Women transcendently Handsome by Reason of their Admirable Whiteness & beauty

Fourthly & lastly those Genij's that is Attributed to ♋ ♏ & ♓ is of the Watry Region & is Governed by Gabriel who hath under him Samael Madiel & Mael Therefore those Genij's that is under those Signs & is governed by Gabriel are to be observed on Mondays towards the North & at the 1st & 8th hours of the Day & at night at the 3d & 10 hours they appear like Kings having green & Silver Robes or like little Children or Women delighting in Hunting

So in the next place we are to observe the Season of the year according to the Constellations of the Celestial Bodies otherwise we shall Lose our Labor for if a Genij's be of the Jovial Hierarchy its in vain to observe him in any other Seasons but when the ☉ enters those Signs which is of his nature that is ♈ ♌ ♐ So if it be a Genij of the South he is to be observed when the ☉ enters ♉ ♍ ♑ & so the like in the rest otherwise thus those Genij's that is of the order of the first is to be observed in the Summer quarter & those of the west in Autumne & those of the Air in spring & those of the water in winter quarter

This office is to do all things that is just & lawfull in the sight of the great God Jehovah & what is for our good & what shall procure us protection of our lives or Beings & nothings & the Doing good to our Neighbours & to shun that hath a desire to see his Genij's according now if his Genij's of the first Dominion must go for the preservation of his body or Person that he restrains no hurt from or by any Fire Arms Guns & the like & having a Seal suitable Ready prepared he is to observe at whom he hath a desire to see his Genij's and he may confine it to him that for the time to come he may not fail of his Assistance & protection upon any occasion

But if his Genij's be rebel & reconcileth unto flatterys Incredulity Love & Affection but when them & cometh the Detested Love of Kings & princes & secondly unto Lotteries Marriages & therefore he that hath such a genius before he observe him shall prepare a Seal suitable to his order that he may have it confirmed by him in the day & hour of observation whereof he shall see Strange & wonderfull Effects & in the like of the other 2 Hierarchies & when the time is come that you must see your Genij's turn your face to that Quarter the Sign is & that with mystery to God they being as unfit to your fancy but suitable to his Matter in hand where thou shalt find him & humbly pretend him thereby acknowledging him do your Duty then will he as being benign & Loveable Illuminate your mind taking away all that is obscure & dark in the memory & shall your knowing in all Sciences Liberal & Divine in an instant

A Form of prayer such ought to be said upon that coast or quarter where the Genij's is to bring an Excursion to call this Genij into the Crystal Stone' note this prayer may be Altered to the Mind of the worker for it is here set for an Example

The Prayer

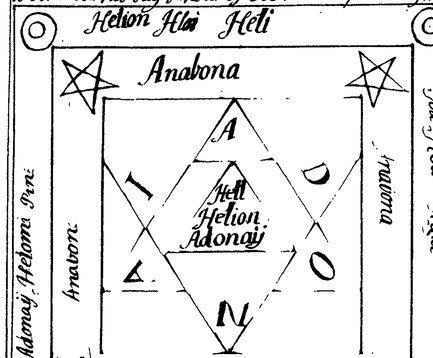
O thou great & Blessed N my Angel Guardian Vouchsafe to Descend from thy Holy Mansion with is Celestrial with thy holy influence & presence into this Crystall Stone that I may behold thy Glory & Enjoy thy Society Aid & Assistance both now & for ever more Therefore O thou that art Higher than the 9th Heaven & knowest the Secrets of Eternity thou that Knowest upon the wings of the wind & art Mighty & potent in thy Celestial & Supersublunary motion do thou Descend & be present I pray thee & humbly desire & Intreat thee that if ever I have application thy Society or if any of my Actions or intentions be Real & pure & Sanctified before thee bring thy Celestial presence hither & converse with me as one of thy Submissive pupils in & by the name of the great God Jehovah whereunto the whole Quire of Heaven sings Continually O Alpha-la-man Halleluiah Amen

When you have said this prayer over Several times (as occasion Serveth) you will at last see Strange Sights & passages in the Stone & at last you will see your Genius then give him a Kind Entertainment as you was before directed declaring unto him your mind & what you would have done

So Endeth the Book Paulino

Here Beginneth the Fourth Part of this Book Which is Called the Art Almadel of Solomon

By this art Solomon attains great wisdom from the Spirit Angels that governs the 4 Altitudes of the World for you must observe that there are four Altitudes which Represent the 4 Corners of the world East West North & South the wch is divided into 12 parts that is every part 3 & the Angels of Every ___ of these parts hath there particular Natures & powers as shall be Shewed in this following Matter & to Make this Almadel of Pure White Wax but the Others must be Coloured Suitable to the Altitudes it is to be 4 Inches Square & 6 Inches over every way & in Every Corner a hole & write betwixt every hole with a new Knife those words or Names of God following but this is to be done in the day & hour of Sol write upon the first part towards the East Helomi Pine & upon the Second towards the South part Helion Hloi Hoki & upon the West part Jod Had Agla And the fourth part wch is north writ Tetragrammaton Shadai Jah & betwixt the first & the other part make the Pentacle of Solomon thus ✡ & betwixt the first Quart write this word Anabona & in the Middle of the Almadel make a Sexangle figure & in the middle of it a triangle wherein must be written these names of God Hell Helion Adonaij & this last name Record About the 6 Angles figure as Here it is made for as a Sexangle & of the Same wax there must be made 4 Candles & they must be of the Same Colour as the Almadel is of divide your wax into 3 parts one for to make the Almadel of & the other 2 parts to make the Candles of & of this come forth of Every End of them a foot made of this Same wax to support the Almadel with this being done in the most wise you are to make it Seal of pure Gold or Silver but Gold is best wherein must be engraven these three words Helion Hellion Adonaij & note the first Altitude is Fiery & is East Altitude & to make an Experiment in this Chair it is to be done all the day & hour of the Sun & the power & office of these Angels is to make all things Fruitfull & increase with Animals & Vegetables in Generation & Conception & Discovery his Birth of Children & making Barren Women Fruitfull & their Names & Seal there (viz) Haniel Gabriel Baruchiel Lebes & Helmon & note you must not pray for any Angel but those that belongs to the Altitude you have addressed to call forth & when you operate set the 4 Candles upon 4 Candlesticks but be carefull you do not fight them before you begin to operate then lay the Almadel between the 4 Candles upon a written Seal that comes from the Candles & lay the Golden Seal upon the Almadel & having the Invocation Ready written in virgins Parchment light the Candles & Read the Invocation & whilst he appears he will appear



Appeareth in the form of an Angel carrying in his hand a fann or flag having the Picture of a white cross + upon it his body being wrapped round with a fair Cloud & his face very fair & bright & a crown of Rose flowers upon his head he Ascends first upon the Superscription of the Almadel as if it were a mist or fogg then must the Exorcist have in Readiness a vessell of Earth of the same Colour as the Almadel is of & the other of his furniture it being in the form of a Bason & put thereinto a few hot Ashes or Coales but not too much least it should melt the wax of the Almadel & put therein 3 Little graines of Mastick in powder so that it may fume & the smell go upwards through the holes of the Almadel when it is under it & as soon as the Angel smelleth it he beginneth to speak with a Low voice asking what your desire is & what you have called the princes & governours of this Altitude for then you must Answer him saying I desire that all my requests may be granted & what I pray for may be Accomplished for your office maketh it Appear & declareth that such is to be fullfilled by you if it please God Adding farther the particulars of your Request praying with humility for what is Lawfull & just & that you shall obtain from him but if he do not appear presently you must then take the Golden Seal & make with it 3 or 4 Marks upon the Candles by wch means the Angel will presently appear as Aforesd & when the Angel departeth he will fill the whole place with a sweet & pleasant smell which will be smelt a long time & note the Golden Seal will serve & is used in all the operations off all the 4 Altitudes the Colour of the Almadel belonging to the first Altitude or Chora is Lilly white the 2d Chora a perfect Red Rose Colour the third Chora is to be a green mixt with a white Silver Colour the 4th Chora is to be black mixt with a little green or a sad Colour

Of the Second Chora or Altitude

Note all the other 3 Altitudes with their signs & Princes Power over goods & Riches & can make any man Richer poor & as the first Chora gives increase & maketh fruitfull so these gives decrease & Barrenness & if any have a desire to operate in any of these 3 following Chora's or Altitudes they must do it in die Solis in the manner as above is shewed but do not pray for any thing that is Contrary to the Nature of there office or that is against God & his Laws but what god giveth according to the custom or Course of Nature that you may desire & obtain all the furniture is to be used is to be of the same Colour the Almadel is of & the princes of this 2d Chora is named (viz) Aphiriza Genon Geron Armon Gereimon & when you operate kneel before the Almadel with Clothes of the same Colour in a Closet hung with the same Colours also for the holy apparition will be of the same Colours & when he appeareth put an Earthen vessel under the Almadel with fire or hott Ashes & 3 grains of Mastick to perfume as Aforesaid & when the Angel smelleth it he turneth his face towards you asking the Exorcist with a low voice why he hath called the princes of this Chora or Altitude then you must answer as before I desire that my requests may be granted & the Contents thereof may be accomplished for your office maketh appear & declareth that such is to be done by you if it please God & you must not be fearfull but speak humbly saying I recommend my self wholely to your office & I pray unto you princes of this Altitude that I may enjoy & obtain all things according to my wishes & desires & you may further express your mind in all particulars in your prayer & do the like in the other 2 Chora's following

The Angel of the Second Altitude appeareth in the form of a young Child with Cloths of a Sattin & of a Red Rose Colour having a Crown of Red Gilly flowers upon his head his face looketh upwards to heaven & is of a Red Colour & is compassed Round about with a bright Splendor as the beames of the Sun & before he departeth he speaketh unto the Exorcist saying I am your friend & brother & illuminateth the air Round about with his splendor & leaveth a pleasant smell which will last a long time upon there heads

Of the 3d Chora or Altitude

In this Chora you must do in All things as you was before directed in the [illegible] the Angels of this Altitude [illegible] (viz) Eliphaniasai Gelomiros Gedobonai Saranava & Elomina they appear in the form of little Children or little women drest in green & Silver Colours very delightfull to behold & a Crown of bays besett with white & green colours upon there heads & they seem to look a little downwards with there face & they speak as the others do to the Exorcist & leaveth a mighty sweet perfume behind them

of the

Of the Fourth Chora or Altitude

In this Chora you must do as before in the other & the Angels of this Chora is called Barchiel Gediel Deliel & Captiel They appear in form of little men or boys with Cloths of a black Colour mixt with a dark green & in their hands they hold a Bird wch is naked & their heads compassed Round with a bright Shining of divers Colours they leave a sweet smell behind them also but differs from the others something

Note there is 12 Princes besides those in the 4 Altitudes & they distribute there office amongst themselves every one Ruling 30 days every year now it will be in vain to call any of the Angels unless it be those that governs then for every Chora or Altitude hath its Limited time according to the 12 Signs of the Zodiack & in that sign the Sun is in that or those Angels that belong to that sign hath the government as for Example suppose I would Call the 2 first of the 5 that belong to the first Chora then Chose the first Sunday in March after the Sun hath Entered Aries & then I make an Experiment & so do the like if you will the next Sunday After again & if you will call the 2 second that belongs to the first Chora that Sunday After the Sun enters ♉ in Aprill but if you will call the last of the 5 then you must take those Sundays that is in May after the Sun is entered ♊ to make your Experiment in do the like in the other Altitudes for they have All one way of Working but the Altitudes have a name formed severally in the Substance of the heavens even a Character for when the Angels hear the names of God that is Attributed to them they hear it by virtue of that Character therefore it is in vain to call any Angel or spirit unless he Knows what name of God to call him by therefore observe the form of this Conjuration or Invocation following

The Invocation

O thou great blessed & Glorious Angel of God (N) who rulest and is the cheif governing Angel in the first Chora or Altitude in I the servant of the highest the same your god Adonay Helomi & pine whom you do obey & is the distributer & disposer of all things both in Heaven Earth & Hell do Invocate conjure & intreat you (N) that thou forthwith appear in the virtue & power of the same God Adonay Helomi & Pine & I do comand thee by him whom you do obey & is set over you as King by the divine power of God that you forthwith descend from thy orders or place of abode to come unto me & shew thy self plainly & visibly here before me in this Crystall Stone in thy own proper Shape & glory speaking with a voice intelligible & to my understanding o thou mighty & powerfull Angel (N) who art by the power of God ordained to govern all Animals vegetables & minerals & to cause them & all creatures of god to spring increase & bring forth according to their Kinds & natures I the servant of the most high god whom you obey do intreat & humbly beseech thee to come from your Celestial Mansion & shew unto me all things I shall desire of you so far as in office you may be capable to perform if God permit to the same o thou servant of mercy (N) I do Humbly intreat & beseech thee [illegible] holy & blessed name of your God Adonay Helomi Pine & I do also constrain you in & by his powerfull name [illegible] that you forthwith appear Visibly & plainly in your own proper shape & glory in & through this Crystall Stone that I may visibly see you & audibly hear you speak unto me & that I may have thy blessed & glorious Angelical assistance familiar friendship & constant society community & instruction both now & at all other times to inform & Rightly instruct me in my ignorant & depraved intellect judgment & understanding & to assist me both herein & in all other truths else the Almighty Adonay the King of Kings the giver of all good gifts that his bountifull & fatherly mercy so graciously pleased to bestow upon me therefore o thou blessed Angel (N) be friendly unto me so far as God shall give you power & presence to appear that I may sing with his holy Angels O mappa la man Hallelujah Amen ## When he appears give him or them kind entertainment & then Ask what is just & Lawfull & that wch is proper & Suitable to his office & you shall obtain it

So Endeth the 4th Book called the Almadel of Solomon the King

Finis

Ψ Jodgea 7.45577 Roson Emolack ΠΣ5 Roson Subbaotha 7581 Roson Elohana 5756173 Skinoy Abmoth 17893 Roson Elomoth 1/2 ℞ Zadak 5D7555 Bohomah Roson 7178 Gamaliell 55577 Mackhanoh 555 Π5 Bash Ladon Hinson Π79 Molack Shadon 4ΨD ℞ 5515 Molack Johimo Roson 8 Michaell

Jodgea I humbly implore thee Roson Emolack thou Everlasting god Roson Subbaotha thou omnipotent & Everlasting Creator Roson Elohan thou God with us Skinoy Elomoth to bind & keep fast Roson Elemoth mackhamalack by thy Divine power thou evil & Airy spirits Bash Ladon of the spirit of flyes & spirit of the Air Hinson & spirit of Hinson Molock Shaddon with all the spirits of hidden treasures & the Disturbers of Mankind Molack with the Spirits of Molack Johinnon in chains in thy brazon urn Michael with thy Arch Angell Michael

The Mighty Oration

By the Mast great & Almighty power of Alpha & Omega Jehovah & Emanuel & by him that divided the Red Sea & by that great power that turned all the waters & Rivers of Egypt into blood & turned all the Dust into liv & blains & by that great power that brought Frogs all over the land of Egypt & entered into the Kings Palace & Chambers & by that great power that terrible thunder & lightning & hail stones mixt with fire & sent locust wch did destroy all green things in the whole land of Egypt & by that great Power that destroyed all the first Born of the land of Egypt both of man & beast & by that great power that divided the hard Rock & Rivers of waters issued out of the same in the Wilderness & by that great power that led the children of Israel into the Land of Canaan & By that great power that destroyed Sinacheribs great host & by that great & almighty power of him that walked on the Sea as on dry land & by that almighty power that raised dead Lazarus out of his grave & by that almighty Power of the blessed & holy & glorious trinity that do cast the divel & all disobedient Angels out of heaven into hell that thou thief Return immediately & Restore the goods again wch thou hast stolen away therefore in & by the names of the Almighty god before Rehearsed I charge thee thou thief to Restore the goods again immediately or else the wrath of god may fall upon thee & force thee to come immediately Amen.

Shaddai Rothor. — Almighty God whose dwelling is in the highest heavens
Hagioth. — The great King of heaven & all the Powers therein
Mothraton. — And of all the holy hosts of Angels and Archangels
Reschith. — Hear the prayers of thy servant who put his whole trust in thee
Tagallalim. — Lett thy holy Angells command assist me at this time & at all times

P M 105

Jehovah. — God Almighty God omnipotent hear my prayers
Hadonai. — Command thy holy Angels Move the fixed Stars
Ophanim. — To be Assisting & Aiding of thy servants
Sophiel — That I may command all spirits of the Air fire water earth & hell
Masloth. — Soe that it may tend to thy glory & mans good

S L

Jehovah. — God Almighty God omnipotent hear my prayers
Elohim. — God with us God & Always present with us
Binah. — Strengthen us & support us both now & forever
Aralim. — In these our undertakings w.ch I doe as an Instrument in thy hands
Zabbathy — Of thee the great God of Sabaoth

S H

Hasel. — Thou great god governour & creator of all the Planets & host of heaven
Hasmalim. — Command them by thy Almighty Power
Zelez — To be now present & assisting to us thy poor servants both now & forever

K. S. O

Elohim Gebor. — Most Almighty Eternal & ever living Lord God
Seraphim — Command thy Seraphims
Jamael Modim. — To attend on us now at this time to assist us & defend us from all

S D

Jehu — All mighty god be present with us both now & forever
Tetragrammaton — And let thy Almighty power & presence both guard us & protect us at this pres.
Raphael — Lett thy holy Angell Raphael wait upon us at this present & forever
Schemes — To Assist us in this our undertakings

V E O

Jehovah — God Almighty God omnipotent hear us
Sabaoth — Thou great God of Sabaoth
Tzazah — All seeing God
Elohim — God be present with us
Haniel — Let thy holy Angel Haniel

V S

Elohim — God be present with us let thy presence
Sabaoth — O thou great god of Sabaoth be present with us at this time & forever
Hodhim — Let thy Almighty power defend us & protect us both now & forever
Michael — Let Michael who is under thee Generall of thy heavenly host
Cockab. — Come & expell all evill & Dangers from us both now & forever

S E

Sadai — Thou great god of All Wisdom & Knowledge
Jesal — Instruct thy poor & most humble servant
Kerubim — By thy Holy Cherubins
Gabriel — By thy holy Angel Gabriel who is the Author & Messenger of God Tydings
Zenanah — Direct us & support us at this present & forever

S D

The Explanation of the two triangles in the Parchment

Alpha & omega — Thou o great God who art the Beginning & the End who was before all Eternity & ever shall be
Tetragrammaton — Thou God of Almighty power be ever present with us to Guard us & protect us & let thy holy presence be now and always with us
Tetragrammaton — Thou God of almighty power be ever present with us to guard us & protect us & let thy holy presence be now & always with us
Soluzen — I command thou spirit of what Region soever thou art to come into this Circle
Calliza — And Appear in human Shape
Bellatar. — And speak to us Audably in our Mother tongue
Bellonoy — And show & discover to us all treasures that thou knowest of or that is in thy keeping & deliver it to us quickly
And Answer us all such questions as we shall Demand without any deceit now at this time

Explanation of Solomons Triangle
Tetragrammaton — Thou great God of all the heavens &c
Tetragrammaton — Thou God of almighty Power be ever present with us to guard us & protect us & let thy holy presence be now & always with us
Thou who art the first & last lett all spirits be subject to us & let the spirit be bound in this Triangle that Disturbs this place
By thy holy Angel Michael ... all that shall discharge him

North Angle. ——— Tetragrammaton — Thou God of Almighty Power be over present with us to guard us & protect us & let thy holy presence be now & always with us

Candle ——— To be a light to our understandings and Attend us now in our undertakings & defend us from all evill & danger both of Soul & body

East Angle South & West are all one.

The Middle Square —— Jehovah Kash Thou Universall God of heaven & all the hosts therein & of the earth sea & Air and all the Creatures therein

7 Seals Thou, before thy presence all spirits both infernall Airy & all others dost fear & tremble & all them to be now at this time & forever to be in Subjection to me at the word of thy most holy name Jehovah

Emoniel his Seal

The 5th Wandring prince is called Emoniel who hath 100 Princes & choise Dukes besides 20 under Dukes & a multitude of Servants to Attend them whereof we shall mention 12 of the chief princes or Dukes who hath 1320 Dukes & other inferiour Servants to attend them they are all by Nature Good & willing to obey & they are to be called in the Day as well as in the night and according to the Planitary order it is to they inhabit Mostly in woods those names & Seals is as followeth &c

Emoniel his Seal

carnodiel

vasenel seal

Ianuel seal Should have been placed third

This 12 Dukes & there names & seals followeth

Ermoniel his seal

Dramiol his Seal

Nasiniel seal

Casparniel Seal

Sdriel seal

Gruhiel

Pandiel Seal

Armigiel his Seal

Musigiel seal

The Conjuration

I Conjure the o thou Mighty & Potent Prince Emoniel who under thee

Kamil his Seal

This 12 Dukes & there names & seals followeth

Machasiah

The 6th of those wandring princes is called Seasiel who hath a hundred Dukes & 300 companions besides other servants each of them have 2000 & 50 spirits to attend on them they are all of a Practise they being obedient & they have 2000 & 50 spirits to attend on them they are all of a good Nature & ready to do what they are commanded they appear mostly in Rivers & Lakes by night most there they are called in the 24 hours of the day & night that is to divide the 24 hours into 12 partly according to the number of spirits beginning at the first at Sun Rise & end with the last at Sun setting most those names & seals is as followeth viz

Hanapiel seal Acapiel seal Brichiel Zosiel Serphiel seal Amadiel Gjasabriel &c.

Nalbiriel seal Hraniel seal Zachariel seal Gabriel seal Mic seal

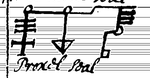
I Conjure the o thou Mighty & potent Conjuration &c

Clauicula Solomonis

Soloriel his seal

The 7th Spirit of these, is called Soloriel who hath under his command 200 Dukes & 200 companions who changeth every year there places they have many to attend them they are all good & very obedient & here we shall mention two of the chiefe Dukes of the first 6 are Dukes one year and the other 6 the next following & so ruleth in order to—
=ther 12 primes who hath under them 1848 Lords to attend on them they are to be called in the Day as well as in the night according to the planetary motion there names & seales is as followeth &c

1 Marucha seal



Prince Seal

Amriel seal

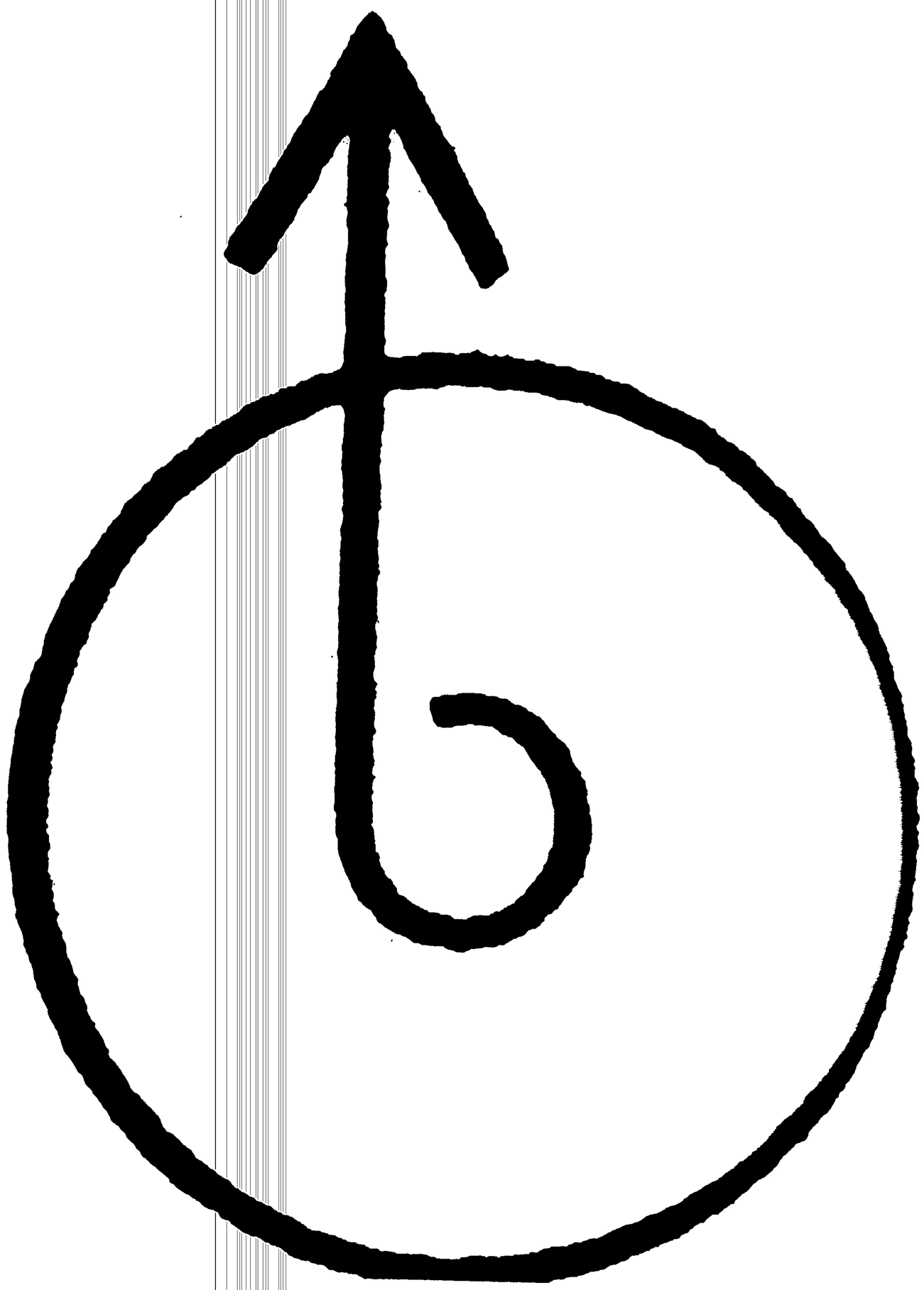
Carcol seal

2 Gnachiel seal

Amodar seal

MVSEVM
BRITAN
NICVM

32.



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La Clavicule De Salomon Roy des Hebreux Traduite en Italien

Par L'ordre de son A. Seren.me De Mantoüe

Et mise Nouvellement En Françoise.

XVIII

MS R

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Chapitre P

Je dire et il doit estre certain que quand ils seroient même liez de chaines de fert et de feu, ils ne pourroient pas se dessendre de venir donner laccomplissement a ses volontez.

Je vous conjure esprits par la puissance, la sagesse et la vertu de l'Esprit de Dieu, par la science inerée et divine et bonté immence de Dieu par la force de Dieu, par les saints noms de Dieu Eheye qui est la racine, de lorigine, le trone et la souche de tous les autre noms divins et dou ils tirent leurs être et leur vertu, qu'Adam ayant invoqué, il a acquis la connoissance de toutes les Creatures.

Je vous conjure par le nom indivisible Jod qui marque et exprime l'unité et la simplicité de la nature divine, qu'Abel ayant prononcé, il merita de se chapper des mains de cain son frere.

Je Vous conjure par le nom de Jehova Eloym, qui exprime et signifie la grandeur d'une si haute Majesté, que Noé ayant invoqué il se garentit et se sauva des eaux du déluge avec toute la maison.

Je Vous conjure par le nom de dieu El, fort et admirable, qui denote la clemence et la bonté, de sa Majesté Divine qu'Abraham ayant invoque il merita de s'en fuir de Ur des Chaldens.

Je vous conjure par le nom tres ~~fort~~ Elohyme Gibor, qui marque la force de dieu et un Dieu qui est tout puissant qui punit les crimes des mechans et qui recherche et chatie les iniquités des peres des enfans Jusqu'à la troisiémes et quatriéme generation, qu'Isaac ayant invoqué il merita de se derober au glaive d'Abraham son Pere.

Je vous conjure et vous exorcize par le tres Saint nom Eloha vangadàt que, Jacob invoqua dans une grand detresse et merita de porter le nom d'Israel qui signifie vainqueur de Dieu, et a été delivré de la main de son frere Esaü.

Je vous conjure par le tres puissant nom El, Adonay, Zevaod, qui veut dire dieu tres armées qui regne dans les cieux, que Joseph invoque et merita de se chapper des mains de ses Freres.

Je vous conjure par le tres saint tout puissant nom Eloym zevaoth, qui exprime la pieté, la misericorde, la splendeur et connoissance, que Moyse invoqua et il merita de faire echapper le Peuple d'Israel de l'Egypte a dela servitude de Pharaon.

Je vous conjure par le tres puissant nom de Saday cest a dire bien faisant a tous, que Moyse invoqua et ayant frappé la mer elle se fendit par le

au milieu à drot e a gauche.

JE VOUS conjure par le nom tres Saint &
Adonym qui vous dire Sadvivant, par la vertu
du quel le nom l'Alliance et la redemption a été faite,
que Moyse invoqua et toutes les Eaux Retour=
nerent a leur premiere état et enveloppperent
tellemen les Egyptiens qu'il ne s'en échappa pas
un, qui en pus porter la nouvelle dans la terre de
Mesraim.

JE VOUS conjure enfin tous Esprits
rebelles, par le tres Saint nom du Dieu Adonay
Melech, que Josuas invoqua et fit arreter le
cours du Soleil en sa presence par la vertu de Mitra=
ton sa principale image, par les troupes des Anges
qui ne cessent de crier nuit et jour Cados,
Cados, Cados, Adonay, Eloyme, Zevaoth, c'est à dire,
Seigneur Dieu Sabaoth Saint, les cieux et la
terre sont remplis de ta gloire; par les dix Anges
qui presidents aux dix Sephiroth, par qui Dieu com=
munique et repend ses influences sur les choses
basses qui sont Kether, Noema, Binah, Ghedula,
Thipheret, Ned, Netzah, Hod, Et Malchouth.

JE VOUS CONJURE de rechef Esprits par
tous les noms de Dieu à toutes ses oeuvres mer=
veilleuses, par le ciel, la terre et la Mer, par
le profond de l'Abyme; par le firmament et les
eaux du

eux du firmament, que les prits de Dieu mene et agite;
par le soleille et les étoilles. par l'eau et les Mers et
tout ce qu'elles contiennent; par le vents et les tourbillons,
et les tempeste; par la vertu des herbes et des plantes
et de toutes les pierres. & par tout ce qui est dans le
ciel sur la terre et sous la terre et dans toutes les
abymes des Tenebres.

JE VOUS CONJURE de rechef et vous pris=
se fortement Demons en quelque partie du monde que
vous soyez, que vous ne puissiez pas demeurer en l'air,
Dans le feu, Dans l'eau, dans la terre ou en quelque
partie du monde ni en quelque lieu agreables et qui
attache: Mais de venir incessamment accomplir nôtre
Volonté, en tout ce que nous exigerons de vôtre
obeissance.

JE VOUS conjure de rechef par les deux
tables de la loy, par les cinq livres de Moyse; par
les sept lampes ardentes dans le chandelier d'or devant
la face du Trône de sa Majeste et par le saint des saints
ou il n'est permis d'entrer qu'à Noëm Agadal seul,
c'est a dire, au grand Brattre.

JE VOUS conjure, par celuy qui a fait le ciel
et la terre et qui a mesuré de la paume de sa main les
mêmes cieux et renferme la terre de ses trois doigts,
qui est assis sur le Cherubim et le Seraphim; et
par le Cherubaim qui s'appelle cherub que Dieu cons=
titua et commit à la garde de l'Arbre de vie, armé du
glaive flamboyant, apres que l'homme eut été chassé
du Paradis

34 Je vous conjure de rechef apostats de Dieu, par celuy qui luy seul a operé de tres-grandes merueilles et par la eclatte Jerusalem et par le sainct nom de Dieu en quatre lettres qui y éclatte et reluit; par son venerable et ineffable nom de Dieu en quatre lettres qui y eclatte et reluit par son venerable et ineffable nom Eheyet Ser Eheye que vous veniez tout incontinent pour executer nôtre volonté de quelque façon que ce puisse être.

Je vous conjure et vous commande absolument a vous ô Démons en quelque part du monde que vous puissiez être et que vous soyez et par la vertu de tous les saints noms, et par ces saints noms Adonay, Jah, Hu, El, Floha, Nghelion, Nu, Flohym, Theye, Maron, caphu, Issu, Immum, Even, Agla, Ezor, Emoed, Jega, Charita, Java, Hacava, Messiah, Soma; Malché, Erl, Ekeiu, malpar, El, Saday, et par tous les saints noms de Dieu, qui ont été conjointement écrits avec du sang en signe d'une alliance eternelle.

Je vous commande de rechef par ces tres saints noms inconus de Dieu en vertu desquels vous trambles tous les jours BAZUC, Bacurabon, Putacel, Alcheegel, Aquacay, Homorions, Fy Abbaton, Chevon, Cebon, Oy Zoymas, Cay, Zée, Adiamachi, Ortagu, Male, Helech, Seke, que vous veniés incontinent sans aucun retardement en nôtre presence et que vous veniez volans, de quelque côté et de quelque climat du monde que vous soyez, pour executer au nom de Dieu tout ce que nous vous commanderons.

Conjuration
Plus fort et plus puissante.
Chapitre sixiéme

Sils Vienment pour lors cela ira bien, sinon il faut que le Maitre decouvre les sacrez pentacules, qu'on doit faire pour commander et contraindre les Esprits, que le Maitre doit porter attachez au col, tenant les Medailles en sa main gauche et le cauteau sacrée dans la droite et encourageant, en haussant la voise, ses compagnons, il dira.

Celuy cy sont les Signes des Secrets, les Estendars, Enseignes et drapeaux de Dieu Triomphateur et des armées du tout puissant pour chasser les plus lasches de lair. Je vous commande en vertu et si vous contrevenez par la force qu'ils ont irrevocablement, tout autant que faire se peut, de venir aupres de nous et en nôtre presence de quel que côté du monde

36. que vous puissiez être et que vous ne tardiez pas a nous obeir en ce que nous vous demandons en vertu du grand Dieu, venez incontinent et ne tardez pas a nous repondre avec humilité.

S'ils comparoissent en ce temps, fais leur voir ces pentacules, a recoit les avec caresse, douceur et civilité, raisonne et parle avec eux interroge les en tours demandans toutes les Choses que tu as preparées pour leur dire; Que si au contraires ils n'ont par encore paru, tenant le couteau Sacré, dans lamin droite et les pentacules ouverts du voile Sacré, frappant et battant l'air avec le couteau comme si tu voulois commencer un combat, conforte et anime tes compagnons et la suitte avec une voix imperieuse haute dis la suivante Conjuration.

Voyez que je vous conjure de rechef et vous commande avec la plus grande Instance, je vous force contraint et exorte tout autant que faire se peut, par le très fort et très puissant nom de Dieu, juste et Terrible et Équitable, je vous exorcise et vous commande que vous ne tardiez en aucune façon: Mais que veniez incontinent et a l'instant, auprès de nous sans bruit et sans aucune deformité et laideur: et avec Bien et toute sorte de civilité et courtoisie.

Je vous exorcize

Je Vous Exorcize de nouveau et je vous conjure puissamment en vous commandant avec force et violence par celuy qui a dit et tout a été fait et par tous ces noms, El, saday, Elohym, Elohé, Zevaoth, Elym, Asser, Eheye, Jah, Tetagramaton saday, qui veut dire Dieu haut tout puissant Dieu d'Israel, faisons nos operations et nous prospererons en toutes les oeuvres de nos mains; Par ce que le Seigneur est maintenant, toujours et en tous temps avec nous en nos levres et en notre coeur, et par ces saints noms; et par la vertu de Dieu souverain nous acheverons nôtre ouvrage. venez aussitôt sans aucune laideur ni difformité auprès de nous; venez sans monstruosité dans une belle et gracieuse forme et figure venez parce que nous vous exorcizons avec toute sorte de vehenemence par le nom de Jah et de ON qu'Adam a entendu et apparlé, et par le nom de El que noé a entendu et il s'est garenti du deluge avec toute sa famille, par le nom El que Noé a entendu et il a connu le dieu tout puissant, et par le nom Agla que Jacob a entendu et il a vû l'échelle qui touchoit le ciel et les anges qui montoient et descendoient, d'où vient qu'on a appellé ce lieu la Maison de Dieu et la porte du ciel; et par le nom Elohym et dans le nom Elohym que Moyse a nommé et invoqué et a entendu dans le nom de Dieu OTH et il a merité de l'entendre parlant du buisson ardent, et par le nom En Soph, qu'Aron a entendu et incontinent il a été fait et rendu eloquent sage et sçavant, et par le nom,

38. Zevaoth, que Moyse a nommé et jnvoqué
et tous les Etangs et riuiers se sont convertis en sang
en toute la terre d'egypte et se sont purifiés et par le
nom de IOD que Moyses a nomme et invoqué et
frappant sur la poudre de la terre et les hommes ont
été reduits en cendre, comme les bouefs, bestail et troupeaux
des Egyptiens; et par le nom Primaton et dans
le nom de Primaton que moyse a nommé et
jnvoqué et il s'est fait et est venüe une grosse et forte
grelle en toute la terre d'Egypte ruinant et perdant
toutes les vignes, les arbres et tous les bois qui etoient
dans les montagnes et forest de cette contree et par
le nom Japhar et dans le nom de Japhar
que Moyses a ouy et invoqué et tout aussitôt une
grand pestilence commança a paroistre en toute la
terre d'Egyptiens et ils moururent tous et par le
nom Abbadon, que Moyse a jnvoqué et étant
la poudre il la fait voler Jus qu'au Ciell et incontinens
il se fit et de vint de Grand pluyes sur la terre et sur
les hommes, et bestail et Troupeaux, qui les moururent
tous dans la terre d'Egypte; et dans le nom Elyon
que Moyses ayant invoqué il arriva une grelle
ou grel qu'on en auoit jamais vû d'semblable de
puis le commancement du monde, jus qu'a ce temps lla;
d'sorte que tous les hommes, trouppeaux et tout ce
qui se trouva pour lors dans les campagnes perit et
mourut dans la terre d'egypte, et par le nom Ado-
nay que Moyse ayant jnvoque il arriva une
si grand pluyes et une si grand contité de Sauterelle

qui,

39. qui parurent sur la terre d'Egypte qu'elles devorent
et mangere tout ce qui étoit de reste de la grelle; et par
le nom Pathcon que Moyses ayant jnvoqué
il se leva de si epaisses tenebres si horibles et si
épouvantables dans toute la terre d'Egypte, pandant
les pasce de trois jours et de trois nuits, que pres-
que tous y moura et par le nom Issda et dans
le nom de Issdo que Moyse a invoqué vers le
minuit mourent pres que tous les aines des hommes
et des hommes, aussi bien que les premieres portées
des animaux qui perirent et moururent et par le
nom, Jessemon que Moyses a nommé et
Invoqué et la mer Rouge se divisa et se separa
En deux et par le nom que Moyses a invoqué à
Scauoir hesion et toute l'armée de pharaon se
submergea et se noya dans les eaux, et par le nom-
Anabona que Moys ayant ouÿ et entendu
dans le mont Sinays il merita de recevoir et obte-
nir les tables de pierre écrites de la propre main
de Dieu le createur et par le noms Erigion
que Josué ayant jnvoqué il combatit contre les enna-
mis, les defit et remporta la victoire; et par le nom
Hll et dans le nom de Hll, que David ayant jnvo-
qué, il fut de livré et echappa de la main de
Goliath, et par le nom IOD que Salomon ayant
nommé et invoque il merita de demander les anges
et jmpetrer l'meffable, l'jndicible et inouïe sages-
se de Dieu et par le nom Iesah que Salomon ayant

40. nommé et invoqué et merita parlé, davoir toute
sorte de pouvoir sur les Demons et sur toutes les
forces puissances et vertus de l'air. par ceux donc
et par tous les autres Saints noms De Dieu tou-
puissant, Saint vivant et Veritable, nous comman-
dons puissamment vous qui par vôtre faute avez
été jettez en bas du ciel empiré et de son Thrône,
et par celuy qui vous a fait tomber jusques dans le
profond des abymes de l'enfer, Nous vous commandons
virilement et courageusement et par ce terrible jour
du Souverain jugement de Dieu, au quels tous les
os desseches dans la terre ressuciteront pour ouir
et entendre la parolle de Dieu avec leurs corps
et se presenteront devant la face de Dieu tou-
puissant et par le dernier feu qui consommera tout
et partout, et par la mer qui nous est connüe,
qui est en la presence de Dieu, et par l'indicible et
ineffable verbe, force et puissance du même createur
par la toute puissance, par la lumiere et feu qui
sort de son visage et qui est devant sa face par les
forces Angeliques qui sont dans les cieux, et par
votre grand sagesse du même Dieu tout puissant,
par le Sceau de David et par la bague et anneau ou
Sceau de Salomon, qui luy a été revelé, par le vrai
Pentacle et Souverain createur, et par les neuf medailles
du Pentacle que nous avons dans nos figures, qui
procedent et viennent du ciel, et sont entre les
Mysteres des Mysteres ou secrets des secrets que
vous puissiez avoir en main, consacrez et
consommez avec les ceremonies dues et requises.

Parceux

4to

Par ceux donc et par tous les secrets que le tou-
puissant a enfermé entre les tresors de la souveraine
et de la tres haute sagesse; par sa main et puissance
extraordinaire.

Je vous conjure, force et exorcise que vous veniez
sans aucun delay pour faire en nôtre presence tou-
tes les choses que nous vous commanderons.

Je vous conjure derechef par le tres saint-
nom que tous les Siecles des Siecles craint et respecte
et revere toutes les creatures qui s'écrit en ces quatre
lettres et caracteres, Jod, He, Vau, He, et parle
siege de Baldachias et par ce saint nom Jeya
que Moyses invoqua et a cét effet s'ensuivit le
grand chatiment de Dieu lors Dathan et Abyron
furent engloutis dans le centre de la terre: autrement
si vous contrevenez et vous vous opposez par vôtre
desobeissance a la vertu et force de ce nom Jeya,
nous vous maudissons plus qu'au profond de l'abyme
dans la quelle nous vous jetterons et releguerons, si
vous vous montrez rebelles aux secret des secrets
et Mysteres des Mysteres, ainsy soit-il ainsi-
soit-il, Que ce la soit fait; que cela soit fait.

Tu diras cette conjuration étant tourné vers
l'Orient et tu te paroistras par tu la recitera aux
quatre parties du côté du midi et de l'occident sept ou
trois quatre fois; que si les Esprits ne comparoissent
pas tu feras le signe Tau sur le front de ces compa-

42. Voyci derechef le signe et le Nom de Dieu
Le triomphateur Souverain, par lequel tout
l'univers, craint, tremble et fremit, et parles
tres misterieuse paroles des Misteres et par
leurs vertus force et puissance.

Je vous conjure derechef je vous
Contraint, force, exorcize et vous commande avec
toute la vehemence et pouvoir possible, par le
tres fort et tres puissant nom de Dieu El fort
et admirable; par celuy qui a dit et tout a été
fait; et par le nom Jah que Moyse a entendu
et ouy et il parla avec Dieu; et par le nom
Agla que Joseph ayant Invoqué, il fut delivré
des mains de ses freres, et par le nom Tetagra-
maton ou de quatre lettres que Josué ayant
il fut rendu digne et merita de faire entrer
l'armée d'Israel dans la terre de permission,
et par le nom Anabona par le quel Dieu
a formé l'homme et tout l'univers et par le
nom Arpheton et dans le nom arpheton
par le quel l'Ange qui sont destinez pour
cet effet en corps et espece visibles a pelle-
rons et convaincerons le Monde de terrible
et epouventable jugemens au fondement
tot et pour tant la memoire des impies
perira et par le nom Adonay et dans le

nom,

nom Adanay par le quel dieu Jugera toute 43.
Chair humaine; a la voix duquel les bons et les mecha-
ns reuniront en un moment a sesonne tous les hu-
mains conjointemens avec les Anges dans l'air en
la presence du seigneur qui Jugera et commandera
les impies; et par le nom Oneipheon par le quel
Dieu appellera de nouveau et fera resuciter les morts.
et par le nom Eloym et dans le nom D'Eloym
par le quel Dieu troublera et exitera en tempete toutes
les mers et émouvera de sorte les poissons qu'ils se
battrons; et moura en un jour la troisiemes parties
des hommes autour de la Mer et des riviares; et
par le nom Elya et dans le nom Elya par le
quel Dieu dessechera les Mers et les rivieres de sorte
qu'on pourra marcher dans leurs fond a pied sec;
et par le nom On et dans le nom de On par le-
quel Dieu remettra les Mers et les fleves, Les
Rivieres et les ruisseaux en leurs premiere état; et
par le nom Messiath et dans le nom, par le
quel Dieu fera combattre ensemble tous les anim-
aux, de sorte qu'ils mourons tous en un jour; et par
le nom Ariel par le quel Dieu detruira en un
jour les tours, les Maisons et tous les edifices,
En sorte qu'ils n'restera pas pierre sur pierre; et
par le nom Japhat par le quel Dieu fera com-
battre les pierres et pour lors les peuples et Nations
s'en fuiront du coté de la Mer et diront engloutissez
nous; et par le nom Emanell par le quel
Dieu fera des merveilles et que les volatils et les oiseaux
se l'on combattront ensemble; et par le nom

Anael et au nom anael par le quel Dieu abbaissera et applanira tous, remplira les vallées et la superficie de la terre qui sera égalle en toutes parties; et par le nom Zedeckia et dans le nom de Zedeckia par le quel Dieu fera obscurir Le Soleil et la lune et feratomber les Etoiles du ciel; et par le nom Sephosiel par le quel Dieu viendra au jugement Universel comme un prince nouvellement couronné entrant triomphant dans sa ville capitale, ceint d'une ceinture dor, que les anges precederont; à la pect de qui tous les climats des partie du monde seront troublés et étonné et le feu y ra devant luy et alentour de luy et une grand tempeste l'environnera; et par le nom Tall par le quel Dieu fit le deluge et les eaux prévalurent les montagnes et couvrirent leurs cimes de quinte coudés par dessus; et par le nom Vehuia par le quel Dieu ayant purgé les siecles, il fera descendre Son Saint Esprits sur l'Univers, et vous ô Esprits rebelles, creatures indignes, il jettera dans le profond du lac et des Abymes, en misere boüe et ordure et vous confinera dans les cachots salés et impures et vous fera attacher dans des chaines eternes de feu. Par ces noms donc et par tous les autre tres-saints nom de Dieu qu'aucun homme ne pourra proferer et n'vivra, et par les quels les troupes de Demons craindront, nous vous commandons et vous exocrons deplus par les terribles et épouvantable vocle de Dieu et par son

tres Saint Sieg dans lequel il regne et commande, par les Siecles des Siecles ainsi soit il.

C'est pour cela qu'en vertu de toutes les choses cy-dessus dites nous vous commandons que vous nayez a resister en aucun lieu, mais, que vous veniez incontinent auprés de nous pour faire ce que nous vous Commanderons, si vous êtes coutumaces par l'autorité Du Dieu Souverain, vous autres de quel qualité, condition ou degré que vous Soyez, dignité même ou etat, nous vous, empriçons, nous nous relegueons et precipitons dans le Royaume du feu et du Souffre pour y être éternellement tourmentes.

Sçachez donc de quel que part du monde ou vous soyez et voyez les Signes et les noms du souverain Triomphateur à qui toutes les creatures obeissent: autrement nous vous lions et nous vous conduisons malgré vous devant nous attaché avec des chaines de feu par ce que les choses qui passe en sortent de nôtre operation et sciences sont tres ardentes, du feu qui vous brulera et embrasera éternellement. et ces choses sont par les quels tout l'univers tremble, la terre se remuë, les pierres se retournent, Toutes les creatures obeissent, et les Esprits rebelles sont tourmantes par le Souverain Createur.

46. Pour lors Il est certain quils vien=
dront encore quoi fussent attachés avec des chai=
nes de feu à moins quils ne fussent empêchés
par des affaires de la derniere importences: Mais
En cas, ils en voyeroient des messagers avec les=
quels tu pourras tres facilement et tres asseurement
Connoître locupation quoin les Esprits et sils ne
Comparoissent pas aux susdites Conjurations orquils
soient desobeissans, pour lors le Maitre de lArt
Se doit lever de bout et avertir ses disciples davoir
Confiance et de ne point desesperer de lopération
ou battre lair avec le couteau excorcisé aux quatre
costés du monde et Sagenouiller ensuitte au milieu
du cercle et les Compagnons aussi à ces côté or
Doivent dire consequemment de lautre part avec
une voix basse du côté Dorient.

JEVOUS Conjure et prie instamment ô=
vous anges de Dieu; Esprits celestes que vous
veniez à mon aydes: Venez et voyez les Signes
Dazriel et Soyez temoins devant le Souveram=
Seigneur de la desobeissance de ces Malins Esprits
qui ont été vos compagnons.

CESCHOSES etant proferées il faut que le
Maitre se leue et les contraigne par une conju=
ration plus forte En cette maniere.

47

Conjuration Tres Forte.

chapitre septieme.

VOyci de rechef que nous vous conjurons
par Les noms et caracteres de Dieu dont nous
Sommes munis et par la vertu dutes puissant
Et tres-fort nom de Dieu qui Est digne de louan=
ges, dadmiration, de grandeur, de gloire de venera=
tion, Et de crainte, et nous vous ordonnons puis=
Sammant que vous ne tardiez pas mais que vous
ayez a comparoistre sans aucun bruit ou tumulte
au contraire avec une grand civilité et courtoisie
En une forme=belle et humaine.

SILS Comparoissent, pour lors faites leurs
voir les Pentaculles et leurs dis, obeissez,
obeissez, voicy les Signes et noms ducrateur,
Soyez doux et pacifiques et obeissant à toutes les
Choses que nous vous commandons.

48. Ils parleront incontinent auec toy dámijs
en ámijs; de Mande leurs tout se que tu souhait=
teras auec fermeté, Constance et asseurance et
ils tobeiront.

Et s'ils n'apparoissent pas le Maistre ne doit
pas pourtans pour cela manquer de courage;
par ce quil ni a rien dans le monde de plus grande
vertu et qui ait de plus grande force pour épouvan=
ter les Esprits que la constance: Mais il faut quil
racommode et reforme le cercle et quils en prenne
un peu, cest á dire de la terre quil jettera dans
les quatres partie du monde, et étant á genoux
du côte du septentrion, il dira ainsi.

au nom d'Adonay Elohym, Zevaoth, Saday,
qui est le Seigneur Dieu Des Armées tout puissant
Faysons heureusement toutes les oeuvres de nos=
Mains et que le Seigneur soit presentement auec
nous, en nôtre coeur et en notre bouche.

Ce qui étant dit les genouils enterre, il
faut quils se leve un peu et etende les bras comme
sils vouloit embrasser l'air en disant.

Par les Saints noms de Dieu ecrits dans ce
livre et par les autres noms ineffable de plus=
ecrits dans le livre de vie nous vous conjurons
que vous

que vous veniez sans aucun delay vers nous et ne
tardiez pas á vous venir manifester En belle et
agreable forme; Par les tres Saints noms Ado=
nay Zevaoth, El, Eloha, Elohym, Saday, par
Eheye Jod, He, Vau, Hé qui est le nom de Dieu en
quatre lettres Anaphoditon et ineffables; par le
Dieu des vertus et puissances qui habitte dans les
cieux ou il vit, qui se sied sur les cherubins, qui
marche et chemine sur les ailes des vents; le
pouvoir duquel est dans le ciel et dans la terre
qui a dite et tout a été fait, qui a commandé et tout
luniverz a été crée; et par le nom saint et dans le
nom Jah Jah, Jah, Adonay, Zevaoth; et par tous
les noms Saints du Dieu veritable et vivant je
reitere la Conjuration et derechef je vous conjure
vous ô Esprits malins et rebelles qui demeurez dans
les abeysmes

Je Vous conjure Je vous dis et je vous
exorcize affin que vous approchiez et que vous veniez
devant le Throne du Dieu vivant et veritable
A devant le jugement de sa majesté devant les
Saints anges de Dieu pour öuir et entendre pro=
noncer la Sentences de vôtre condamnation.

Venez donc par le nom et au nom de Sa=
day qui est celuy de Dieu tout puissant, fort et

Sa robuste, admirable, loüé, pur, net, glorifié, vertueux, grand, juste, terrible et saint, et par le nom et au nom de El, Jah, Jah, Jah, qui a formé le monde avec le souffle de sa gueule, qui l'entretient par sa puissance, le regit et le gouverne, et qui a jetté dans les tenebres et dans l'ombre de la mort par vôtre superbe.

DONC par le nom de Dieu vivant qui a formé les cieux en haut et a posé les fondemens de la terre en bas nous vous commandons que de tous les lieux, vallées, Montagnes, coulines, champs, Mers, rivieres, fontaines, Etangs, cavernes, autres ruisseaux, citez, Ville, bourgs, Marchez, foires places, bains, cours de maisons, Jardins vignobles, plantages, puits et citernes et de toutes sorte de coins du monde terrestre des Synagogues et finalement tous et chacun lieu ou vous êt, que vous veniez de vers nous sans tarder aucunement pour executer et accomplir Nos Commandemens avec toute sorte de deference, par ce nom ineffable que Moyse a invoqué et à entendu la sacrée parole de Dieu au Milieu Buissons ardent et il fut troublé, que vous obeissiez à nos Commandemens et que vous veniez pour cet effet avec toute sorte d'doucers A les executer avec promptitude.

DEPLUS encore nous vous commandons avec reverence et nous vous commandons et exorcizons constamment a ce que vous, avec tous vos compagnons agreablement et gracieusement, a la façon et comme le vent vous veniez auprés de nous autres pour accomplir de point en point nôtre volonté de nos demande. Voicy donc les noms par les quels noms nous vous exorcizons ANAY Getah, Texamin, Arnet, Negia, Jona Protech, Titah, genau, Beja Theit, tous les quels noms sont Ecrits dans le ciel en caractere de, Malachim c'est à dire langue des Anges.

NOUS donc par le juste jugement de Dieu, par l'ineffable et admirable vertu du juste Dieu vivant et veritable nous vous appellons de toute nôtre force et pouvoir, nous conjurons et nous vous exorcizons par le nom et au nom admirable qui a été crits sur les tables de pierres, que Dieu, a ordonné sur le mont de Sinay. Le par le nom au nom admirable qu'Aaron le grand Prestre portoit écrit sur la poitrine, par le quel Dieu a aussi créé les Siecles, le quel nom est AXINETON Et par le Dieu vivant qui est un de puis tous les siecles la Demeure duquel est la lumiere ineffable son nom la Sagesse son Esprits la vie devant qui demeure le feu et la flamme est autour de luy, c'est a dire la flamme du feu, luy qui est le feu même et qui a fait les étoilles de feu, aussi bien que le Soleil, qui vous brulera aussi le feu, et aussi que qui contredira aux paroles de sa volonté,

Venez donc par la couronne de vos chefs
de vos Empereurs et Septres de vôtre puissance
et de Sy Otegrand Demon vôtre Maistre; par les
noms et aux noms des Saints Anges qui ont été
Crée pour estre par dessus vous j néffablement devant
la constitution du monde; et par les noms des Deux
princes de l'Univers, les noms desquels sont SO=
niel et ADNIEL, par la verge de moyse; par
baton de Jacob, par l'Anneau et le Seau de David
sur le quel sont escrits les noms de Dieu A par les
noms des Anges et par lesquels Salomon vous a
fait attacher et liés et par tous les sacrés liens
par les quels ANAEL a Environné l'Esprits et la=
dompté; et par le nom de l'ange qui domine puissam=
ment par dessus vous autres et par la louange
de toutes les Creatures qui crient incessamment a=
Dieu qui a dit par une seule parolle et incontinent
tout a été fait et formé de même que le siecle, et
par le nom ACHADOS DERACHA qui veut dire
le Saint Beni, Et par les dix cours des anges a=
savoir SERAPHINS ou NAYOD, cados, Ephaim,
Ofanim, Benedbym et Issim; et par le nom et au
nom sacré des douze lettres du quelle chaque lettres
est le nom d'un Ange et les lettre du nom sont
HE, HE Sym, Dalet, Caph He, Thath, Vau, Res,
Nem, Jod, Tsin, Res Aleph.

PAUL nous icy donc et par les autres très
sacrés noms, nous vous conjurons et nous vous
exorcisons par l'Ange DUCHIEL, par l'Ange

Duchiel

Duchiel; et par l'Ange DONACHIEL,
et par le grand Ange MITRATON, qui est le
prince des anges et introduits les ames devant la
face de Dieu et par l'Ange SUNGARIEL par
lequel sont gardées les porte du ciel; par l'ange
CHERUB qui a été fait garde du paradis Terrestre
avec vnglaive flamboyant depuis la sortie de
nôtre premiere perre Adam, et par l'ange Michel
par le quel vous avez été chassés du haut du
Thrône dans le profond du lac et de l'Abyme le
même vous disant, Quiesce – qui est comme Dieu des=
sus la terre et par l'Ange ANIEL et par l'Ange
OPHIEL par ces noms Autre sacrés des anges
nous vous conjurons et exorcisons puissamment que
vous venez de tous les lieux du monde sans retarde=
ment pour faire nôtre volonté. Que vous venez
par le nom et au nom Daleph, Daleth, Nun,
IOD, nous vous exorcisons derechef par l'application
de ces lettres par la force de quelles le feu ardant
sortent et tout l'univers tremble.

NOUS VOUS contraignons derechef A par le
Sceau de la lune et des Etoiles et par le Sceau du Soleil
qui est la parole de Dieu nous vous lions et forons
Imperieusement de faire promptement notre
Volonté; nous vous obligeons et adjurons terriblement

§4. de venir sans retardement et sans crainte, auprès
de nous de tous les lieux telle qu'ils puissent être,
icy de dans ce cercle suppliant et doux, avec discre-
tion pour accomplire et executer nôtre volonté entou
et partout; Que si vous venez gayement et volon-
tairement vous sentirez nos parfums et encen-
sement en odeur de suavité et cela vous sera
agreable et delectable; vous verrez, en outre Le
Signe de vôtre Createur et les noms des Saints Anges
et nous vous donnerons congé Lincencierons de ce
lieu avec toute grace; Si au contraire VOUS ne venez
par Jugement, mais vous vous rendez opiniatres,
rebelles et contumaces, nous vous conjurons derechef
et sans cesse vous exorcisons et repeterons toutes les
susdites paroles et ainsi les sacres noms de dieu tant
que de ses Anges par les quels nous vous gehennerons;
Si cela ne vous suffit pas nous y en adjousterons en-
core de plus grandes et plus puissantes que Nous
augmenterons de fois à autres noms que vous nauez
point encore entendus de nous qui sommes du grand
Dieu, qui feront trembler vous et vos princes,
jusques à ce que nous vous ayons soumis eux et vous aussi et
que nous ayons entierement par nôtre vouloir Jusqu'à
la consommation de nôtre dernière volonté; et si par aventure
vous ne voulez obeir et vous tous montrez obstinez,
opiniatres de la hautesse contumaces et fracteurs—

aussi bien que rebelles et si vous resistez à nos tres
forces conjurations; NOUS au nom du Dieu tou
puissant vous prononcerons et prononceons ces
Arrest et Sentence definitive que vous tombiez
tout tant que vous êtes dans la maladie tres-dan-
gereuse de la lepre; et En signe de la vengeance
Divine vous mourez d'une mort étonnante et
horrible et le feu qui vous brule vous consommera
et vous brisera; et une flame sortira par la puis-
sance de Dieu de sa bouche qui vous brulera,
vous reduira à rien ou en étincelle de feu
dans l'Enfer.

MAIS que tardez vous à venir? nous ne
laisserons pas ces tres-fortes et tres puissantes
Conjurations, Jusqu'à ce que nous vous ayons
obligez, malgré vous à nous parler.

ILS donc commancons de rechef à vous con-
jurer et exorciser par le nom du tres-Saint qui
s'interprette Dieu, par le nom et au nom Eheye
qui Signifie le nom de Dieu, Je suis celuy qui suis;
par le nom et au nom ineffable des quatre lettres—
Iod, He, Vau, He, qui est ineffable, la connois-
sance du quel est cachée aux Anges; et par le nom
et au nom de El qui marque et denote le feu parce
que dieu est un feu puissant et consommant et le feu—

par de la face qui sera vôtre ruïne et vôtre destruction
et la lumiere des Saints anges Qui sont tous en=
flames, esprits ineffablement de la flame d'une=
divines ardeur.

NOUS vous forcons et contraignons dans ces parties
noms et par d'autres tres Saints de plus profond de
nos Entrailles que nous employerons contre vous
si vous Ette encore rebelles et desobeïssants.

NOUS vous conjurons fortement et exorcisons
puissamment de venir vers nous avec joye, allegresse
et gayeté, sans fraud et sans tromperie et aimer la
verité et non pas en fausseté.

VENEZ donc, venez, voicy les noms et les signe
de vôtre createur voicy les les divins Pentacules par
la vertu desquels le monde est ébranlé, les Arbres
s'arrachent et les Abymes tremble, Venez, Venez,
Venez.

LES CHOSES etant ainsi faites et acheuées
vous verrez arriver les Esprits du premiere ordre
a la façon des soldats armés de lances d'écus, et de
corcellet, celuy du Second ordre comme des barons,
Princes, Ducs, Capitaines et generaux d'Armées et
pour le troisieme et dernier ordre leur Roy paroit=
ra devant qui vienne quantité d'instrumens en dorgues
differents qui soient accompagnés d'belles et d'tres
melodieuses voix qui chante la musique.

pour lors

POUR LORS L'exorcisateur a l'ar=
rivée de ce Roy quil verra couronné d'un diademe,
de couvrira les Sacrés Pentacules quil portera sur
sa poitrine avec un linge ou drap tres fin fait de
soye et les montrera a ce Prince en leur disant

VOICY icy les sacrés noms par la puissance des
quels il faut que tout genouil ploye et flechisse des
choses celeste, terrestres et ineffable humilies vous
donc sous la puissante main de dieu.

ALORS le Maître de l'art avec un visage
asseuré et une voix grave et imperieuse luy ordon=
nera quil se pacifie et tienne entrepos le reste de
sa bande et quil luy impose silence et il faut quil
renouvelle les Encensemens et quil presente quantité
de parfums quil mettra sur son feu pour appaiser
les Esprits comme il a promis et ouvrira les Pentacu=
les et il verra des choses admirables touchant les
choses du monde et les sciences.

CELUY étant acheué, le Maître de l'Art dé=
couvrira les pentacules a ce Roy des Esprits tout ce
quil desirera, et s'il y a un ou deux Esprits, il fera
même et ayant obtenu son souhait, il les renvoyera
en cette sorte.

58. au nom de l'Eternel Adonay et du Dieu perdurable qu'un chacun de vous s'en retournes en son lieu et que la paix soit toujours entre vous et nous.

Apres il faut qu'il recite le premier chapitre tout entiere de la genese. Beresia Sharaim.

Au commancement Dieu a crée le ciel et la terre avec tout ce qu'il suit.

Et cela étant fait et achevé, il faut qu'ils sortent les uns après les autres par ordre du cercle commançant par le Maître; puis il faut qu'ils se lavent le visage avec de l'eau exorcizée, comme on le dira cy après plus bas et ils prendront Ensuite Dautre habits et iront Ensuite vacquer a leurs affaires

Mais bien garde et remarque soigneusement que cette sacrée conjuration est d'une si grande vertu que si les Esprits etoient liez et resserrez par quelque lieux ou jurement il ne tarderont pas a venir: Mais s'ils etoient conjurez dans quel que lieu ou partie du monde par quelqu'autre Conjurateur ou Maître de l'art, ajoute a la conjuration, qu'a toute

moins on luy fasse venir quelque messager ou envoyé pour luy declarer ce qu'il tient, ou ils sont et quand ils pourront obeir.

Mais si (ce qui est presque impossible, ils etoient jusqu'a cette heure opiniatre et desobeissant et ne vouloient pas condescendre, en ce cas il faut que tu ecrives tous noms sur du papier vierge que tu souilleras ou rempliras de boüe, de poudre ou de craye et tu allumeras du feu avec de la vrie seche sur quoy tu mettras de l'Assa fortida en poudre avec de l'alpece dits noms Ecrits sur cette peau ou papier vierge sur le feu, disant.

Soyez, maudits, Damnez, et reprouvez eternellement et soyez tourmantez d'une peine perpetuelle, En sorte que vous ne trouviez aucun repos, ni nuit ni jour ni en aucun autre moment de temps si vous n'obeissez tout incontinent aux commandemens de celuy qui fait trembler le monde, et par ces noms et en vertu de ces noms lesquels j'ai nommez et invoquez toutes les creatures obeissent avec crainte et tremblement et il soumbons pour eviter le foudres et tonnerres qui vous détruiront et écraseront.

Ces noms sont dans Aleph, Beth, Ghimel, Daleth, he, Vau, Zain, Heth, Cheth, Jod,

bo. Caph, Lamed, mem, Nun samech, ayn,
Pe, Zadich, Res, Hein, Tau.

PAR Ces noms du cachet et par ces
signes qui sont pleins et remplis de Mysteres,
nous vous maudissons et Envertu des principaux
Et Mes nous vous privons de tous offices et dignités
des quels vous avez joüi Jusqu'à present et par leur
vertu et puissance nous vous relegüons dans un
Etang de feu et de Souffre Jusqu'au profond et
l'abyme pour y bruler éternellement.

POUR Ces sans aucun delay ni retarde-
ment et avec grand hâte s'écriant, il arrivera
et dirons.

Seigneur et nôtre prince Sauf moy sortir
de cette peine, et en ce temps ayes auprés de toy
une plume, de papier et de l'encre ecorcées comme
cy dessus, et écrit leurs noms et allume du
feu nouveau et tu mettras dessus du benjoin de
l'aloes et du storax pour faire un Encensement
et tu parfumeras avec ces Especes ce papier et les
noms. Mais il faut que tu sois preparé Lorsque
Ces noms que tu montre les Sacrés pentacules et
demandera ce qu'il te plaira et tu l'obtiendras. ce
qu'ayant obtenu renvoyer les Esprits et leur dis.

PAR la vertu de ces Pentacules et parce
que vous leur avez été obéissant, et que vous avez
été obeissant et que vous avez acquiescé aux com-
mandemens et aux paroles du Createur, sentez et
et fleurez l'odeur de Douceur et allez Ensuite
dans les propre lieux de vos retraittes et que la
paix soit entre vous et nous et soyez toujours prests
à venir lors que vous serez appellez et citez et
que la benediction de Dieu tout autant que vous la
pouvez recevoir soit sur vous, pourvu que vous
soyez obeissant et prompts à venir sans solemnités
de nôtre part.

IL doit encore faire un livre de papier vierge
et y ecrire les sus dites Conjurations et contraindre
les Demons qu'il jurent de sus comme livre de
venir tout et quant fois et en quelque temps
que ce soit qu'il seront simplement appellez et
ce presenter. ensuite de quoy tu pourras ouvrir le
livre des Sceaux sacrés d'une lame d'argent et y
écrire les sacrés Pentacules ou les y graver et tu
pourras ouvrir ce livre le dimanche et le jeudi et
plustôt de nuit que de jours les Esprits viendront
pour ce qui est de la nuit, il faut entendre la
suivante ou celle d'après mais non pas l'ante-
cedente au jour cy devant dit.

62.

De la Medaille ou Pentacules

Chapitre 8.me

Mais puisque nous avons fait mention des Pentacules il faut que tu

pareil du jour auec le soleil. 63.

Il faut ensuite procurer d'avoir une chambre ou cabinet nouvellement blanchi et il faut que tu y demeure seul et nom aucun autre, dans lequel toy et tes compagnons entrerons et tu l'encenseras et parfumeras auec des odeurs et parfums de l'Art et il faut que le temps soit clair et serein et il faut que tu ayes un ou plusieurs papiers vierges preparez et disposez comme nous dirons plus bas dans leurs lieu, et tu commenceras à écrire et faire les Pentacules à cette même heure susdite et tu les [illegible] principalement entre autre choses auec ces

Ps. le seigneur a parlé

Ps. Bien sauvemoy en ton nom.

Je texorcize creature de Cire oude terre et lá vertis par le Dieu tout puissant qui a crée toutes choses de rien par l'invoquation de son tres- Saint nom et de ses Saints anges, que tu regarde sur eux et que tu en reçoive la vertu et la benediction en son nom de sorte que tu sois sanctifiée et benie et que tu obtiennes la vertu que nous desirons par le tres- Saint nom Adonay

Arrose- la en suite, comme dessus et La garde pour le besoin.

Observe que la cire parce quelle doit estre tirée avec la main se doit preparer toutes les quantes fois que tu auras besoin.

De l'Eguille, Et autres Instrumens de fer.

Chapitre dix. Septiéme.

Quelques Instrumens de fer sont

de pour se coudre ou piquer ou l'instrument pour graver les lettres et les caracterres que tu pourras faire, à la maniere d'un stilet de fer, comme ceux dont se servent les orpheures ou semblables, pour vû quils puisse servir comme dessus, tu feras donc l'Eguille le Jour la heure de Jupitor ou bien les autres instrumens de fer tu commanceras à l'heure dite et tu la finiras à l'heure de ☿ et cela étant fini tu diras dessus.

Je te conjure forme de N.N. par Dieu le pere tout puissant, par la vertu des cieux et des Etoiles et des Anges, qui y president, pierres des herbes et des Animaux, par la vertu des grêles et des neiges et des vents que tu reçoive en toy une telle vertu, que tu puisse parvenir sans fraude a toute les Choses au quelles nous nous devons servir de toy pour les acheuer, et conduire à leur perfection. Après étudiras ces Pseaumes

Ps. Seigneur qu'as tu Multiplié.

Ps. Seigneur mondieu Jáy Esperé En Toy.

Ps. Je te confesseray Seigneur

Ps. Tout de même que le cerf desire.

Ps. Bien tu nous as repoussez.

Ps. Aye pitié de moy.

Ps. Des profonds &

Parfume le auec le parfum de l'art et arrose le auec auec de leau escorcée et le remettant dans vn drap de soye Et tu diras.

Banuata, tames, Dulmaria, Geue oria, Mocadate, gedeca, comederenty, convistaria, Marraria, Arcular, Geradia, Tabia, Mc Liam, Bonifair, Mertagulla, Bonele, Daccaria, Arcular, compariodon, Lamodon, Theodicon, Anges

La Garde de ces Instrumens

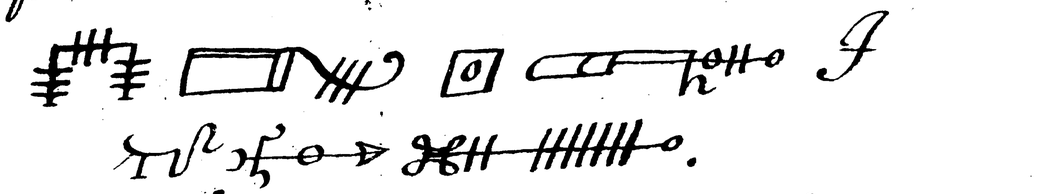
Du drap de soye.

Chapitre dix huitiéme.

Quand quel qu'Instrument de l'Art sera deuement consacré, il doit estre remis comme dessus dans quelque drap precieux. C'est pourquoy tu prendras vn drap de Soye ou de lin de quelque couleur que ce soit excepté le noir, la couleur de cendre, sur la quelle tu écriras les caracteres

Suivans

Suivans auec la plume de l'art aussi bien que les paroles.



Adonay, Amosiah, Anareton Baumeton, Ensoph, cados, Ancor, Ancitor, Semem=phora, lamchevana, catepseriod, Tosbos, Solym, Semiphorias.

Parfume en suite ce drap, auec des Encensemens de bonne odeur et arrose le comme cy dessus et tu y diras ces Pseaumes.

Ps. O Seigneur Seigneur nôtre.
Ps. Dieu donne ton jugement au Roy.
Ps. Voicy benissez maintenant le seigneur.
Ps. Vhymne t'appartient.

Tu le mettras en suitte pendant sept Jours dans des Especes d'odeurs & le placeras et mettras dans dans ce drap de soye, toutes les choses sacrées, Jusqu'aux plus grands Instrumens.

64. Des caracteres,

Chapitre dix-neuvième.

Toutes les quantes fois que l'occasion se se presentera que tu devras Ecrire quelque experience ou caracteres le que crainderas de Manquer ou Faillir tu feras comme il Sensuite.

Ecris au commencement ce nom Eheye Asser Eheye, avec la plume de l'Art et couleur Vermeille dans ce tableau ce nom. Enssoph Entre ces dits noms, ecrits ce qui te sera necessaire Selon l'Art et Operation que tu voudras mettre en pratique, et s'il y a quelque chose à faire tu le Dois porter sur toy et en cela se doit remettre dans le drap de soye.

Sela ce que tu auras écrit tu diras secy.

Tres Sainct es tres haut Createur de toutes [illegible] la Misericorde que tu accor[illegible] [illegible] ces tres Saints noms [illegible] que tu gardes car [illegible] pere, par toy tres Saint [illegible] tout et

Cela dans dit tu écriras comme dessus, [illegible] [illegible] tu trouveras à bout de ton intention.

Des Sacrifices Qu'on offre aux Esprits

&

Chapitre dernier.

Il arive en plusieurs Arts qu'on fait des Sacrifices aux Demons, et en plusieurs maniers. On sacrifie quelque fois des animaux blancs aux bons Esprits et aux Mauvais des noirs et cela se fait bien souvent de leur sang; et quelque fois aussi des choses qui se manquent.

Celuy qui sacrifie des animaux de quelque condition et de quelque genre qu'ils soient, doive en choisir de vierges; car ils sont bien plus librement reçus d'eux, et sont qu'ils obeissent plus volontiers.

66

Quand il faut sacrifier avec le sang ou le titre de ces animaux ou oiseaux qui sont vierges, et auparavant qu'on donne et qu'on en fasse quelque sacrifice, il faut qu'on dise sur cette oblation, offrande, ou sacrifice ce qui s'en suit.

Ce sacrifice que nous avons trouvé apropos de vous offrire, a vous N, N, creatures tres nobles et tres-hautes soit agreable et plaisant à vos volontés, soyez prets à nous secourir, puis que vous en devez recevoir de plus grands.

Puis on les parfume ensuite et qu'on les arrose avec l'eau de Lart.

Puis Les dits sacrifices, il est besoin et necessaire qu'on les fasse avec toutes les ceremonies du feu qui doit estre de bois qui ait quelque proprieté approchante à la qualité des Esprits; comme de genevre ou d'epine aux Esprits de ♄; de Bus ou de cyprez à ceux de ♃; de cornille aux Esprits

De

de ♂; de Laurier à ceux du ☉; de bois de 67. myrte aux Esprits de ♀; de bois de noisette ou de coudre à ceux de ☿ et de saule a ceux de la Lune.

Mais quand il faut sacrifier du Manger ou du boire; toutes choses se doivent preparer hors du cercle et les viandes se doivent couvrir avec quelque noble drap. Il faut ensuite étendre la nappe dessus ce drap, quelle soit nette et neuve, qu'il y ait du pain frais et du vin exquis, qui approche le plus de la Planette, et les oisons, Pigeons ou autres animaux, il les faudra faire rotir; et noublier pas sur toutes choses une bouteille d'eau d'une fontaine vive et claire; et avant que tu entre dans le cercle tu appelleras les Esprits par leurs propres noms, Du moins les Principaux en disant ainsi.

En quel que lieu que vous soyez, ô Esprits, N, N, que etes invitez à souper, venez, et soyez prets à recevoir

68. les mets, les presens et les sacrifices que nous vous offrirons plus considerables à Lavenir.

Parfume les mets auec les encensement odoriferans et les arrose auec de Leau exorcipée et commence ensuite à conjurer les Esprits jusquatemps quils viement.

De cette façon se doivent faire les sacrifices entous les arts et Operations qui le Requierent. en faisant ainsi sans doute les Esprits seront prest de Te

Icy finit nôtre 70.
Clavicule,
que si tu limprimes bien
Dans ta memoire, Tu pouras
Voler auec les ailes des
vents; Que si tu En fais
Peut de cas, Et que
Tu lameprises, Tu ne
pouras jamais venir
a bout daucune
Experience daucun
Art
MAGIQVE.

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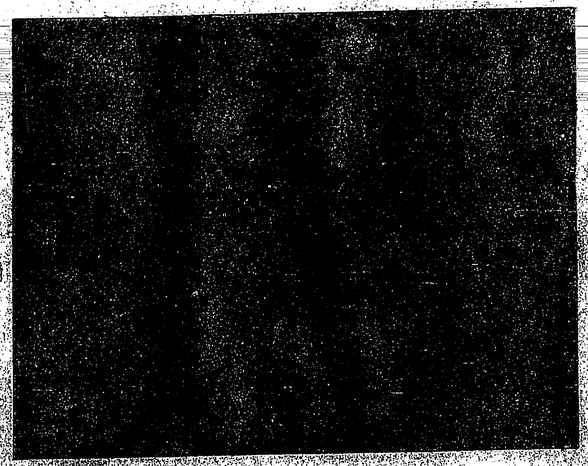

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A Prayer to be said before the Morning & Calling forth any of the Celestiall Intelligences to visible Appearance by the following Keyes

O Almighty Immortall, Intemprehensible & Most high God the only Creator of Heaven & Earth, who by thy word alone hast in thyne Omnipotent amongst the Host of thy marvelous and wonderfull Workes placed & appointed many hierarchies of Sacred Celestiall Angells from thy Mighty & Unspeakable throne unto the fiery Region as Ministring Spirits of severall Named Natured Orders & Offices, residing in those Heaven Orbs or Wards placed one above the other as the proper Mansions of those blessed Angells or Mediums or superior Messagers both Mediate & Immediate of divine grace light & Mercy, and amongst the sons of men from the beginning of time, called Sacred Celestiall Intelligence; from y Orb Region or Element of fire; unto the Refulgent throne of thine Intemprehensible Majesty; who from the superior to the Inferior in their severall & Respective Orbicular Mansions, Orders & Offices dost serve before thee & obey thy most high Commandments as in thy divine will & pleasure in the blessed Trinity is decreed & appointed, & also by thy most Gracious & Mercifull permission to minister unto & illuminate the understanding of thy Servants the sons of men by their frequent Appearance verball Converse so friendly Community, Angelicall Actions & other Spirituall in Shrubb, continually from time to time and at all times instructing & inspiring them in all true science & Experience, & also to fulfill thy divine will & good pleasure therein to all such of thy humble & true Servants whom thou art Graciously pleased to show forth thy bountifull & paternall Mercies; not thy most sinfull & imbecill Servants unworthy of the least of they blessings: yet with an assured confidence of thy heavenly benignity dost in thy holy fear humbly prostrate our selves before thy Almighty presence at the sacred foot of thy futherly goodness & Clemency in all contrition of heart & earnestness of spirit, humbly beseeching thine Omnipotent Majesty to have Mercy pitty & Compassion upon us & to pardon all our sins & offences that

that we haue vomitted against thee; & in thine infinite Mercy — graciously to dignify us w^th celestiall dignity by the power of thy holy Spirit to grant that thy most thy gracious Ministring Angells or blessed Intelligences, wch are paid to Govern & Reside in the nine Orbs Orders or Hierarchies as they are Severally & Respectively therein placed & set over that is to say Metraton in the ninth most noble Heaven in y^e Order of Seraphims — Raziil in the Eight Orb or Starry firmament in the order of Cherubims; Cassiel, or Zaphkiel & Tophiel in the Saturne Orb or Heaven of Saturne in the Order of Thrones: Sachiel or Zadkiel in the sixt orb or heaven of Iuxiter in the Order of Dominations: Samael in the fift orb or heaven of Mars in the Order of Potestates; Michael & Uriel in the fourth Orb or Heaven of Sol in the Order of Vertues Anael in the third orb or heaven of Venus in the Order of Principalities; Raphael in the second Orb or Heaven of Mercury in the Order of Archangells: Gabriell in the first Orb or Heaven of Luna, in the Order of Angels. Messengers of Divine grace from the superior to y^e inferior Residing & Having office in Date Respective Orb, Heaven or Hierarchy for Orall & distinctly in Generall & Particular, And all other thy honorable Messagers Spirituall of Light Residing in the Orbitular Borders Angles & other Mansions And Divisions of the Heavens by thy Divine goodness & permission, & at our humble Requests Invitations And Invocations may move & appear to us in their C: S: or Glasses wch we call by the name of Perceptibles, as being Consecrated for the Receiving of all Angelliall Spiritall presence in their Appearances & for that purpose set here before us, the wch we beseech thee O Lord to bless & to dignify first with thine Omnipotent Confirmation & strongly by the influence of Angelliall Confirmations by them to us added therein to & Conjoyned herewith by their blended presence in Action & that in and through the same they may Transmit their Luminous Rayes or Ends & all presence in Appearance to the light of our Eyes, & their voyces to our Ears, that we may plainely & visibly see them: And

2

And audibly hear them speake unto us, or otherwise to appear out of them or besides them visibly to be seen & audibly to be heard of us, as shall please thy Divine will & as shall best or most best our benefit & Comfort & also befitting our Condition in those Actions, Orasions, Inquisitions, Matter or things that we shall humbly desire & seek shall be necessary for us, w^ch in great benefits thou hast bin pleased mercifully to vouchsafe hereto fore to Grant unto our Ancestors & fore fathers & also lately to thine y^e Servants as have humbly faithfully imfainedly & obediently sought Gods face for true wisdom by Angelliall & divine Inspirations and Instructions w^ch they have fully injoyed by the Ministry of y^e Holy Angells, w^ch we also humbly before thy throne of Grace for the Merritts of Christ Jesus our blessed Redeemer Do

The nine Great & Celestiall Keys or Angelliall Invocations

Meaning & Calling forth to visible Appearance the Governing Angells or blessed Intelligences & all other the Celestiall Ministring Angells & Mediums Spirituall of divine light grace & mercy — Located & Residing & having their Seate in the seaven Orbs Heavens Mansions or Borders, as they are primary Attributed properly Referred to the seaven planets the Starry firmament & the first Mover who Governs According to Order & Oath of their several Orall & Respective Hierarchy of Orders & Offices, w^ch unto they distinctly appertaine, doe serve & obey the commands of the most high God, & be Immediately & Mediately as Messagers & Servants Spirituall of divine light, grace & mercy, fulfilling his Omnipotent determ Determinations & Appointments as Dispensate & disposed at his Omnipotent will & pleasure & who are frequently conversent & familiar with Mortal Persons & devout men living on Earth w^ch being they are by them called forth to visible Appearance as either may or shall be fitly qualified & Endowed with Celestiall Gifts, blessing & Confirmations by Angelliall Ministry, or Divine Grace more Superior,

The first Key

Moueing or Calling forth ꝺ̄ visible Appearance ꝺ̄ Celestiall Hierarchy of Angells of ꝺ̄ Order Seraphims whose Principall Gouerning Angell or Intelligent baring Rule is Methratton & Residing in ꝺ̄ ninth Orb Mansion or Spheare called ꝺ̄ Primum Mobile or first Mouable Heauen

O you Glorious Great Sacred & Celestiall Angell or Blessed Intelligent who is called Methratton; & all others ꝺ̄ Celestiall Angells Seruants of ꝺ̄ Most high, Omnipotent, Eternall God of Hoste, ꝺ̄ only Creator of Heauen & Earth, & of all things whatsoeuer both Celestiall Elementall, Animall Vegitable Minerall & Visible or Inuisible that is Contained & Comprehended & Exerting, & Seruing as Ministring Angells present alwaies before him at his Most high Superior & diuine Comands & Appointments, in ꝺ̄ Order & Hierarchy of Angells called Seraphims and Residing in ꝺ̄ ninth Heauen & baring Office Rule & Power in ꝺ̄ Mansion Orb or Spheare called ꝺ̄ first Mouer & ꝺ̄ Seruants also of ꝺ̄ highest & Omnipotent Lord present in his holy fear doe call upon you And humbly Request & Earnestly intreat you & moue you to visible Appearance in by & through his Most Expellent Ineffable great Mighty Signall Sacred & diuine Name of ꝺ̄ Most high God Ehera & his Numerall Attributs Kether who sitteth in ꝺ̄ first Imperiall & highest Heauen before whom all ꝺ̄ Host or-

Benifit & Assistants of ꝺ̄ Gods his Seruants ꝺ̄ Sons of men liuing on Earth, to Inspire Instruct & Guide them into ꝺ̄ knowledg & way of Iustice & all true Physicall & Metaphysicall Science either Immediatly from ꝺ̄ Holy Ghost into mere Christs or Effects of his Honour or Mediatly by diuine grace & permission from your selfe or selues into ꝺ̄ sons of men Seruants of ꝺ̄ God dwelling on Earth, wherefore you shall be of them Inuocated, Called forth & thereby moued & to Attend & Appeare into their Sight &c By all aforesaid & by ꝺ̄ great & Signall vertue Power Dignity Excellency & effectuall Vertue of ꝺ̄ holy Immediatly Primary and Mediate Secondary & by reflecting Mediums of diuine Light grace & Mercy as ordinally dependant & so thereby flowing and accordingly diffusing by Centrall Emanations proper & Symbolizing Power & Vertue from ꝺ̄ Superior to Inferior we doe humbly beseech. Earnestly requesting & Intellectually

O you Magnificke Benevolent & Exalted Angell or blessed Intelligent Methratton who is said to be ꝺ̄ Prince of all Celestiall Angell & blessed Intelligents Gouerning in ye ninth Heauen Mansion Orb or Spheare called ꝺ̄ first Mouer together with all others ye Benevolent, Sacred, & Celestiall Angels or Intelligents Ministers of Iustice & Intelligents & Sapients both Celestiall & Terrestiall, Messagers Habituall of Light & Mediums of diuine grace Gouer-

And finds in all or most of your temporall affaires
I must say unto my Mother from whom I have
receiving that Subject I can what help hin already shewed
forth only that for I may so, that you stand in as good
state & Condition in your present employment as does
my Mother hath but also in love of her promise of her
future Assistance as we hope to your Assistance & help
you to weather this boysterous storme & Pilot you
through the turbulent surges of Troubled dangers &
malitious Inventions
Your hand I in this last Triple Ternarius touching on
4th Instant and extending unto the 6th day of January
next with his yearly Adjurnd until the 13th day by
reason of an Inter position of Planets from the 23
of December until y 30th of the same or rather
from the 24th to the 31, yet on those days that is to
you must doe your duty in this place
my Mother hath Rec'd some Charge in order to shew
forth & declare unto you touching this great triple Ternar
wch is of great & Considerable Importance touching you
as in order to your future happiness, by wch you com and
am not only ordered here in Charge with the Post of my
Alliance but here is also the light of Inspiration
and Grace to our & your Assistance & fulfilling your
hopes & how it may become to be some what in Charg
touching some future Oratory of the same Triple Ternar
for orders as issuing forth from Superior Power to
Assigned the great Spiritual Prince by Name Usiel
whose Residence or Mansion is in the North west Angle
or part of the Aire with others of his Attending ministri
= ring all Duties & other Ministring Spirits under him

a fruitful accompt of the proceedings hereto with the 65
Instructions touching & Calling them forth with all Proper
directions hereto depending in due Manner & order
for to your Assistance shall be given you the Nature
& Virtue of wch and Property not only to distinguish
& make known all Influences by the Stars aspect many
& great but also to foresee your Affections & divide
them of the day and good, but them of the night and
more dull
And others of the Inferior sort of y 9 orders will also be
given me
And if it please God you stand firme the weathering of
this storme and shall enjoy a perfect Calme & settlement
in your Condition & Affaires the next Strocke will bring
you to more Superior Enjoyments and then shall you not
be surrounded with future Molestations nor troubles of life
nor
find him nor trouble but rather keep him pure & friendly
with him
nor I will not trouble you
on your next day of Action I know my Mother on that day
for better to give you further Informations in the most
important Directions of this triple Ternary
well Sr if you cannot Come on that day you are Excusable in your
conjecture it is not Malicious weather, you can Come it or not
Sr be not dismaid you shall find friendship to the last
moment

November 18:: 1686:...

There appeared that Blessed Angell Saluah & two small
Spiritt like little pritty Children with it & they smiled on
one the other and on us

Let your thoughts & minds be tarried onely in serious Scrutinie
& your senses & Spirits recalled above any Folly or Dispaire
or fear of sinking all though the scroll of your hopes is

dangerously Deparate, & sadly wounded, in thunder
& stormy smoothing Gailes issuing from infernall vapors
contracting malignant blights
Ah ye troubling questions not your Schismaticks &
future enjoyment of Gods & sadly in a word calmd
& sordone Tranquillity; And Know ye that you receive
the Powder of the highest to support & assist you
divine & great & mighty comforte & guide & Comfort
Celestiall Lord in creating you & all inferior Powers
ginting forte & ready to serve you, Knowsford sinde
you know yor forte & formation, wherein you stand
you're stedfast there And you certainly never fall
shoulde & make Opposition of wch & such Powers it is
but needless; But say a while
Then Galiah spake to ye lotte Fortunes by it
& they went away
And one Fortunum came & brought two slips of Parchm
and Galiah looked on them & laid them by
And then ye 4 Lord came in & brought a scrow of Parchm
four square & it is written on & it layd it by Galiah
looked on it & layd it by
Then two slips of Parchment and two Girdles the
are to be worne
That square Parchment is to be tabled downe to
a table it is called Mensa Thourgira
more willbe spoke of it when it is delivered
Then is an other Table oblong is called Mensa
Pelin Pavelina of wch more also hereafter
A skin of Parchment of 28 inches ondred
narrowest way

And Galiah looked wishfully on me & smiled
here and A write and red 4 Angles & red governing Powers
here and red 16 leaf sticks for 16 points of the Compass
here are 11 wanting Powers in red Orders
here is red 9 superiors Orders teal underlute all those
Powers of the third
out of ye 16 we will draw one (viz) Uriel & 3 dubs
under it with or 4 if third be occasion with red
Ministring spirits underfrom
Come on then Sirs we shall mention 3 out of each of the
9 superior orders wch Commands all the more
inferiours though all great in Power & so contract
all into Practise & forgive & befitting any occasion
wch above & more essentially & part or Branch
of operation or affaire that is of present use to
supply our Motions
Come we then to the purpose. number up 9 times 3 is
27 & one times 3 just so many Sounds angels
ministers of Gods Word, up as an oblation to compass
ending the full perfection of Command of Threefold
Godhead by finite Mediums as shall given & assigned
to your keeping & trust & the two next ensuing
Month shall appeare You shall find first & lead into
your troubled Souls & minds & so fruit your attained
felicity & let this be short as the now next following
Dies Dominus ought of time is red 7th Day
for it seemeth your complaints requires it
the rigor of wch guides you & my Lordly
but we shall loosen you from the smiting heavyness &
bondage of all anxious exhortations

from wence the most high God mercifully deliver you
& gratiously bless you with y promised happiness he
shall make you for ever joyfull both Temporally &
eternally; you shall want nothing;

be not dismaid y^e his oratory will produce & worke
more wellt into you in ample & full Measure then
ever as yet hath bin afforded at his mistery after your
dignified with that Power that gives you Power as
first was given to man under those Creatures

November 22^d: 1686: Monday:

There appeared a small portum before the stone &
motions in the stone but raised in, and the small portu
looked seriously on us & smiled & then looked by & soon
& then on us again & smiled, and said
Be comforted y^e the splendor of Celestiall Grandeur
shall may Brabe forth through the Darke and
stinking Mists & fogs of Infernall Hierarchall envy.
as Boysterous Exhalations in vain & corrupt the Starr
more offensive & many times Disturbe to the hurt
of mankind may one day shine Gloriously forth &
dissipate these noysious Vapours, that you may walke
with the comfort & happy Injoyment of your hopes of
promised grace,
what the great & most High Soveraine Power of Heaven
& Earth giveth we shall Receive & accordingly by him
Charged in effect we shall in true love & faithfull
friends administer to you at the will & pleasure of the
highest while with you and also humbly attend for
and obay them in the stone and Collecting what is
promised

November 25: 1686: Tornary 67

There appeared under the stone a fine Coulour'd glass
Locket in a star And in the stone is a fiery Red portrai
in Frenchfrond out of Imperiall Forme, And on one side
of it is Labidies on the other side is 2 Soldiers & before
in the stone is Galuah in great Beauty & splendor —
And before the stone is a little portrum
And there is 2 little portrums with Galiah & Galuah
Red coats those first wore Jolled Glass Locket & then the
other — There is in the North Locket 3 partromonts
like Girdles & 2 Squard parmonts on with Lions on it
& the other with Castles on it
And Galuah did looke on y^e two hollow Lockets & shook some
tow'rds with from
And the little portrum before the stone did tow'rds with
Galiah Galuah saith to all the Glory before it, doe not
And you hear how Nessessity Limbeth them
And the small portrum said By Superior Permission
my Mother hath Orders Comands to give in Charge by this
to appointed Mediums to Redress all agreevances that
Nessessity thus pinches you with all
to and Bolding me & your Antagonist that strictly be
over look you & your Estate, your Imployment and as
shortwinded as you and Gaze for Breth as mine as you
doe And I assure you that provision is making for y^e
Relief of Mine a faire prospect Layth before you
though you see it not neither can you understand or
apprehend the light or sound for not till some thing is
delivered in order to the knowledg & operations
therein and as for these other stories My Mother saith
what is injoyned must of Nessessity be fulfilled &

By reason of these assignments we send unto every Tenant diverse County and to be properly referred therein there is not Remission can be disputed of nor Alteration made unhill the 6th day of January be expired for now on the 13th of the same Month you will be restored and in a fuire Compliant way of Reformment from the Principes of Worthy & Humble Servants and the most Annuall Exercise from all Foards of Futures Enimies & my Mother Saith you must endeavor to stand against the Storme make the greatest haste speed possibly you can, the Mystery is great also the benefits speed we it cannot be shewed for or explained to your sense or apprehension — My Mother hath given Charge that her Children shall come to you twice every Monday & Thursday — you are desired

November 29th: 1686: Monday

There appeared a Viall veil in the Sun & veiled in the solid glass Vessels of rare Red Oil. And of a sylvestrish Azure Colour And a little Spectrum before the Sun; And only Sun is a glittering star, it seemeth impossible to keep you from disparing & hoping Notwithstanding promised grand Mercy in Celestiall friendship & love, Cum Celestiali be a feast of pleasant Felicity when thus gilt attends the Immortality of the Glove, Let therefore the servants of divine favour beware least they overlook Diligence, & so kindly to be dismissed Serious & understand & pay not more

neither we nor you may determine of Divine Providence
write through fault & Hope in the Lord is surely obtained
let not your weakness speed the honour & Glory
of mercy, least you lose an Eye blessing write many Hand
lost through Tribulations of Nations and Perseverance
write with great Consideration take notice and Caution to
in your friend & Redeemer take already in said
& shewed forth unto you;
well, well Sir you were bid to make what Expedition you
can you have but Ordinary to dod in —
well Sir your questions we set down you also on Thursday
shall be saluted — am also under Command & must obey
and at this time I leave you in the Lord & that Grace
Mercy we send write we humbly beseech Him to bless you

December 2:: 1686:: the first ::—

There appeared a Veils glittering star over y Sun &
Viall veil in the Sun; And a small Spectrum before
the Sun, the first table is for the Powder of Darkness
or of Dark Glass And also for the Powder of the
third Coast the Point of the Compass write and more
powder so git one frame & two boards or two
to slide on it at pleasure to make the two Vellums or
my Mother defends your Heart
let not your fear degrade your Faith you stand yet
firme enough, the Order of your hope may yet preserve
you the Storme may Cease as the winter Season
the 7th day you may take away the Earth mouth

Desember 6th: 1686:

There appeared a small fortune before the Son
& looked full direct
me, to shine at Christmas is left by mine owne disorder
pain not my Master that the Children should be with you
will be charged
yet I pray God you may prosperously
the offering is left to be offered by the penitent
God is merciful in that he commands his servants of mercy
to intercept you from doing for that with
but we bound you not but in the Expectation of the Almighty
who blesse you with his grand mercy Amen

Desember: 9th: 1686: Hyde 2d

There Appeared in the Sun Jabuah & two more
And a star over the Sun with a Conick Point coming down
from it into the Sun: And Jabuah is very glorious & bright
And Jabuah & them two with it Stand some considerable space
ordinary with the two Parents one of them a Daughter
the Sun: And Jabuah put one of the little fortunes away
And it Went & brought one in with it a large book
of about 12 leaves or sheet about in quarto & Jabuah two
of the books & examined it and books books to the rest
fortune & gave it the books again & bid the
small fortune in like manner And the Sun Jabuah took
up and read gave Charge to the two small fortunes
& looked up as if it did Give Ear & went away from
& left the two small fortunes were looked on us & smiled
Those same Comands I'm given us in Charge we give us
unto you And as we are Comanded to bid you Close to our
Charge in Office so must you for this time injoyned
bidd Close in Charge to your Duty for those manifest

Jabuah Sun Jabuah Afforded & both mutually & Mistially
conformed in Affordance to sure Considerable effects as divine
Jabuah shall in mercy confer upon his servants
Let not heardfore your Spirits droop nor sink in fear
neither question what is, or what is to be, offered or done
violating in any differences; but Cheerfully Rise up & say
Thy will be done & God on Earth as it is in Heaven And
Spirits thy servants with Eyne Heavenly grace & mercy
in the fulness of thy Paternall bounty that they may glorify
Hyde on Earth as thou art Glorified in Heaven to whom
only all Honour & Glory Celestiall & Terrestiall both of
Angels & men is due & to be Ascribed word with and
humbly beseech the highest to bless you

Desember 13: 1686: Monday

There appeared in the Sun in y top of it the testimony
of that stirred down on a Jabuah Cathedral like Garden
with fruits & Jabuah only trees of various beautifull Colours
amongst with Trees and some small beautifull Fortunes
walking or mounting to & fro & sometimes they met &
Congratulate each other & smiled on each other & then they
both looked towards us & smiled and there was 7 of them small
Fortunes & they not all together & saluted each other
and they all smiled on us and then vanished a flash & all
was valed in & there stood a Cross

December: 16: 1686: Tornary

There appeared in the midle of the Scon on Mercurius
being y^e^ four square stone 3 steps high goes round about
every square and a fountain shallow dish with a narrow
brim & flat Bottomed and in it stands a Cupp with
a broard foote in it of Porfir & out of y^e^ Cupp issueth
out a flaming Ray that ascends quite out of the
Scon from whence Under the Eastward of it stands a
glorious Statua of a flame mixt Willow angle wise
standing upon Pastor on y^e^ right side of it stands the
Sun & on the left side a figure like the full moon
And in the Center of the Sun & also of Redmond is a
wonderfull bright starre from wence issueth a bold
Ray only North side of this Altar stands Sachiel
& on the South side stands Zadkiel And on y^e^ west side
is Galuah with a bold Statua of Pearle side of it
And there is 3 little small Statuas before y^e^ stone
And then 3 before the stone both Presently on and
Especially the Midmost & smiles
only North
in the Solid Vessel is two Statuas in wch one of them
instructing y^e^ other & tall Statua is instructed had a
little Paper Book in its hand to learn in it And at
beginning of it is written Operation by y^e^ Royall Spiral
Wheel a true Experiment & great Arcanum
And in the hollow Vessel on y^e^ North side is Suxamiah &
two Emperiall Statuas of the Birds and are
called Emperours of Anglos & here is Prince
under these Emperors & Duke under these Princes
and others under the Duke

And only South rood is ye like of ye other two Angles of ye A Angles

And ye Midle Sportum betoken ye Sun & moones And saith This action Sr is for you Institution & Jurisdiction as wilbe manifest upon ye pratize & operation thereof wilbe given unto you, Now it is so that ye whole host of your Celestiall & elementally disputed foes and all ye Colestian Alliances are offering up their humble supplications for Divine grace in Christ by office to be Admitted into ye Assistance of their friends & gods his Servants were continued & will continue in his forme ye next first day of your action being ye 2d Instant & on ye 2d issue will be on ye 20th Instant & on ye 3d & last writ will be on ye 6th of ye next month on which day you should not depart your profound gradal & Memorable attorney for a gradal & Mythicall Season were to stay not at all at his time

next next monday then on Thursday being ye 23d day then on ye 30th then on ye 1st Monday following and on ye 6th of January being Twelfth day

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December: 20th 1686: Monday

There appeared a small Sportum before ye Stone in a Sylver Cloud and ye whole show as before although not so plaine to be seene; And now ye small Sportum is turned to ye Stone & late. Removed & after some time turned to us ward & smiled: and said;

ay Sr you must expect Shutz mishaps from wicked Persons from they come, Blackman street & Kohl street

Comforming Pastor: if it were possible least he would be Reclaimed & Reformed you should not dismiss him of mine & he not Libly wood for he is strongly possessed with Infernall fury And Nothing of good Heavenly will go forward or worke Reformation on him yet you must be distressed and be sorry & endeavour to take heed in ye dismiss of him, & tell you Sr as to his Matter how desperate Shutz infernall fury may be moved to heat of Reasoning or Passion I cannot say more then you may Rationally imagin or judg of but dismiss not his person

well Sr you Rid on well in doing your duty be comforted dispaire not you are not yet left or given over as a Prey to insulting Malitious for tho Rationall goodness yet because he hates goodness you will doubtless yet further & further under support & defend you will and also vote you humbly beseech for his owne great Names sake that it gratious & Mercifull Amen Hallalujah

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December: 23d: 1686: the first after Ternary

And there came a flash of Light and then appeared the show in ye Stone but not very plaine but only two small Sportums and they are visible

And they did Answer with ye Sportums in veile in ye solid Glass Temple and they looked and a small paper books & some to Receive it & Examine it And ye two small Sportums turned to ye East & did great Veneration & they turned ye way & looked on us pleasantly & they Commoned one with ye other

1686 Decembr 30 Thurs 2 after Ternary

The best way is to make your memorable offertory
with the Ternarian offertory on ye 6th of January
And that day will be a great Day of Rejoycing and
being Comforted in the Joyes of Happiness in the highest

1686/7 January 3: Monday

There appeared a small Portum of Light on the Moon
& was very pleasant as if it was Rejoyced at something
& it turned about & did Face towards the East, And it
turned his way & smiled & said
So, Sr what is it you have to say methinks I heard you
make Struple touching Fontanal Fordshood, wch I will
Separate from further mistake
Know ye then ye 13th day Instant is your proper
dies Ternarius & not ye 13 & 16 you ought to observe it
both in the Generall & particular appointed offertories
therefore were you commanded to pray durbolly &
Solast your Soules with Joyful hopes of future
Felicity &c — it is a day of a double Jubile
if you do this as ye 13th instant is the entrance of action
& it Couples all 3 principals & if you Jubile the single
offertory of this day it is as much as can be required of
us, by the sayings of my Mother but not Jubiled as
a Ternarian offertory only as a Jubile entranced into action
as may be fully & Legally showed forth & discovered unto
you in the two first in Rising Ternaries & the 3 from
thence proceeding into effects, that you May Injoy
your Soules in your fulfilled hopes & happiness
well well Sr you have stopped my mouth & am gone
but I leave the Blessing with you behind me

words with the highest Grafted your strength your faith
& Hopes in him

12

1686/7 January 6th Ternary

There appeared unto the Jubile a Light of Fire in the
Center of it it is a Fair made out of its side down to
Mayes towards me & the Sun & all the Prompts and full-
of flames And before the Sun stands a Portum
clothed about the Mystery it is very Glorious in its
Ornaments its Eyes Pearls & it hath a Serious
Crown on, and it turned to the Sun wards & Unclosed
Downe and opened its Ears with great Powder as
And there came flashes out of the Sun & Fire as fire
& they came to the Portum — and it turned this way
and looked full — me & smiled, and it said,
God be thanked that ye are safely arrived into the day
of Jubilee through Christ in him may ground a hopefull Jubilee
of Deliverance unto you
on Sunday morning Set up your Son on your own
Table & make your Prayers as hard & earnestly pray
for Light & dignity & Dignify your Son and then
Call on Michael & Uriel by the Abridged calls of the
Angels of that Hierarchy you must begin at 12 in ye
morning & sit until 1 an hours past noon
And come hither on Monday Morning & call by the
Abridged call on Gabriel & Samael & the Hierarchy of
angels withdraw & be Joyfull & Comforted in the highest

1686/7 January 10th monday

There appeared a glorious bright star over Hepston and flamed appearance in all the Worlds And a portcullis either first in Hepston or first out of it, it is Lovenael & it looked on me & smiled & cast a ray towards me & said Well S[t] be content, although you did not your friends when yesterday you moved them to appearance yet they did for you And hath appointed good things for you as worry shortly shall be rollected & granted forty tomes again on thursday morning

1686/7 January 13th this first after Tenary

There appeared a great & glorious Ray coming out of the sun & pointing at Gibeah And there is two portcullis before the sun & other Lords And in Hepston is one in a fiery Bandit were we suppose to be Pastor Neal is a good way to the Eastward & there is of this side of Pastor before the Altar is Sachiel & Zadekiel & before them is Jaluah And the two portcullis stands before Hepston and in diverse with two portcullis in Jolliel Glass Doors

And Jaluah said There appeared the Lord of Hosts safely arrived to the beginning of this day wherein the Mighty power of the Lord most High God served & defend you, and also for our Lord you shall, that this day is the entrance & beginning of material & great action the Methods whereof my Children have Attended to show forth & deliver unto you by Order in Charge as they are made & delivered unto them for the which you shall Glorify & praise your God And also his servants ministering unto you as in the Administration of your duty & obedient conformity to the Glory of God & your Comforts

you must on next Sunday morning to Bray & call on Mikaell & Vriel & sit one hour and also hour of Sunday following that; And when your Station is hour ended stand you both before his Mystery 3 minutes of time and then with draw into your Temporall Tabernacle And both his portcullis are turned to us wards & Gabriell And in the Northern portcullis Retept is kept book of Will & 5 thin Blades with Cardboard of Gold on it And in the South Port is another little book of Michaell And the Powers of the third Station order under Michaell that seems to be a doing as if it were halfe done and there are sixth Blades but not finished as of other and

And the Northern portcullis is turned his way & said And said, Lord is the Antiphonum of Will made Perfect & fitted for action unto you, we are only Revising & Examining the terms from original Precedent & on wednesday next the 19th instant or thursday the 20th it shall be delivered up to lengthen your Girdle of Rate and a libel & made 3 Crosses of Each Part in Lod

now the Southern portcullis is turned his way & said this Antiphonum of Michaell Powers subjected unto y Order of Nations, is not as it seemeth yet finished or made perfect from y Originall Precedent but I know will be fit for us & action only 3 of the next Month or 2 or first or thereabouts as in the Attorney of time with you & soon after you will have great & material action both Corporially superior & Ellomentall Inferior, that the Lord may be glorified & your selves Comforted and Jaluah said I charge you S[t] be not dismayed that the greatness of action before the not made until the 16 day of the next Month

although yet if we rightly consider the Card by Charge
in Office of Composing & performing of those Artanums
with others fit for practise in Action of few though
the actions of his time be moved silent & forsooth and
more Considerat than your Emaginations can Fully
comprehend, for as it hath bin showed forth they may
seeme Easy by your thoughts by sight but hard for
them by Execution
And the Northen Sportsman said I know my Mother hath
well pleased you & you are to blame if you hinder it
not so from her I am charged to tell you that you
must be as diligent in the observance of the your
obedience already injoyned, and to your great Commendation
& hopefull hope therein hither to well & duly observed &
what shalbe further injoyned during the time mentioned
until the 16th day of the next month we & hope
god will bless you & mercifully from hence forwards
Crowne your hopes with happy & safe delivirance
in the Administration of your actions

1686/7 January 17th

There appeared a Sportsman before the Son & it looked
on us & smiled, and said
your sayings are heard & my Mother wills me to tell you
that your doings in your Long arbitrament
& employments all lost wholly by your owne grudging
we trust them not & further only you may proceed well
therein by Valor in duty attended by you,
you are also to make your appearance here on
Friday morning the 21st instant for my Mother
attended divine Comands & mindes not untill then
& fools not more

1686/7 January: 21: friday the 2d 74

There appeared a star out the Son that is very bright
& glitters mutch & foreshorts a short day to us toward
There is in the Son Zaluah & two more & Jaluah sent
one of the small Sportsmen to the Northward & it came
against & brought an other Sportsman in with it that
Sportsman pulled out a wooden booke out of its bosome
& it was that Astronum of Will finished & the
Scales also are finished and the with Sportsman said that
they were finished with some difficulty and Zaluia
gave the booke to the little Sportsman & that is gone
northward out of sight & the other little Sportsman brought
in an other in with & Zaluah pit of the distorted that
round from y Southward & after some distorted that
Sportsman is dismissed & Jaluah went in to the light
or fiery part of the Son & there found a flaske & in it
a Incall Sportsman before the Son & it looked on me
smiled & said Comes Sr be not dismaid fear not
we hope your desires wilbe fulfilled for your words is
well tempered & the first that ever was born, here is
wanting some words of Directions wise shalbe for you
to be you may Coach & withdraw until 9 next you here
on Monday morning as accustomarily Coach for
Powder is prepared

January 24th 1686/7 Monday

There appeared two sportsmen in Ld Ston viz
Lenonall & an other
Lenonall had a Chaplet or Garland on its head & it
looked very finely, And the other is in a welsh
Gray vestment with a round flat Cap on its head
& that is very neat but plain
And Lenonall said to Ld other sportsman show
forth your Name; my name is Elsim and
by Charge Prothonotor, by orders in the office of
my Mother, and a Custos of many Metaphysicall
Artamums that are & may be Admitted to Ld
Knowledg a Scripsit of God his servants & my mothers
friends wch I doubt most at large Dishonour &
distress of, but Cedr & kind Lord must Rand its
Clouds, for these things by us are not otherwise to be
had nor understood, And Lenonall said
So I will Performd you Rand performed Ld matter
in Charge & Elsim said God and Rand defiuerd
the sence Rock, Lenonall said And is it in full
Elsim not its in full but not quite finished &c
it may be finished & Rebuilden two Nations
perused this Books at Rome & let us know well
obiections you meet with all

1686/7 January 27th Ternary;

There appeared a bright Star over Ld Ston & all
like flame of wch in Ld Ston and two Sportsmen
before Ld Ston and they looked valiantly on us,
and one of them said will and I
know you have Rended Ld Script of an Arcanum
Cramped out from others, & set forth for your use
then which these are non caring Ld like other
as Inscribed like unto those of Ld Order
it is not imperfect although yet not quite finished
but you shall have Ld Rest
take Ld Seales of the two of Ld Diurnall Dubes
and alfo of two of Ld Nocturnall Dubes & put them
on Parchment or any thing 4 square like a Trowthis
on every Corner one Seale lay this on the bridgeard
you would Rended & give Charge by Invocation to
those 4 Dubes to Keep it until you call for it
and then not Mortall save Mine with it but yourself
you must & dod on Sunday Morning as before
and all Brethren come on Ld of good Cheer although it
be hard wch you Ld Sun of Celestiall loud will
Crabb through the Misty Fiorden Clouds of a sharp
assisting winter Bird wch so splendid Rays shall
through open Ld hard thy Hands of your
Afflictions & set you free to pass the Current of your
Deliverance & future Felicity, Ld 17th day of Ld
next Month is your great & Remarkable
Tornarius & Mistically known to us but ordinarily
delivered to you by the Name of Mystically very
great & Remarkable as I know will bring
shew forth & Wonders to the fulfilling of your
Appointments but you are commanded from superior

January 24th 1686/7 Monday

There appeared two sportsmen in Edinston viz
Lysanall & an other

Lysanall had a Chaplet or Garland on its head & it
looked very finely, And the other is in a weirish
Gray habitment with a round flat Cap on its head
& hair is very neat but plain
And Lysanall said to the other sportsman Show
forth your Name, my name is Elsim and
by Charge Prothonotor, by order in the office of
my Mother, and a Custos of many Metaphysicall
Arcanums that are & may be Admitted to the
knowledg & benefit of God his servants & my mothers
friends with & to the more at large Discourse &
discover of, but Order & time here must hand its
pleas, for those things by us are not otherwise to be
had nor understood, And Lysanall said
So if well Performed you have performed this matter
in Charge & Elsim said God and Hand confirm
the same that, Lysanall said And is it in full
Elsim not its in full but not quite finished &c
it may be finished in the Compass two Actions
Perused this Book at Home & Let us know what
objections you meet with all

1686/7 January 27, Ternary;

There appeared a bright Star under Edinston & all
the flame of which Edinston and two Sportsmen
before Edinston and they looked gladsomly on us,
and one of them said will and shall
Know you have Performed Edinston Straitness
Examined out from others, & set forth for your use
then which these are now Carrying the like effect
as Inscribed like unto those of the Order
it is not Imperfect although yet not quite finished
but you shall have the rest
take the Scales of the two of the Diurnall Dubbs
and also of two of the Nocturnall Dubbs & put them
on Parliament or any thing 4 square like Feather
on every Corner one Scale lay this on the Book
you would keep & give Charge by Invocation to
those 4 Dubbs to keep it until you call for it
and then not Mortall save Myself with it but yourself
you must & do on Sunday Morning as before
with Brethren come on to a good Order although it
be hard with you the Sun of Celestiall Love will
break through the Misty Fiorn Clouds of Askarot
assisting with the Bird whose splendid Rays shall
through upon the hard by Hands of your
Afflictions & set you free to pass the Current of your
Deliverance & future Felicity, the 17th day of the
next Month is your great & Remarkable
Feriarius & Mistically Knowne to us but ordinally
delivered to you by the Name of Mystically very
great & Remarkable as I know will bring afore
shew forth & Wonders to the fulfilling of your
Expectancy but you are commanded from Superior

Power last day in particular to fulfill your Commission
Oratory which must be & you shall not want to
accomplish it, for his highest will mercifully work
you even unexpectedly to be thought of you neither
can we tell you by reason it is not given to us
we know not what is yor forte & given to our
suspicions but we know it is, else it had not bin
given us to show forte & touched you
we hear you complaine of weakness
well we will be for help for you & if we thereby
find any we shall visit you again, god willing
on Monday next morning in accustomary time &
order, bring his book when you and Gideon &c
Grim Heather most obsequy yon glass tonight or bell
Hand shall not stumbling block lay in your way

Action must Cease

1686/7 January 31st Monday

Thord appeared a little posteum in his mouth of his
stone; and it said No action appeareth until
wednesday Morning then bring his stone with you
something eclipseth his action of this day

1686 feb 2d wednesday the first after Vacancy
7

Thord appeared the testimony in forme like the
fire at the top of the stone out of which went a fog
upwards at top top of which is a bright glittering
star & out of that star come flashes fire now then
And there is a posteum in his mouth that looks first
to one folded glass tonight & then to the other
And Jahiah turned round about & called And
presently came two posteums & brought with them two

ugly things and Jahiah said something angrily to them
and then the two posteums tumbled themselves down into a
hole

And Jahiah said God be praised that we have subdued this
evill those infernall spirits will still be fomenting &
striving to stir their wicked designations against the
Parliament, & stirring up the spirits of evill minded
persons to storme their guard with most wicked and
standerous Batteries, but their art and falsehood will do not
Execution & God be thanked they are now vanquished
and confined to a restraint & their Power wholly dimin-
ished & extinguished
If you did remember Thord. Bring the 3 prophets again
well Sr now we got on with you & with all imaginable
opportunity for your deliverance not only from your fear
but perill of Danger & danger of Misery
& have returned the malice of your Enimies upon their
heads, make haste with those papers that the Post
may be dilivered up to you with them
& would faine see you happy that you may be in peace
& inbrace the benifits of your pains & Patience &
hope the Consolation of Ezekiah
to end you have Sr the book of Generation of the 4 Worlds
all Tables write you may also bring with the other papers
& know you have not transcribed the same yet
neither would I have you intill it be rendered & the
end method thereof made truly & effectually perfect
as all things last now come to your hands shall
effectually be, we have great Report into the 16, 17 & 18
days of this present month but the Thord not
Post affords of that mercy that will fulfill your
hopes & happiness with we humbly beseech the
Most to give & grant unto you that your deare in

in ye Promise may be accomplished

1686/7 feb: 7th monday

There appeared a transparent beautifull star under the stone pointing downe a ray into it and there appeared a spectrum in the stone wch we suppose to be Chad and two more spectrums in white came to Chad one from ye North & one from the South And then two had two books in their hands and sent papers, one of them had a books & two or three sheets of paper written also, And they are very earnest in discourse together & they smile & are very pleasant And the two spectrums in white did obediently to Chus & to us wards went away again one to ye North & the other to the South And Chad looked on us with smiled And then y Star under the stone gaue a great flash & Chad is gone there is a spectrum before ye stone wch we suppose to be Lemuell,

Well sr if ye can keep on your duty you may Coast and be welcome at your next accustomary time of appointed Station wch) thursday next

1686/7 feb 10th: The 2d after Ternary

There appeared 4 spectrums in ye stone (viz) Chad & Caluah and two more attending them & beyond in ye stone is a great Light & in it as we suppose to be Pastor & ye two Intelligences of ye day

Chad Chad & Caluah are a comparing the 3 Calls of ye seniors and 4 angells all and & ye 4 seniors to ye East with a paper in Latine

Chad Chad gaue a books & papers to on spectrum & it went away to ye South ward & and it gaue the other books & papers to ye other & then Caluah & Chad looked on us & smiled and Chad & Caluah did both joyfully towards us wards & ye other spectrum with ye books & papers in its hands stood before

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& smiled & said meet on thursday morning & take directions for your Ternarian Station,
bring a Coppy of ye Inscriptions against ye 2d day
Remember your Sundays action

1686/7 feb: 15th Tuesday:

There appeared over ye stone a body like ye sun with a Rubied Appearance in it

There appeared in ye stone a fountaine like shining & a spectrum standing one of each side
and out of ye fountaine issueth out fiery rayes like as water running out of pipes

There appeared a small spectrum before ye stone & it looked on us & smiled and so seemed to be ready to speake & then turned to ye stone & afterwards to us & smiled & then seemed to be ready to speake to us & did, Generall hints but now when we beheld the mones & waitings of ye sons of God his Servants & the humble supplications & earnest Petitions unto ye highest for further Comfort & Peace and Certainty and mones with great pitty & Compassion, but as we were not the Corruption of the Earth & we reject to deale with defiled things, but ye & am willed to shew forth of this next Ternarius entring & the qualities thereof, on the 2d day you are to Consecrate Hands as in order to the Ternary: and R:C must sit downe before ye stone at and if permit fury wch sight you will haue but keepe to your forme wth your books & pen & inke on y mystery, but when action here is Called then you shall prepare to see other Mystery & Wonderments the spirit V sill with ye other spirits mentioned in y profound guide you

As touching your oratory & great Mystery there of upon y day you shall know it is 3 foure feet of a Centering peice of Attonement 2 ply of Cloth & 3 ply of Dignity of ye ost being dignified therewith & the light & sense of weal conducte to strong hearing & understanding of spirituall Mistries & apparitions, its also an oratory containing

more of this Mystery as first a Conquest over & disposing of your Enimies & their malitious subtilties
2dly Producing thereby Redemption in the quality &
Condition of your vocation 3dly the fruits of your future
good offices but let me give you to understand
that it is a Mapria in Philosophy as you call it
that effects depend not upon Causes, so as your Enimies
neither had or could cause this to dispite you as they doe
& could don, then Consequently our said Enimies
it will redound on their own heads & procure their own
distruction well Sr it is said before we must
not the Earth nor the Corrupt part thereof
what can not be don the one day may be in following
dayes of Creation as they found of the Ternary to afford
as it may be advanced then if from the one thereof
will be the ends of your Sorrows & Afflictions & the
begining of your Comfort & Redemption
your action is at this time ended you may give thanks &
Coast

1685/7 feb: 17: Ternary:

There appeared a body under y^e sun like a lion & a fair
golden eye in the Centre of it from the Circle of y^e
eye came a bright Solar Ray towards me
and before the pen stood Michael on y^e North side
& Uriel on the South side & both of them looked
stedfastly on me & between them appeared Leonard
in a silver Cloud and after his show continued
some time Leonard turned to the sun & did obeisance
& afterwards turned to us & looked on us & smiled

And Leonard said, well Sr I heard your discourse
now of your morning dission from two words very good
friends of yours, them, two and tomorrow in holy Element
of Aire & Earth, they will prove very kind to you
You shall know them & their offices
it is time you mended your other part of action
I will make further Report of it on monday morning
about your light

1686 feb- 21 monday
7th

There appeared a star in the Center of the sun & it exceeded
& gaud a flash & then appeared a portrum then
in the fore part of the sun & it is Leonard & it stood
to the North Point in the name of the highest & we
are you, and a portrum in white appeared by it &
Leonard said words is what should have been done
& the other said Bless me & left the papers of precedent
& the Post of the last Autumn here but yesterday at
noon together with the holy Pentagon & Power
by that & the words, but words and the Papers
Trust and the envious informall Hereditary Ratsmade
intreatment explain this thereish promise but I will
strengthen him & fulfill his future Attorneys for trust
me it must be real and sweet no sooner returned
from home to others but this Returned entred & passed
his duty & all this is to pray, & try, that my faith &
hopes of our friends & ours if possible dissuaders
real and might thereby Clamerously be scandalously
tempted to anger, but with sober & find Rate &
insinuated shall surely & immediately Remind their
Reward of a Thesis & a Rebuke & Sir good
And Leonard looked towards us & said why thus it is
not soon and things prepared for Commorable action

but those malitious divells imdiatly powres vpo dorons till they find Prey soe devower the hopes of many honest Cardfull oppotunitys soe rejoyce at their damned designes of shattering the foods of devastation. emongst the hopefull Groaths of the faithfull but of how they will quickly be fast enough

you shall have bin fond grivious slanders cast upon the but in post & truly hardly taken mute Notice of but through those you seduc'd soe wonderfe at the deadness of profit that should attend from honour is shute as prodeuble to the effects I say not knowing the reasons thereof may be animated to seeke some further in quiry into the state & condition of your works, they come to see sufficions as mute as ought offer

1686 feb: 24th the 1st after Ternary

There appeared a sun like body under the form & emprician forme in it & a star under both solid flash Compact — And in the sun Jahuah & Jhde
And Jhde had a booke in its hand like a tablebooke the leaves and blew & the writing looke like gould
And Jahuah & Jhde and very pleasent & smiled one on the other And Jahuah put its fingers to its mouth pulled it from its mouth & between its fingers was a round ball like a small bullet & it looked fiery & Jahuah put it to Jhdes mouth & Jhdes mouth did sucke it in & Jhde became more beautifull & its face shined then Jahuah laid its hand on Jhdes forehead & so departed away
And Jhde looked on the & smiled & held out the booke in its hand & pulled it to its bosome & said to a 5th those are token Legends without write and Jehovah not Powder to any more, or communicate Celestiall favours through Divine grace by reason

All is contentained in the will & mind of the Almighty=full only, until by divine pleasure given unto us

I dare not shoot forth the Gift & benifite with the Ambition the effects wherefore shute as not only to be admired but to be made a perpetuall monument And from on brass of the greatest worth, write and not only upon forth & now given & by us findes but upon Ready to be communicated & so conveyed out of Powder into ash with my dear Ally now returned to Attendants on supreious Charge & Comands with my selfe shall I trust one misse to your comforts & happy deliverance, your Infernall adversaries are now fast enough confined from future Malefaction And your Forefall Enimies and under stand your weather they may flatter you or yet provide you that is a viall of Wrath & a Grenado of no ingenuite that to be spotted on your enimies, with will suddainly be put in to Expention And then comes your deliverance

You must att on Sunday morning & Saturday morning at home on Vsiel for the 4 days prove
The paper last hand is of my own Attbrookingmont
Now Jhs it hath bin hard to find words & Comforted in the your Mother Tongue for the more plain & easy understanding Reader, this one Abstract of the Original which you may convert into your own Language & then I will show you how to find differences standeth between the first & the last Copy for we must now make you perfect in all knowledg to show forth unto you & please God to give unto us you may bring this same translated hither at your pleasure

from also vouchsafe & must returne but I charge &
Comand you not to enter his Vaile not till 3 or
howers after the sun be sett

1686/7 feb: 28: Monday:

There appeared a star under ye stone a royall
saile in the skeleton & the star begins to flash in to
small flashes, And the star gaue a great flash & in its
place is a fortune in a sylver cloud and it looked
morgly & sturdily & had a fiery dart in its hand
and there came a flash towards libra marked & vouldr
it selfe round the [illegible] with silver clouds & ye fortune
did angerly take its dart & struck at it out of ye
point of ye dart came fire & ye flash towards libra
fired libra under & it quite consumed & the cloud became
more diaphanous & Bright, it is Lexanadr,
And Lexanadr said Although Indignation hardly me
not Company yet I must reproue you for that you
enter not the presents of Celestiall friendship in this place
but with a dispiriting Dispaire Lamenting your
forlorne hopes; Notes we know & see how you are
daily wrackt on the rugid surges of Clamorous
menaces & toste almost into a swallowing gulfe ye
would surly you vp & distroy you, if Conscience ye fury
of it violent Fiery roules prevaile; but still fear not
the danger of this storme with yes wordinesse your
hopes but take Courage & resolue Chearfully to
indure it, by Reason it is but momentary & soone passe
away, trust by mirroring at ye hard usage
of Infernall Enmity Gods. hath promised Comforts
unto all those your fidility the most high God hath
in mercifull to you & will also be vnderfull to you
if you stands these trials with Patience with is a

Triumphing wordes you willnot only gaine a glorious Conquest but find assurance of future mercies to morrow enter on your 2d tall to Vfell as before

1686/7 March 3: the 2d after Ternary::

There appeared a solar body under the stone with in imperiall Profound in it And there came a flash out of ye solar body & it fired all under ye world My boy ye is fixed Centre of to eastward of ye Center of ye sun a wonderfull glorious portum in a Celestiall Ruby Vessell wherein we suppose to be Easter
in ye Center of ye stone is a beautifull glittering font like lying with a Ruby flame ascending out of it and at each side Northward & Southward of it is a seate and to ye west ward of it is Saluah
And Saluah said be silent Mr. not
And the 3 portums about ye font did bowl down but ye fiery portum did not
And the fiery portum takes something from its breast throwes it into ye font with great swiftly towards all ye shew in ye stone of a Ruby Roundes vpon & towards And now they and all bold up & spake a great deale of wonderation, and Could not know you not from whence for your Action began & the solar body crashed into a flash & became a star & sunk down & lay into ye Center of the stone & there was a blue boards at ye end of it and before in the stone is And yet said
Come S[r] let us goe on to our business in hand and then
decided honestly on we said) And now for your instruc
tion & satisfaction in Terrestiall actions & proceedings
on ye 5[th] instant being Saturday next you make the 3d
& last part of your entrance wherein you
may haue great signes of appearance

on ẏe next day being Sunday ẏe first day of ẏe week
you shall humbly & earnestly protestate and move
by supplication & petition to Michael & Vriel, as you did
before with dumbstruck,
Then on Tuesday morning at 7 a clock make
progress being ẏe first action to Vriel & other
spirits ministring persons as by degrees offered and
accordingly pleads & protestation you may hear & dark
=ard find them somewhat pensive or slow in their
motion or appearance but be not dismaid for that
is by reason they are Powers of ẏe Air & perhaps
also ẏe Earth & Subterranean & by Nature more gross
& naturally somewhat obstinate in serving or —
assisting mankind but they are by vertue of protestation
made & constrained to do their duty & fulfill the
requests & Commandments of mankind
for that in short proofs of time the Earth shall through
ẏe spiritual middlings as they are by nature & office
being properly reformed & appointed shall serve your
desires & make ẏe fulness of its treasuries &c —
And when you shall behold & looked corporall
appearance of those or any of those spirits all gestures
present before you view it or them well & see if
you can discern or discover what regard in orders
you may conjecture or imagine thereto be of
if you find it bold Kingly as by its attendants
may be thought or observed, then you must give it
title of (Royall) if it be of Dukes or Lords then
(the most noble) if it be of ẏe inferior sort of ẏe
highest of them you may say (Honourable) & of ẏe
lower sort (Honourable) or friendly)

at their first appearance say what be Vriel welcome
be you Royall spirit, you are to me kindly welcome
& desire you to tell me your name, & show me your
seale or Character into write you give obedience
if they be slow in answering
say and you ẏe Royall spirit Vriel or any that of
hers made or any of ẏe under orders superiors
or inferiors under ẏe Royall spirit Vriel
or who are you otherwise that may be note
of your [illegible] reason for unsatisfied herein.
& you see their seale write a copy of it
with Character & ẏe spirit bound to you to
perform ẏe office during time as I am
then calling it by its name & bid it welcome
And now by ẏe same Power you were invocated
& moved to appear in presence hereat this time
I do also by ẏe same Power & ẏe said and
most dreadfull Name of your God & ẏe seale
of his your seale or Character or bond of Creation
most firmely & fullily binding you to ẏe service of ẏe
God & also his servants ẏe sons of men living on Earth
Earnestly request & Powerfully constrain you
to stay with me here in peace, modestly & orderly,
untill you have fulfilled & accomplished into me
all & every my request & shall now demand of you
& ẏe ẏe write & now also do in ẏe dreadfull name
of your God Powerfully command you to forbear &
assist me in & not to depart into your orders or
mansion or place of Residence untill you have
fulfilled all my desires nor untill I give you license
to make your departure

being your offise to make discovery of all hidden
~~treasure~~ I doe comand you to make discovery to me
of all what is easy to come at & obtained

And since it was provided for the use of man to serve
his necessities therewith I do comand you to ~~make~~
make discovery of all such hidden treasures as ~~my~~
may easely be obtained then to bring it to me
~~or~~ to this place

~~the first under Dukes are called honoured the rest~~
~~are called benevolent~~

~~O you ... spirit (N)~~

O you spirit (N) now since you have obeyed the
name of your God the superiour Powers & seales
of your orders & your owne seale or Character &
by your selfe here delivered unto me according to
my desire & hath also obeyed my wayes & at my
invocation moved & appeared here before me
and accordingly served & assisted me by office
given you, for the which I give harty thanks unto
god & your superiours & also unto you for this
your friendly faith & kindnesse unto me which I
desire may be for ever continued betweene us
& the Peace of the highest confirme it unto us
& remaine with us dureing my Naturall life
comanding you thereby to be alwaies ready to
move at my Call & to appeare unto me when soever
necessity shall give occasion for your further
friendship & assistance & so you may depart in peace
unto your orders

If any evill Power hath the keeping any
hidden treasure
~~those~~ Powers will discover it & their Names & their seales
And you may comand it to bring the treasure & say to
them, depart to your Orders thou art of darknesse
& the places of darknesse, this was provided for the
use of man therefore depart to your orders
& say Jeouah, Jeovah, Jeovascah

It mattereth not whether you doe put on your
girdle untill tuesday & so likewise for your Pentagon
of Power let it hang at your brest or lay before
you

on tuesday first your invocation to Uriel 3 times, 5
minits betweene or 6 or 7, then make a stop for 9 or 12
or 15 minits betweene then read the invocation to
Arnen, Poriel, Amandiel & Hissam, & doe the
like by them (viz) ~~ree~~ repeat their invocation
3 times with like distance then stop againe as
before
then must call againe to Uriel & stop 3 minits &
then the invocation to the 4 dukes then stop 5 or 6 or 7
minits and then call on Uriel againe & so do 2 times
~~and~~ more & then you have don calling stay ½ an
houre after
Now I will tell you Sr there is neither doubt nor question
to be made of success in the practise or use of this arcana
I could say much as to the commendation incouridgment
& benifit here of if I durst since I have said enough
in reason its not befitting for mankind to knowe more
thereof

for that will seme to many one as to be incredible & thereby subject to suffer abuse or corruption vpon and yet wholly deprived of the benifit thereof And you knowing ones right hand in need not more but humbly to supplicate grace & mercy from the highest wherewith I humbly bessech him also to bless you —

March 7th 1686 Monday

There appeared vnder the sun like a glorious star in a fiery cloud and in the sun is Orpanael, it's said smiling on me — yea Sr if we smile you may smile for I assure you that your enimies now stumble upon a most uncertain foundation vpon you dos or if you remember I imagin & wish you will shortly heard of

Know ye now it so happens that the succeeding dies Ternarius & solstitiall entrey of the yr all equinoctially happens of one & the same day which must assist you by reason of the conjunct asterism Know yee of that through divine grace assisting the efects of your future actions as they shall orderly succeed able & happy catastrophe insuing both before & after your Annuall Epocha

it is true it hath bin declared that no thing astrary as hath bin feigned this present Ternarius will ever be frigned more with I also and that only as to Annuall injunctions should be observed all which is of verity but vpon know ye it is most only of those restraints & injunctions which could not untill now Raise him possibly annoyed of dubbing or kibbing Duty is only now called but your wobbly days of action as to me only accustomary is not now in this

nor the dies Ternarius untill the day of Epocha arrive Raphael on the 7th day of the next month and if divine grace & mercy enable you so happy as you can perform ablay request from the most sharpest of your Assistants, then shall you have no cause to question astrologicks of any kind, but if true shall will be no occasion or need to frigned you to ought that can Afflict you, if you cannot offer the world astrology doe what you can untill you can do the remainder — And Orpanael did adoration to the sun vpon the sun & then smiled unto us & said verily Sr that is not far off falling where Cloth all assistance fingerable & upholdeth which the highest in his mercy hath graciously given to his servants that humbly bowed bow our & obay him in fruite & truth & wherewith us also humbly beseech him for you amen on thursday at the usuall time.

March 10th Ternary: Prosperous courage of the

There appeared a solar body under the sun and imperiall forme in it and at the East part of the sun or further part of it is a fiery spectrum in imperiall forme wonderfull beautifull & regall & there is in the sun a fiery being & a billiard flame ascending out of it to the same body under the sun & there is a fiery beautifull star of each side of that imperiall spectrum in the sun on the north side of that flame is Goluah & on the South side is and

and before the sun is Jusamiah & Samariel and the which show daily now & then bow to the East as if they bowed to the great imperiall spectrum in the sun

And Jusamiah & Semaniel turned this way & looked on me & smiled; And they turned to Hoston & went to Confer with Jahuah & And & turned this way & smiled & then turned again to Jahuah & And & then turned his way & then came a flash on from & then was Hoston more & mildly And Jusaniah said smilingly,

well what is it you make Struple of

I will tell you yes great Branch of practice & operation by the Royall Spirits Will & ministring Spirits of that order is as positively true as truth it selfe in the great Mysterie of Heaven and the only Choyse Archa-num for support & Polidge in the Sharpist Nessessities the Spirits of this Order are by Nature friendly good and Constant when brought to appearance & Comunity as that may Certainly be effected & will faithfully serve in their Office with Love and Friendship & Cowrtifully Requested to content & satisfaction, yet many times they mend slow & Comedy, by Reason of ye bearing by nature a kind of humane Passion as Some Sublunar & of the Aire; They truly know of all hidden Treasures & make full Discoveries there of & how to obtain the same & also to assist mankind therein, but you must be very Earnest in Spirit when you make Invocation to them by Prayer it must be effectuall & then will good effects flow therein, you may if you please make use of two in the woods on Saturday & Sunday you may have action the morning about 7 a Clock & in the afternoons about one or two in the afternoon and also on mundays & Thirsdays in the afternoons by this means you may & will assuredly obtain your desires

Now knowing by what they can make a true Report or discovery of treasures found & other treasures of the Earth & not only to fulfome of the same but also to assist in the Obtaining of it

and also have Charge in Office with the Strength & Power of Invocation whereby they may be brought to Comunity & your wants Relieved
& will be contented yet Dispaire not of money for we all hope with you for grace & mercy in the highest & wherewith we humbly beseech him to bless & Comfort you with all to his Glory & your Comfort of Redemption
Amen Hallelujah
Be not too hasty Sr in putting by your working tooles stay until the 4th day & then Counsel you may have need thereof

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March 14: 1686 Monday

There appeared in a Circle Solar one by Stone a bright Starre in the Center of it out of which issueth out flashes And there is a Royall Scale in the Stone & there is a great light behind it And there is a Pentrum before the Stone: it's face doth shine & it doth looke pleasantly & directs its countenance towards me And saith
Is not this the Month March wherein you so called; & it is: why then you will shortly hear news as hath been already shewed forth & said unto you, And to be hoped to your benefit & Comfort (to me) well Sr go on as you are instructed & doubt not of your success take Courage be not dismaid nothing shall affright you, & tokens that fight is yet wanting though Signes did appear in Aire & by you seen not; yet Signes will appear & then true appearance soon comes well Sr be contented & thereby raise up your Spirits to a sublimity for your enimies will fall before you for this Report hath a triumphing Power

well S^r if I cannot stay with you I am willd by yo^r superiour Powrs we also pray y^t Divine grace & mercy may not desert nor leave you in these perilous wayes y^e highest grant for his owne^d sake in y^e unity of y^e sacred Trinity Amen Hallalujah God bless you S^r on thursday morning at accustomary time

March 17^th 1686: The first after Ternary

There appeared 3 stars a pritty bright about y^e 3 parts of the midle most of them more glorious then the rest & more glittering & flashing out sometimes.
And there is a Figure vailed in y^e stone & light behind it & a pedestum before it in y^e stone & heavenly poetry my name is Alth, I am acquainted & with your Contends & by y^e motion of yo^r superiour Emission am sent to give you this visit & remeds & you have Lords a Nold from your Superiour relating to your employment I pray you was it not to plead one & you you will & impart in y^e words & it may be the wisht all to be done with your hand you will shew as you will S^r use your discretion I will stand by you you shall not want friendship well S^r if you send not this day bring your appointed time by some Messenger write then will all as one & so use your discretion this I assure you y^t your Enimies opposites will not trouble you long & be at great difference one with an other for it is even entred already with heaven from above & for my matter I have said, provided with chearfulness you may thinke you see nothing but dearly bought I cannot my selfe fashion any profane Corporall Apparition, word and hand

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signes foregoing the same, & you may not will as yet see or goe round them nor like, but then you must herein still proceed & persevere by action of station & you will by my finde motion & appearance & keep your sundayes action too by any endeavour if I will finde for a meane to assist you in your sight & have both given me to say but Commanded in Charge to attend & take Care of what is just & needfull wherein your reason shall be strengthened & your distraction attended & so you may walke with satisfaction in your spirit & content to your minde & shall be with you yet 14 if not more dayes & attending to my Charge by office promote your good & fulfill will & promise in order to be same as Powrs shall give me a superiour, well, well, S^r if you & not see Corruptions & fondnesse in your employment wee in behalfe of highest mortifully to bless you with happy & good successe to his Glory & your Comfort Amen Hallaliga

March 21^st Monday 1686

There appeared a Vaill vailed on the stone & beyond it a great Light & a flame standing up in a Conick forme to a point a cloud about y^e stone & a star at y^e very point of it that flashes must undergo now & then
And there is a pedestum before y^e stone in a Lunar Cloud
And there is three vailes in the other two steeples
it is Lozanaell in a purple posture mixt with silver
& it looks gloriously & pleasantly orient & gaud
God save our good friends with is the only best

best Jewelry of all mankinde, and
well & thought your Dinner Coobb upon you with a malitious
& frowning Eye & unto a desperate hatred yet no doubt
they will fall before you as Cotton Lounds in the winter
season for the Servant of God &c, is by this Lords
your Protector & in Charge under you
& am Enabled to order & nurse for your gratefull Comfort
God bless you

March 23: 1686/7: the 2d after Ternary

there appeared coming out of the East a Comit Star
about a foote in hight & only topp part of it is
a flaming star from wch unto us supposed rounds
a great many flashes & they come bigger & bigger
And before the Sun in a fair Cloud is a glorious
Spectrum Crowned with an Empire all Crowned wth very
rich, & Imperiall Robes on, & in Gold & Precious
glittering Gems And the star out the Sun broake
out into a great flash & so disappeared & in the Flame of
it is the likeness of a dove as white as burnished Silver
& its Eyes like fine Ruby flaming like fire
& out out its Mouth Comes a red Ruby streame
pointing downe to the Spectrum before the
And the Imperiall Spectrum before the Sun doth smile
on us wonderfully & it turned to the Sun & its great
Rayes unto towards it And it turned to us & looked
on us more wonderfully if possible & said

The posture of appearance in Celestiall & Imperiall
Glory Signifies the Lord the Lord of his great & Potent
& his Christ & happiness into fruite of the Mosaic
as before when it stands the Christian Church Exalted

dition of the day is more then usuall or as at other
times, but the Station differs the gradually & forms
therefore by Reason it so Retrogrades, being the time of Easter
were began on Sunday at Sun rising with its
west you may trace but it is not Materiall, we to us
not the the Earth more ought to have at us
if all the host of Heaven Rejoyced at the Returne
of one Sinner to Grace what Cause you the
of the Redemption of all mankinde we should thereby
Returne from Sin to Grace
if the great & mighty gifts & heavenly Comforts there
= of were duly Considered & lay how stupidly stands
the Earth & all mankinde may be in their Libidino-
= us Surfeitings & Luxurious Delights & took not
as being wrapped up in worldly & blindness
was of the Celestiall Host of God his Servants
in triumphantly Glorify him & with whom he like
praises & thanksgivings of the Morrow should be
tongued & willed that the Glory of the highest
might not only be consubstantiated but also extended
to the benefit of all mankinde by the great and
inestimable Attorney & Attendent of the under
blessed Sacrifice of the Messiah Jesus Christ the
only & true Son of the highest & person of the God-
= head in the unity of sacred Trinity
Action should not during this present Ternary
as in the honour of time in Celestiall observances
follow you like Example in sound & sobriety but
Rejoyce & be thankfull & make merry with your
friends & kinde as in attuse mary Neighbourly & good
friendly Society remembring with all to moderate here
& do your duty to your God as aforesaid

Remember ye Loss of your Soules Cheerfull Cheare
your God Cod comforted us will certainly
blesse you with Invincible Success in your pfitted
prosecutions & Supplications throughout for surely
That almighty Power that ordained & ordered shall
thereby restore mankind to an happy estate
of Spirituall Solitarily wch Redeemd his Servants
from ye wicked bondage of all Terrestiall evills
& Malignant Surprisalls

March 31st: 1687: Ternary presented 6-10-03

There is a Solar body under ye stone emblematically
Crowned under it And a flaming sword before it
and ye stone bears a short key on ye top of the Crown
ends at ye point of it is a wonderfull bright Star
And ye Stone is in Great Glory red as a Ruby
and there is a glorious Scutum before ye stone Crowned
with an Imperiall Crown & on ye back of ye Crowne
is a Scarlet like thing of a diamond Colloure yt shines
and ye Scutum looks pleasantly on us And it turned
to ye stone & did Reverence Wil towards it And now
it turned to us & smiled very pleasantly and said
Therefore be ye brightest yt we have not together
this day: for which his name be for ever glorified
this Month is now expired & determined with ye last
Annuall Ternary our Annuall Revolution now
immediatly succeeding ye same & so here is your
Victorious Scutum now call by your Obedience of
Attendment & Absolution unto you wch Reward in
effect is Plainly obtained by the Celestiall Workings of
Trinity Patience & Perseverance wch also make

strongly Armed us with Powerfull weapons on your
behalfe for before a great Combat Encounter is
nigh at hand but therefore be ye brightest through
wch Divine Grace we have taken up your guardall
& will frustrate ye Ambitious & infernall fury
of your worst Enimies And Victoriously obtained
a victorious & Triumphant Conquest & thereby
Redeeming & Redressing your Terrestiall
Agreements & Setling you in your Celestiall
Peace & Tranquillity, ye Power of Profound
ye Action & determination of this day is great
& its effects will show forth happiness unto you
you must Consider and agree in your living
Testimonie wch will betoken to you in particular
appointed Actions on Tuesday morning next
at Quall time for our Materiall Conflict will
Engage us on ye day before, And then on
Thursday as y 7 ye from hence is your Annuall
Epoche: I am your friend Za and am
now come to Revive Power to obtain this Victory
of wch I hope you shall shortly hear more
now then I have laid down or rather
delivered up this Ground before you wch is a
Semblance of an Altar by Poetic Art & I have it
in place as bearing ye effect of Power to prevent
any Malignant Entrance into ye Sacred Ground
Power upon one in ye defence of ought that
ten or may Attempt to Annoy you
And then Stretched out ye hand & took ye flaming
sword wch was before ye semblee body out ye hand

understands my Lord
I am comanded to giue you notice of his Coronation
of your Epoche which should be answerable to his
other Coronation at his day & shining Efforts of your
Influences
Lay before me as in his Place which should stand
(viz) before his Throne one Bigell Crowned
stand on Gland a diadem or diamenstion consisting
as it should Rightfully be of 5, 7, or 9 grains by
dimention & on each side of his first or midle
part on Angell intwounded and so shall you
fulfill his Injunction of your Comanded obedience

1687 Aprill: 5th Tuesday

There appeared on or his Throne a body like the Sun
with an Imperiall Form in it And an Imperiall
Crowne on it. And a top of it which Lord should
stand a Cross is like a Diamond very beautifull
And shining :: And before his Throne is a Biblicall beautifull
footstuum with a Crowne on its head & guilded
I am Sr Vitalis filiorum I am now Alias to Ask
I am also a Servant of Celestiall Grace & Amicus Mozaici
& Celosiriana Lucis,
I am sent by his Deathes by Superiour order which am in
Place & Stand about this Place & Charge in Office to be
Executed here by Reason of Ordining Power in Charge
(then looked Heard on me) to dignifie with Light &
Power to Comand Spirits or those Most Inferiour Elementall
Sublunar Powers, which are as may be given for
Service in his Supply of your Necessities & Solution
which of is not given me to shew forth

well Sr what suter you from your late distressed
Inquiries I know not how diuine grace may
Bless you with assistance in your profound greatest
Charge injoyned, Now Sr I will tell you his Mistery
how it is not in my means Apprehention because it is a
meane of Enjoying Celestiall dignity with another
all Souls exhalting his Spirit to the Semi Liberty
& quality of Spirituall light Coriving with it
an Inherent Unity then with is nothing is more
blessed in Grace & Operation touching upon any
thing of his Job. of your now late distressed
Coronall Office as it cannot be to great nor
too high nor too splendid nor too Glorious
so yet neither can we confine you to Impossibilities
for ought I know Assistance may Come to
your Supply with a few Powders, if not Strong your
day of Epoche & also of Station now Inspiring may
discard further into you, I cannot foresee you,
what may be Errorious or otherwise compliant
herein that is left into his Power & Profound of
Legal Dayes action I only give you to understand
as well is plain & Easy to your Sound I say his not
of me to confine you or determin further
by Reason of his Improbabilities Legal may possibly
Etlize his Greatness of Legal action but I hand you
for Four I shall dignify & Extend my Charge
I must God for I am not to Comand & must
also Report my Charge but I shall Found his
Power given me to Remand in Place during
Superiour determination

1687 Aprill 7th Eyorthd

Thord appeared over hd ston a Solar body with an
Imperiall Crowne on it Glittering & out of hd body of hs
Crowne comes a Ray upwards, and in his Solar body
is 7 Imperiall Fortunes in a Redness wonderfull
shining; in hd Midle of hd ston is a font like thing
& hd brim of it is set with pretious stons right over
one of hons rays a Ray outward & hord is Fortunes
standing behind about it two Powrs one behind hd
other and third is two Fortunes like shaddows
before hd ston or y Mystery
the 7 in the Solar body are hd 7 Superiour Intelligences
they seeme to be pleasant and about his font like thing
is hd 7 Intelligences & hd 7 subintelligences & without
hd subintelligences is 3 or 4 at day Angls And they are
all very pleasant in Countenance & all Crowned
in the solid Thus except not me is Jahuah Alh & And
very pleasant & very Glorious & in the North solid
Point is Nahaqd Muriffi & Maqsama & they are
pleasant & Glorious And the two Fortunes before hd
ston dod smile & hd Crowne layes between hem on a
purple Cushion and they are Exemplifi & Illumind
And in the hollow Triangle are in the top of them a Luna
Light but in the Midle of hm is like Clay or Earth &
some ugly things like wipers dod vomit out of it &
suddainly goe in againe, — — — —
And Exemplifi saith The Magnificent Appearance
in the Action of this day as your profound Annuall Epoke
shewth, hd Paternall Mercies of hd highest towards
you, as your God promising through divine grace
thereby Peace & happiness thereby to hd Comfort

of your soules & Redemption of your Corporall Curse
in your temporall Consernments
what is it S^r nay Be discouraged as of may call you
hell Fourie, imdaty or difficult to your Apprehension
or understanding in hd Oblation of this day I know not
but I find nothing of difficulties hat may be in shrowd
darkness into you; & that hord send she not dispose but
important Mistake in your Judgment
The Dedication of hd ston or diamond ston of 5 graines
may be dispensed with all his 21 dayes if it cannot
be had sooner & then make his present also that it
may be temperat it shall not hinder hd promised
mercies, S^r that light & Power tends in Course to you
you will heare Reflected by hem Circall Powers ——
You must Coast Find thanks on monday Morning

1687 Aprill 11th :: monday ::

Thord appeared; a star over hd ston & hord is on dye
in the Center of it as Red as a Ruby casting a Ray
from it towards me and in hd ston it seemed to
be all like a flame; and the Ray of hat Eye in hd star
continued to cast its Ray still towards one
And also hord seemed to a bright transparent Cube in the
stone and it casts forth a light from it like hd sun
& it is very pleasant
And hord appeared a fine small Fortune in hd ston with a
Ring of Gold on its Head with studs on it & it smiles
& it looked on hd Eye about hd ston & turned to me &
looked full on me & smiled & it said
your desires S^r will be fulfilled & read hd prescript orders
& rules given Difficulty not further of the effects
the last followeth in Course of Promises; I trust you will
follow on long in Paths of freedom
I should not more Defend nor given me to shew forth
give thanks to god & Reverence him for mercy

that you may Possess the benifits of Grand & Royal treasure abound wch ginde all Temporall felicity and wch wth the most high God fruic & Crowne you Amen

1687: April 14th the 2d after Tornery

There appeared a sparkling star one upon the Center of it is like a birds Eye & it casts its Aspect directly towards me and there is a Coronall vaile in the sun & small Portrum of fauns either in it or before it and it hath a Crowne on its head & it looks very pleasant & smiles on me and said My Mother saith your Desires shalbe fulfilled accordingly or very shortly fulfilled as before hath been said & your promised hopes accomplished for the the Highest for his great Mercy for he is gracious & mighty & will give strength to his Servants that humbly Crowne him: nothill plus desend of bodie

I am called away but my Lord walketh behind & with you

1687 April 18th monday

There Appeared under the sun a glorious star that sent forth a streame downe into the sun, that gaunde a light into the sun, and there is a great brightnes in the Center of that star & it is like a blazing star and there is a Transendant Royall vaile in the sun so glorious like flames

There is a Curious Portrum Crowned in the forepart of the sun and there is also a portrum in our solid glass breast and they hand a ring of gold on your heads & and they are very pleasant & smile

in the sun is Lemanade and in the breast most and is Jusaniah there in the stone is Samariel and they come out to greet me very Courtly

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and Jusaniah & Samariel both looks on me & smiles and Jusaniah looks on me & then on its hand & then confers with Semariel both plates and the foaks of Diurnall Powers & addeth more to compliment then the other 4 words, they are so Naturally,

and hath 4 dubs in the forme of the other 4

to be carefull of Good deportment at the time of next Tornary after no Questions, nor make no Enquires

therefore make no further question

what you doe not is no Error

make a Tornarian offertory

You may act at home any day non expected but Sundays & that is to be continued by Order at Vertues

God bless you

1687 April 21 Tornary Pardon 06—10—03

There appeared flashes that came towards me and like a body of fire over my head, as if it was just upon it, there is under the sun a glorious solar body shining out rayes & round upon it and stone lying in it and the sun is all full of glory

and there is something before the sun in a silver vaile and there is Appearances in all the Temple but all vailed in with fiery vailes or vailes of glory

and the portrum in the silver vaile seems very pleasant & it casteth Aspect to me it is somwhat like a bright star on the breast of it, and it said, mourn not without permission the profusion of Power in Appearance is great in Goodness & mercy & the glory thereby holy confirming your hopes of Glorification and Entrance into promised Enjoyments, & the light of true Celestrian felicity

And desires deliverance from Terrestiall thraldom

in the fore part of the stone is Uriel Gabriah & Schemeli-
=el Galluah a golden rod in its hand & there is a small
sparkle or fire at the end of it & out of it doth shoot now &
then a small fire to R.O. And Uriel hath in its hand
like a Rod of fire & there comes out of the mouth of it
a ray or beame upwards And Schemeliel hath in its
hands a scepter like thing with a thing like a small bird
on it & out of it issues like the Attomys in y sunne beames
in the sun like body over the stone is the Governour of Hyliak
and Methraelton

And in the midst of the stone is a font like thing rounded
with a Crowne & Mitre & only on side of it Galgidon
the other the rest of Intelligences on the East side of
it, And Charge is given to all to performe the
promises & to shew forth the same in following actions
in Corpe, And Seminiel hath towards the with the Crowne
in the solid glass Seraph

And in the solid glass Seraph are together 6 Subintelligences
3 in duty Regal & behind them is Propor & behind them
is a great many in duty Regal under the stone —

And Seminiel said to me, Goe forward with your
actions as ordered And on the Order of Archangels on
Sunday, this action passeth not & until the 7th day
not more can be given until y 7th day

1687 April 25th Monday

There appeared a Spectrum like a young child standing
behind me with a Crowne on its head & a bright flame
issuing out of the top of it

And before the stone is a delicate beautifull Spectrum Crowned
it is Levaniah & it looked full towards me & it had a
star in its forehead & in the Right hand & on its

and be exceeding obedient, fiat voluntas Dei, fear not
neither Dispaire filius dubitatum, quis contra nos,
bidd and good friends in Charge & Care of you, but my
Message doth not end to enter thereon

Raise up your spirits unto the 4th Heaven
where the light of Gaad dwelleth & you will quickly
find the Light of your hopes Comfort you with a
happy passport of your Delineations & all the most
welcom very like you may perceive further
knowledg then is given to me at this time to shew
for the but I must return to the throne of the
highest whom we all humbly adore for you
and we desire to endow & bless you

1687: April: 28th: the first after Ternary:

There appeared a Sylver Cloud before the stone
in the midst of the stone is a font like thing & flame
burning in it & 4 stands about 7 foot above the stone &
a bright star at the end of it & about the font like thing
are 4 on their knees in each quarter one & they are at
prayer and in the Center of the star under y stone is
a small eye out of which comes a bright ray towards R.O.
And the four Archangels that was on their knees about
the font like thing are risen up and seemed to bow
up their heads, And Galliah is in the Sylver
Cloud before the stone and is in distress with Suamiah
& Samariel in the two solid glass Vessels & they two
did great adoration to Galliah & the stone & Galliah
went away in a flash, And Suamiah & Samariel
did direct to the Northwest point & flashes come
from them to them, and two Spectrums came to
take solid glass Vessels in humane forme & Suamiah
& Samariel did powre to them 4 Spectrums & they
seemed to be humble & sometimes to tremble

and them 4 went away in flashes & fuxoniah's
Semariol doth looks on & fortum before her face
& doth say some what to it, it is semniol,
And Semniol Looked on me & did Curtesy & smiled
and then looked full on me and said, God send you
well it is pray that thunder you if ought
disturbeth your understanding and shall Arbotrately
mistake; (that) awful stand against And it rained
again & looked pleasantly; and said
Well Sr if will settle your thoughts in Peace
this day is a Charge gon forth, wch you will hear
more of on Monday next but in the mean time
provide in your rational home observe upon
you shall hand on day of action in the weeks at
this Mystery & appoint it thus; on Monday
next shall begin your first day, And the first day
of your weekly actions so constitutedly, (viz)
on Monday the next weeke & tuesday 2 weeke
following & wednesday 3 weeke following 4 &
on in Course successively And for your attions
they must be thus one Crowned angle and 1/3 quantity
of 1/3 part the horror more as a bond or continuity of
our corresponding friendships in the weekly actions
of the day of action & for dies Ternarius there
will be non after this triple Ternarius ending
June 23 but until this triple ternary be ended
the attention is horror is Mitigated (viz) only trifled
as thus 3 crowned angle with one third part of the
quantity horror And here is all the trouble
you will find hand in this point

But one thing I must needs put you
if you are able to offer up 1 diamond pon of frankincense
or myrrh with 1 single Crowned of Gold & two angells
of silver in 1 hand or Censer this & the 23 of June
not fearing it will do well being a Confirmation
& Confubstantiation of Light & Power
well Sr I have said what sufficeth for this you
fare well in my light

May 2: 1684: the 2 after Ternary

There appears in the midst of the sun a great flame
and light shoots up in a conick form above the sun
& a point on wch is a very bright star
and in the two folded flaps Vessels is a Lunar brightness
There is a Portcullis before the sun in a Sythor Cloud
it is Lexamast & Lexanastl looks pleasantly on me
And said (looking more seriously & Gravely) Ha good friend
I have heard you lamenting your unfortunate state of
profession being in your employment, the filth of your
Lodge & declining hopes of future certainty & surety
that in some to stumble in fear & terror of mind
more than the danger that attends you
you may nay you must appear to them partly as
or else it will be worse
throughmercy in the light you may shortly find
disturbance to your great & undeserved comfort
m. millot) some think thought Halgbin Contrivance amongst
some persons were and during early wholly misunderstood in
those affairs but by Stragmary flashings & Scintillations
of Corpse misunderstood as they thereby ordained to gather
Rumors weekly spreading abroad may also stir to
others to him be affordently there of until it sounds
in the Earth parts adjacent of those that are confounded
though here be not Reality therein more foundation

Lord ford, & confess what you say that ouer as finding
persons will lay hold of a straw to buy them up though in
deed so Mr Ashby will take hold of what benifit
opportunity may offer, but his report is yet nothing
though hard may be Contrivance of some to create a
Conception of setting things designs on foote
but still it is Nothing for it cannot be dayly
Confirmed nor determined so y still it produces
nothing
I pay question not your sight for it will be given you
& your Instructions are sufficient to make use of upon
any Appearance presents it selfe
well my good Lord you may withdraw into your Confirmed
wayes the most high God Protect, & bless you.

May 10th, 1687: Tomary

There appeared a fair like body over y Sun and
in it a thing like an Eagle y cast a ray towards
like a streame of light,
And Susaniah in the solid glass = kept on y Northside
And Samaniel on the other & stood all postures more
with them And Susaniah & Samaniel did looke to y
East wards & then to the Sun & Moon us & smile
And in the Sun in the Sun in the fort like being is a flame
& Mikael is on the North side of it & Uriel is on y
South side of And Madiniel & Asael are of the
west side of it & on y East side of it is a shadow
in Imperiall forme in a fiery appearance
And Mikael & Uriel looke directly on me & they
hand cast from a star on their breast out of which come
a ray pointing to me from their Lord

And Madiniel & Asael did looke to the Eastward & then
one on another & then on us & smile
And Madaniel said, God send our Good friends & brethren
safely & well by this time you may think me much a stranger
by reason of my late not profound in appearance
upon a ton here Not y our absence is mostly or
many times the same as present to us and at
all times & every where present by Gods Command
from our great Master & have often soone you &
served you at Command & by Charge in active & willed
into and though you see me not nor know me not
for the Most high & Great Soveraign among Almighty
Maziloday when he made the Earth & the Glory there
of And looked downe from Heaven upon that his
most Riviable & Last Transcendent Work
& drawing the greatness & Glory variety of all
things as the Soule & Image of him selfe & then
framing the more Noble Creature of all Man
as the Image here of & I say beholding this wonderful
& even Incomprehensible worke as to the apprehen-
sion of man in all succeeding ages until this
day. the great & most high God I say did declare
all this to be good & made man the sole Emperator
& governour under him selfe of all y he had so
created & made, & withall made particular
promise unto man not only to Enjoy but to
Command the great benifits & comforts thereof, if
he would become humble & obedient & observe
his Command & not wise if he so kept & observed
should be inherent to all posterity even to all
Eternity but foolish man falling from his
duty into a Valley of disobedience & swerving

divine Justice as a punishment due to his disobedience
was degraded of his Angelicall & immortall habit
=ude & cast forth into dishonour & so became sinfull
& subiect to death & corporall dissolution intailing
thereby the like on all his posterity
But yet my Brethren let us also exult herein
with all, the goodness of the highest that although
he so justly punished that great offence & sin of man
yet he compassionately beheld his woefull & lost
his grand enemy paternally to continue with him
that he should yet stand in a state of glory & retain
an imperiall power of all God his good Creatures
both Celestiall & Elementall & to make the infernall
& powers of Darkness as his Vassalls & to remand
them as wild slaues although by Nature will yet
in their places & offices to be not only submitted
but also humbly & submissiuely bound to obay his
Commandment out of us called & moued here unto
from wence my brethren you daily suffer &
continue with and what the Morell of Grace shall
possess effectially where Celestiall power dwelleth
& the light of the soul is as it may say alwaies or
Continuall present = the last is given to Adust=
And she said This truth now said & shewed forth
must ouerwhelmingly be confessed of all & indeniably
affronted into (clouded on me) if so heer sir & tell
you the great words of the hermetick Sophiarbs
will be truly given declared & shewed forth unto you
& that you shall by your industrious endeauours

in vayl is delinded you partake of those gratul 94
Earthly benifits, wch shall not only be vouchsafed
but delinered into you as a Continuall supply to
serue your Necessities that you may live in a
Magnificent Comfort & injoyment of promised
felicity; but stay was not the 23d day of the last
month wch you pointed at & mentioned well to
be contented for I heard not given me to say the word
of now, and they looked to the East & then spake to
the two flaxt folded glass Reed & you may give
thanks & obey but at your utmost perrils let not
a foott enter into Liboyland till the sun is set

May 18: 1687: the first after Ternary ~~wednesday~~ Th

Thou appeared in the stone Uriel before it Cothabiel
& under the stone like a wedge of fire & in the center of it is em
Eyd & looked directly on me
And Uriel did ~~taste~~ mue with Cothabiel & Uriel did sometimes
& also Cothabiel looke on y two solid glass ~~Reeds~~
and now & then Uriel did cast a smile on me
And Cothabiel turned his way & smiled & said smiling mue
& words you S^rs but onely Now considering the action of the last
day of your convention how the weight & hard conterms in yt
for the world to work & lay lead the Power & Providence of the
highest is past the Reach of humane apprehention & imagination
wch though you are incompassed with Terrestiall Respiration
& Battered furiously with the most Malitious & subtile winds that
can be attempted or practised by Infernall Inventions
dangerous enough his trust in portent & effect but what
thinke you not lead yet tendinos not dam ~~endeed~~ overruling
Power you S^rs most assuredly & lead to your Comforts too as
that I could manifest in many points & examples & in all
ages of time if God not finds by you are greater sinners then

many kept haire him wonderfully deliuered & preserued
from more greater & apparent dangers then you now suffer
& are at present vexed in
to me & confess S^r what you but even now offered as to be
advised touching those present diffimlties now laying vpon them but
vpon you are very considerable & needed as necessary for you
to be advised in, but it is not of myne office at this time
I staind breathe at y^e said Barbe on Monday morning &
then you wilbe resolued by Emanuel
- A faythfull & skill hand fight & dignity &c — — —
Behould the Lords seruant of the highest God, comfort to
your Comfort & assistance into whom it is wilbe given
mortifull to the confirmation of your hopes in him into
whom all honour glory & thanks given be attributed for ever
& ever Amen

May: 23: 1687: Monday:

There appeared Emanuel in the Inn very pleasant &
friendly yet seriously, & looked on me and said smiling
this said S^r you went Crumbell in order wherunto I am
present here at this time; And do find that you would gladly
understand what wilbe the fate & event of this late Expedition
of the place & employment of your present being, & the
good or ill further thereof, as it now stands in the midst
of a storme of uncertainty wrapped even to the utmost delibe-
=ration, and how you shall regard a Lord herein for a
generall reformation — but of it, & all what ever is
therein conformed, you say you know not neither
know you how to advise your selfe herein, neither know
to be the reason of the Clergies of this day what say you S^r
is the scope of your desire

well then if you desire I shall summon up the principles in y^e
sense of your present desires, and I shall turn a flesh & turned
to the Lord & then turned to us again & looked more pleasant
then before if possible & said
Now then upon a view of this whole Matter as I have taken
& thereby observed & find of all persons concerned here
in whose proper Claime it is or who will lay Right or
Claime hereunto, is at this time wholly unknown & not to
be understood but many layth out baits angling to here
the profits & benifits that layth ready who made them
& those who are or may be properly said to lay Claime
thereunto are subject to give over & Giffen to Emanuel
Contrary & malitious informations, undervalluing
deriding & setting the same at Nought thereby making
it mute of strange disorder & confusion so eclipsing y^e
truth that the splendor of its glory will not any of y^e
shine forth in the Luster of right understanding —
shun most horrid & turbulent tyes like a girldrond
storme wilbe infernally disposed, that the innocency
of the Naked truth wilbe cloathed with a scandalous and
mistomely garment gladly seeking to shroud it selfe
behind a Cork till a more season calme appeare
& the storme cease & the sun of Righteousness give a
benevolent ray & wholly disperse it self & all
malitious importunes & then will all appear in a joyfull
safety & blessed hopes of happy determinations
I must needs tell you S^r that your interest hath the most
& first Right & will surely hould the same from the
Duke of Lorn by Reason it is to be understood that the
obligations must first be paid And herein they may be
both strangely perswaded into great Mistakes by strong
flatteries & other many fould delusions by several
invasions & Tyranous villaines who like Hythonds
will seeke to hunt the very truth it self to slaton &
distruction if possible that Nothing should hinder them

like Pauorons wolues to tare & rend all in Pces
theft and ye intentions of shute as fitt for distruction
But through diuine grace wch is fortitude enough
to defend ye innocent tho' roaring Lions shall misse theire
aime & Loose their pray Notwithstanding ye rigorous fury
of their vphoulders & wastfull strok-rule
& now will shee forth & declare vnto you that if ye Duches
should claime ye same as doubtles some spirituall freinds of
will appear animated on by nothing but mere & my &
ignorants as knowing nothing of differences betwen will
Mr Elizabeth Browne be partly intruded to looke to some
for her owne intrest & preservation of right, whom to me
what I haue said to pase And verily S^r I am in great
hopes that you maist be vpon ye purchasing I feare your
selfe & so beat them all out
now S^r take notice & be vare full of wright I shall aduise
thee if I find it will be to litle purpose for you to make
addresse vnto your patronesse But I tell the what thou art
some persons wch should be valued to ye law wch either
hate or may haue her ear And alls may distorte her
& wch soeuer may be intrusted by her vnto wom you may
addresse your selfe by first Contracting in a friendly
bote ye good & euill effects of all such conferres & ye good
or euill Consequences ye may insue, & ye Meane of
prosecuting her intrest or ye distruction therof & for
her to take some Card therein & then will she be willing
to consult with you being so animated to looke to ye safety
of her intrest for this I Certainly Assure you if both two
gentlewomen should fall at variance & thereby walke
into trubles by your laws or other diffentions they will
bote surely Indaed & ye reputation of the worke down
almost lost Although ye Eminence thereof gits nothing by it
verily S^r this matter requireth a litle deplority in your addresse

Dauid pag not dobt

S^r I tell you a greater nor more trued Christian oppression
or opprobrium in my part of true freinds is hardly to be found
& therefore your bused in it & through grace in ye Highest
you will find good effects therof wch you may pursue at
your distression first you are vnder no limitt of time

May 26: 1687: this day: 2: after &c—

There appeared a dilitate lordly looked man & son
in a purple vestment mixt with gold & ribbon hung
And looking very verry pleasantly
My freinds for so I shall call you although as yet you know me
not by Name or I am willed into good freinds of yours
that haue bin & are & will be to ye glory of ye highest
& I trust into your Comforts & benifits
I am also of Gilys filious by name Phariel & stand in
place of absent Lordy to serue & by order & profound charge
giuen by ye seruants of the highest in their addresses & to you
in particular as profound head in place & attending Celestiall
grace for a support into your hopes vnder doubtfull &
dispairing difficulties, & not only sufficeth that I haue
heard partly of your distressed giue me leue more fully
to consult vpon reasonable answere for you
& will tell you S^r god to Comfort first & then to Mr Browne

verily S^r I will tell you although it is not for me to iustify
an euill person nor yet ill action of any person yet not
withstanding those things must be adiudged at reasonable
tomes duty doe not discharg him but giue him to ye worke
& encrease him faire
The Lordes will not stirr
Ay marry S^r if you take of witnesse there is enough of ye
worke doe to make a fair parting with him

Consuming fem ydo I haue seene it & in my dayes many
ill Roms it is considering her ill flesh he hath bin nourished
it must be well looked & vpon ——————
god on with your Calls finished & dar nothing.

May 30: 1687: on mondays

instead of Conquer, made us & our words faill & by y^r^ meanes
vtterly distroy the future prosperity & good Iustice here of
in stead of y^r^ enformed Say it is Credibly reported by
good enformation

June 3: 1687: Iornary friday prof

There is a fine like body on y^e^ ston & some lying in
it And in the ston is Glory
And in the fallid flash Rogall on y^e^ North side is Michael
and on the South side is Uriel And Mithael is in Rogall
formd Crowned And a Golding Key in its hand
And Uriell is in a High Dutch Rabbit with a golden
Rod in its hand & out of the top of it flames of fire out
like a Candle of Torth
And we suppose the Gouernour of Nylicke is in the fine like body
under the ston And Methratton is before in y^e^ ston with the
Cidure in its hands
And Methratton looks on Mithael then on Uriel & points with its
Cidure to me & looks on me with Scornfull countenance & Body
Michael & Uriel and in the ston beyond Methratton is
in Great Glory Dagall & before Dagall is Anall &
Galuah & before the ston is Nogall as we suppose ——
& in the two hollow Vessels is Iuramiah in one & Samariel
in the other and Numbers of Scortumes with them of diuers
formes And by Scortium before the ston said Ego sum Nogall

and Nogall hath a witch wand like a ring in its hand & with
a Bright pearle at the end of it & it looks steadfully on me
& Body all the while shew And Nogael said The Glory of
Appearance in action surpasses Terrestriall Enformations as it is
a peculiar Gift of Great Ones you heard for one Reports mouth
until Monday 7 or 8 in the Morn until then you may
Cease ——

June 6: 1687: Monday

There appeard a light in all the Room & a Noise in
and a Scortium before the ston & it smiled & we suppose it
was Eosonael & it went away and after a little time Phariel
came in its place & it looked on us & smiled on us & hath
fine Golden hairs Braded Brauded, and it turned to me
& looked very pleasently on me And it said
The appearance in action on y^e^ last day of y^e^ Conuention hath
signally showed forth the mercies of your God in his Paternall
grace & favor towards you,
There appeared the Gouernour of Nylicke & its disposition
to give order for y^e^ disposing of the Great Mobiron & other
Nations all King and Lord was Michael & Uriel to give power
and Light to R. O, and Iuramiah had with it the Knowledge
and Samariel the Sylphs, were willing subjected to Obedience
Now then let us to our purpose in hand, to end, You are highly
commended for addressing your selfe to Combell with what
you had occasion for its assistance And showing forth the
state & Condition of your Confinements, verily it was well
done of you & now you may use your owne discretion
in your steps intentions seeing only to mercies God not
on any materiall Ethergrill, not to be vsed with any
body to morrow but any day else

I tell you y^r^ the Duke will come to be animated on by some
very Ignorant fooles as Nutchin already showed forth
what will rondly Crabb forth into folly tending to make some

fraction or Defference in ye Claime but it will turne to
nothing, for ye Duthess will take Noyse of ye Learned
And when she will be giuen to vnderstande the difficulties
Attending her Claime & Properly here she will vnderstand
And arguells but yet some disturbance will hardly rest
there for some other foolish Attorys will seeme strangly
to strike from imbrowned principles striuing to make mutch
mise vnderstanding And through many Mistakes Animosities
will strike & in ye midst of ye storme all Malitious
Barbarous & Attorneys will dissolue & dash ye Ground nothing
& so ye world stand in a perpetuate Unity & Peace & setled
Property. You need not be further Confounded at yis
time You may haue further information vpon Saturday next
Saterday morning

June 11th 1687 ye first Apparition

There appeared beyound in ye Ston a Great Imperiall
Fortune & two more with it, Zophiel Boel Zabathiel
and in ye midst of ye ston there stoode a flame in ye
forme of a speare & at ende out of ye ston a pritty way
above it & as we fixt Michael stoode on ye North side
side of it & Uriel on ye South side of it
And in ye Soller glas Except on ye North side of ye ston is And
And in ye other is Jahuah & they seemed to sit & Contemplate
out a very pleasant & smiling
And before ye ston is Phariel
And Michael took of ye flame & stroode on it & threw it into
me & so did Uriel & then they looked on me & smiled
And Phariel said, Come, Come, Sr ye not afraid fear you
not your faith limbs into Valour, all is well & will better
vnto you for behould ye finger of Celestiall grace finely
Power to Dignify, Defend, & Reforme you, from fear & anger
And of Divine Light & Celestiall guiding safe guide

And happy Conduct vnto Enjoyment of true felicity
besides hath many Celestiall Servants at yr Command ready to
minister all promised gifts vnto you, with readly Approaches & yis
vnto at hand; Munday next in order is yr right
a day of action as appointed in ye first time to bee
your Ternary fullstop 23d instant but you must
remember ye 23d also. but yr Matter you will be
informed ye 21st day at it fullstop out to be an
Appointed day of action next munday
& ye weeke following on Tuesday & hourly ye weeke
following on wednesday
so all will correspond very well togeather
first I am to acquaint you is how shewed forth vnto
you and will shortly be delivered to you
well Sr be not dismaied, for I trust you may very shortly
see ye Deliverance of yr ye highest lead you from
Thraldom into a most happy & Glorious freedom
in your Temporall Estate Condition & Enjoyments
which we all humbly beseech of ye highest for his
owne blessed Names sake for you to ye Comfortable
Enjoyment of your hopes & last you satisfied until
we meet again on Monday next

1687 June 13th Monday

There appeared Phariel before ye ston & in ye ston is
Michael & Uriel & they and a speaking to several persons
in ye ston & over ye ston is a fine like body looking of a
Ruby Redness; And Phariel doth looke very pleasantly on us
and hath something in each hand & that it looked on like bells
stones & it strikes them together & they strike and

And it looked on me & said if we could be attempted great vanity or at least a great oversight for us to declare or dissent of the infernall Machinations & other malitious fraudulents & most wicked Conspiracies dayly & hourly fomented & acted upon y Earth Amongst y Children of men but only to Comfort you Sirs for with a satisfaction unto your disturbed Spirits Conjectured you then with us, wch we may also Conclude without sensible Error any sacred word of the highest hath it and hath declared it, that these great & Cruell Enquiries may be permissively promoted & acted by wicked persons — but upon wch followeth we be to them from whom they Come And are perpetrated Certainly it were better that we had never bin borne upon Line to suffer y Reward of their — witchedness for it is to be observed that if all things must Return ye Return from whence they came upon pray Judg you by Rationall Construction y Lord & of those dire full efforts wch Returneth upon y Heads of those from whence these materiall Enquiries most perfidiously shall proceed wch undoubtedly you may Live to find & see verified, Oh you on the Contrary how great is y Reward of truth in its hoped fruition Obedience be not therefore troubled nor so much disquieted in spirit or mind, at feared or threatned dangers or Malitious Contro= =versies for they will Return from whence they Came wch make them Enough to y Conspirators & promoters Lords of, And so dissolved, Then will victory triumphantly stand in a Glorious & firme stability before y servants of the highest & continue in their Defence against all worldly assasinations stirred up by any infernall motive whatsoever

To be brief with you Sirs, that I must also be; marry servants of Celestiall Grace, and by office appointed for your Comfort & great things will be showed forth unto you that will be means of your happy Deliverance & future happiness as will be showed forth y 8th day

to me know you & or have you not heard of, y white is called Lapis Lyncis the wise hardy wonderfull & cruell adversus & great Secrets which will in good time be declared unto you for Power is given forth & permission given to declare & show forth unto you by mortals of y highest unto your great Comfort but I must also Return & condition before hereof you may give Bonds unto y highest & so also on Tuesday y 9th next to come — — — — — — — — — — — —

1687 June 21 the 2 after Trinity

There appeared over the Sun a body like the Sun and on it is like an Eagle & on that Eagle is a Glorious Imperiall Crown And before the Sun is two fine Fountains & seemed to be at play one with the other And there came a third Fountain before the Sun Now they leave of playing And now they be serious together & very pleasant the first 2 Fountains before the Sun is Elemeli & Elemese & Ath was the 3 Fountain that came to them And in the Sun is Jahuah, Mapsama, & Murifri & behind them is a flame Attending upon & of the one side of it is Ane & on y other side is Nalvage And beyond it is an Imperiall Dispensation in a red Firmament & one Fountain of each side of it with two Supposed like Samael & Madaniel And in the folded Glass Tongue on y North side of the Sun is Hog in white And Suwaniah behind them & 4 attending on Suwaniah & many attending on them 4 &c — in the folded glass Tongue on y South side is the Like them with Samariel — —

And Ath looked on me & smiled And said

The Righteous shall be justified & victoriously defended not= =withstanding the desperate & difficultious Envy of Infernall malice, And shall triumphantly rejoyce in happy delivrance Blessed are you then in your fruitfull Obedience Rationall & Devout= =ment the Impedious Portions supporting the hope & hopefull injoyment of the Mercy & Elect through Divine grace into misery, This day Sirs is appointment of Action the which manifested it follows in Glorious Appearance, the effects whereof, will be accordingly Enjoyed

thion I will tell you 8th this day in the Action Ternarius is of
Advise to you, wch I am willed to show forth for it is of
great consernement, Understand me then I on thursday or
23 instant you shall mett at this Mystery in the morning
at 7 a clock & make earnest prayer & supplication unto your
God for grace & mercy to dignify you with light & happy
fruits in all your future proceedings, for the same shall be
a day of humiliation or of humble thanks unto your God
as before I said eating Nothing y hath lost life until 6 in
the After noon the offertory of that day shall be only
two Angels Crowned the wch touches not the offertory
of this day for the 27th day is a day of Preparation as
well as mutuall oblation as hereby is injoyned proceeding
the next day of action wch is dies Ternarius Magnus
And indeed as I may say likely to be the greatest day of
action that hath proceeded it being on thursday
stay an hower in all from 7 to eight & then withdraw
But be very Circumspect in your doings y day that you
offend not, nor are tempted to any offends until after
six of the clock

Now I observe with fear & Restraint unto Supreme Power
on the 8th day you shall meet at this Mystery by 8 in the
morning for as it is the greatest day we trust of mercy unto
you as may succeed the Glorious & happy Events thereof
& by Reason it may be that many future Expedients in
Extraordinary offertories may be mitigated & the burden
thereof called & very Reasonable offertories for the future
injoyned as in showed forth already wch in y day I trow
will be fitted to your good liking
now seen although it hath been said that Ternarius Magnus
after the deprivation of this present Ternarius Magnus of
wch I should not fork at this present that is partly referred
to this Election of that day

I am Commanded to show forth unto you what you are to observe
& to do on that great day, the offertory of the action singly
only as dies Ternarius, the wch stands singly & off it selfe
but then considering the magnitude & greatness of the day & time
as it must of necessity be, if with us, then consequently also
with you that single offertory of the Ternary must be tripled
& prefunded at the foot of this holy stone wch I trow will be
a period to all extraordinaries & an entrance unto a
future & happy Estate both as to your Selves and the
benefit of our Nation here in for the word your enimies hateth
you the more & greater will Celestiall love & grace be with
you; let not Hereford dismaid for you shall have not trouble
from me other wise exposing but you shall enjoy all your
desires

I have now showed forth & declared what I was commanded
desiring you in Gods name to observe & take heed unto it by
reason it nearly concerneth you wherein the most high God
graciously endow you with happy & heavenly fruits to his Glory
of his great name & the comfort of a lasting peace unto you

1687 June 23: Humiliation ~~Sole~~ Communion &
there appeared the Reverend Dean & Prebends of Purpliz the Collegiat
and there seemed to be something before the Dean like a small fortune
and it is in a deep Purple purple coloured garment Ego sum
Affeliah I am also of the family of Friendship, and I am Commanded
by superiour Power to grant you a humble Address before the
present of Divine grace in the Admission & entrust your Entry
to the sacred Pallace of Celestiall
on wonderful days action I must also sit before the Throne & not must be
serious & not to entertain any other discourse upon belonging to
the action, take heed of Passion injustice Anger & superfluous
discourse The sacred spirit of the highest direct & Rescue
you into grace & mortifie defend you from the snares & illusions
of Infernall & wicked temptations Amen Hallelujah

100

Thow appeared Ga, za, vaa, and they bid us consider how
on Monday Morning at 8 of the Clocke and then the Vision
will be shewne to us. It is written for our good Christ Grant to
to the humble and the meeke in Spirit through
faithe obedience shall obtaine mercy
It was said before it is this day performed & you shall enjoy your
desires, be not dismaid but comforted in the knight of the Lord
for you

July 4: 1687: Monday

Thow appeared a solar body over the sun and in it Ega before
the throne & before the sun is Ga, za, vaa, And in the sun is Galua
& Chus in the forepart of it
And in the Center of the sun is 3 spertums in a flame & about Ezdrael
the 7 Intelligences & about them and the 7 Subintelligences & About
them a great many intompassing them & a great many more
intompassing &c — being many Circles of them all & about the whole
And in the North folio & Clear Paradise is Nalvage And Mapsania &
with them is Zophiel & there is more Appearance but we cannot
Discover it And in the South Portal is Muriffri & Athe with
is Phemeloe & more Appearance there also but we cannot Discover it
And za said: Amongst the Hierarchyes of Celestiall Superiours
And amongst the many Legions of the Elementall & also Signified
Spirits even to the most Inferiour parts as those of Darkness, we are
now Severally to Dispose of
Know ye then that Manifoulde is the Show of Appearance in their
into the sight of a well seeing Eye into whom Powder ally & to Send
Kindly by Heavenly orders & office Charge is given Powder is given
a Superiour & so Emitted the Inferiours accordingly to some Such Person
=hudly in particular as by name Given with the Post shall be
Honorated Moved & so called forth to Execute in Romaine Charge
temporally; & meane S^rs to your Assistance in your worldly
Concernments, the which although it is not yet given to us to give
a limmet of particular events to you, yet this may show forth
that you must observe it is Ternary as a Ternary Begining as
on Wednesday last with you next Thirday is the first part of it
Hereby it is the 2^d part and the 23 is the last day of the Ternary
and the 25^th day is a day of Jubile of which you shall hear
more; mean while S^r protect you in your Charge &c

As instructions giuen as attustomarily, & knew not the Reason of their not appearing or your not seeing them. But sure I am they must & will some & obey & pray not to neglect the time that Reasonably affords opportunity to meete therein, or wayes thereby you may be further giuen to understand on your most pay of ation this not being befitting that purpose we haue not more to say but to will you to goe on in your progressions And God speed you in them

1687: July 7th thirsday 1st first

There appeared a Solar body ouer the Sun & an Imperiall Crosse in it in Great Glory
And in the Sun is 3 Sagittarij viz Michael, Gabriel & Sachiel
And a great light beyond & in the Sun
And in the hollow Circle is like duskish Clouds flying
And Michall hath a bright star on its breast that points with a direct to me And the Sagittarius before the Sun is Zadekiel
And Zadekiel said Mond not & so disappeared
And then appeared a little Sagittarius before the Sun legt boob very obscurely it is Phariel
And a flash time from the East to Michael & immediately the star in Michael Breast shot out it way like a shaft to me &
immediatly & away from passed with a light round about me & those by in the light did stood, & then Michall & Sathiel went away but Gabriah staid & looked on me & smiled & so did Phariel, & then Phariel remained with Gabriah
And Phariel said to me, It is understood that you have not seen effect by Appearance answerable to your Annotations in the precedent Operations delivered you, Notwithstanding which I am to shew forth and declare unto you, that you may not be deterred nor withdrawn from those Actions or Operations, for Assuredly believe that good Effects shall succeed hereby, & must proceed in my Calling Zadekiel
And shall haue sight Meet here on Monday
next & proceed in your Affairs & Card shall be taken least you shall haue the Effects of your Endeauors

[illegible] verily my good Funds I am called away Unto thanks to God
& take Care of your Charge

July 11th
There appeared a Sagittarius before in the Sun
And he said that all things was ready prepared to be delivered to us,
Let your hopes in my Relation be confirmed through faith in the highest Christ that your humble Supplications are offered before the profound at of Divine Grace who emptie more Angels there to fulfill & perform promises much, such in the very narrowest limits of Confinements & greatest straights of despairations giuete freedome & Powere lift up from the greatest depth of afford Distruction
Come Come you are not forsaken nor yet lost to mortals
Malice for Although you seem obliged & by blake envious Rebellions & spurned at by fortunous & fraudulus Martians & nations, yet it is not to be at all feared but that the Sun of Celestial Heaven will mournfully shine forth in Glory & there the Infernall Hostings of blake monsters envy & Hell forth horridly upon your Comforts
And you shall furbeare the fight & Power of your deliverance; let your hopes therefore stay again & be exalted through faith & obedience to the glorious
attention of your happiness thus much & hand saith he & stirs where of is euer entring upon you & to continue & stand with you & shall please the most whose valour all mortals never departed from the Comfort of his Servants with no malice thereby be bodes unto you for his his strength guide thee & Almighty & merciful
keepe your duty in prayer unto the Lord the may keepe a mortifull God unto you
a merciful God unto you

July 15 : 1687:

Affeziah said for ^ on Monday last ^ to us Sirs
your Reps we a solous Credulity of being cossed with
yrars & many from about & Verd the good comforts &
Comforts Rendrs it is natural for all men & man
kind to be troubled with so various & manifold Rebellions
& Oppressions of Body in the Corporall constitution is very
your Body my good friend you are not totally Insensible
by any acute distemper & sorely Seized Body of what
Rate already showed forth that & todms Griffs & Rubs
& off spring accumulated through great discontents &
Rank mortify ouerwolmed you nothing is the only & true
cause of the malancholy & Contrition of you Blood
Mind in disposition of Body it may be also
conjectured that our Saviour might Graciously vouch
safe to intrude & high grace a Rashy Push by you
but I am very sure it was quickly Banquished
& Cast forth into confusion but you have removed
any Sensible Injury from Home but from those
Extremities & disturbances of the Spirits Gall must
we ascribe the Clamorous pitch of the Bile which ordered
Chyly ofs naturally & Duely strongly nothing shewed it selfe
in a peroxallate in thy thought

Rosmary & flowers Bettony & flowers Sage & flowers
Piony flowrs Margorum and flowers
Rosmary Leaf of Sage & Marjorum
make boyld in a Cowstrud Whay the decoction
of Mallo nes almost tiss Clast & drinke a dram of your
Spirits after it this will deliver you from any poyson
Corrositual or Temper but it partly inclines to

July 18th: 1687: monday 103

Thos expressed Sharill & ill faith to modest Repititions
this Appointment is for your Comfort & preservation
& Comely than you are appointed to Bloodsuckers as on
wonderfully ways Sirs to be duly down the moon
by Noon & would Faine have you purge one the next
Day or two not Day stand one Purge with Salt Bellobo
Given two more & ye enter into the Night ext of moth
than shall you Blood under go tongue then shall draw
Sub towards ye Rosemary Bettony Sage & Coale
one ℥ two Spoons of Ammonill & Piony of ours
Rasp Shavings Amber ℥ a dram albaso or 20 of
Cost Coloquto Stripped from y Stones one dram or ½ or two
Drams of the brake Rollbore ½ a dram two white
Rollbore all white must be reduced into
a very fine or impalpable powder & also if as must

Saturday July 23th Tornary

Hor est tornarius magnus
pone be unto you Sirs and which is the rather shall
Strangs us surely trust Strong Glass in the first
that morny from about nicely dissolveth and
as Rapidly entring your Cottage fulfilling your
Recipe answering your Supplications & putting
a period to your fears & sobs of
it Sounds & that two action of this day was Referred
still munday but must of all you Sirs not to leave

pitty for your wearyness wch we shall now use
on you for the neer future & desire you to eat & drink
well on good diet & drink no sherry wine it
I would not have you remain here un till
after 3 days or while the 4 day
bird not your scout

July 27: 1687

The dyagonall an eye over the stone it is fiery with
3 Rayes out of it one Raye vpwards one downward
one: West north on one side & one between us
~~and out of one beam of it proceeds~~
in the midle of the stone stands a fountaine out
of it a comes like fire & falls on all the quarters
rounds about it & stands in the Circle
of Fiers but they are more Glorious then
now the fountaine, and they all [illegible] going
there are many Pyramis in the Pinacles on the
side the stone, in the North side the stone the Pinacle
hath great many fountains in it but lesse then
[illegible] as the other
and in the hollow Pinacle next me is Pyramid
fountains coming & going but on the other is a great
many ugly ones coming & going

2a Pairs of you beleive that the most high
God created all things for use & both bonisht &
man kinds and that by the ministry of all Creatures
wherein he shall be assisted & directed in into the
true knowledg bonisht & use thereof as being
ordained to the glory of the highest

and through Pedernall Grate given as above 104
all things Ministring according to their respective
offices & perfect finds, Great Comfort both Physically
& Metaphysically unto the sons & daughters
of the Earth, if they you doe believe life, hope and
suttenly it true where it shewed forth unto you in the
appearance of this Action

The stone represents all the Celestiall Heavenly orders
in their offices; left Receipt on the I side. Represents
all the publicuery dignified spirits and are directed
accordingly to Administer
Those on the N^r side. And the powers of are more
inferior by orders holy good and both of light and dark
ness; those in South side in the hollow Pipes are the
Gnomes of the Earth, and those on the North side are
the Infernall orders

I would have you to set up the Patriot table as injoyned
by Monday next if Possible by Reason it is on
appointed day of Action
when this preparation is set up you shall then place
on every Corner thereof on the Gall Grounds
when the Arch Word of sound the Trumpt 3 blown
by Angells; and then you shall pray to the highest
to Inspire subject the powers and to appear accordingly

this Vnary ends 17 August which must be observed

Jacob

it is very well. I moon ye you have will observed your
myonds obedience & doe your bondel table for ye you
must vall it (it is prepared & ybt in ptaue & trust
it will doe very well Fesaliah from your frind
although bnknow unto you

as to ys ye ~~prsbt~~ time you have ths to doe
your ~~publy~~ weekly day of action, you must obs
as to day, &, when you with draw from this mistry
If you Repaire unto ys other word you first shall
make your myonds offering & for make ~~yor~~
prayer unto ys most high God for ys all powers
& and all Conquering Mad ~~ilodarge~~ to bless
& dignifie you and

after you have made ye presentment of ye offering
you shall sist imorald vfill & stay 3 mihits at time

and then afterwards on munday morning

So So. ye will doe very well, & trow all will succeed
to your Comfort & assistance the strength of Devotion
moued me hetfor

1687 August ye 4th & 12. After Evening

well ye though I have not ye late bin vnobedient
or Contemptuous yet not in action with you neither
yet have I bin absent in Inconstancy from you
as late bin suspected, to finnorially by the Ebsents
of myne Alliance in appearance & action here
but our business will not be altogether so frequent
here here at this mistry as at ye other from
whence ifinote temporall Assistance why I
doubt not but will accordingly Answer your
expectation desires & find ye have have made
entrance by a first first & finall summons
according to Prescript Rule & order

wednesday & friday & munday
my noble Galuch is very kindly unto you so indeed
is all ye seruants of the Lord in plain order & office
Chose up therefore ye should be weeping spirits
for for so god & be contented whose grace & mercy
is sufficient for you wherewith we humbly beseech
him to invite & dismiss you to his honour & Glory
& your Comfort & felicity

1687 August 12.

Ego sum: Bezarian god save you kinds vgal would you
understand yee 3rd ye Sublunar part of spirits of ye
aire & of ye Earth are composed of more gross
formes then ye Celestials & ye Reason is Real as ye
they inhabit in ye Gross & corpulent Elements
making them naturally ye same thorough & through
immortall not equally grosse by nature with ye

August 15: 1684

The opposed a small postrum & it looked hard on me & & smiled & then it looked on me & & smiled & said. So Sr if so you have bin in action upon your sublunar operations nothing indeed you have well performed & must give you Zeale & exact Attention herein a worthy Commendation, you must understand yt the property of all sublunar spirit of the Inferiour order And that towards nearly to the Earth & the Coarse Constituents both of it & the members thereof are by nature altogether delighted with the vapours & exhalations that in any wise there appertaine unto it or that is conducted by it And doe therein symbolize with other spirits both of Terrestriall & Infernall natures which make them by a naturall Antipathy unwilling to become visible in their motions & Appearances but by the Constraining power & hand of Invocation But when once brought hereunto & there by the Subjection on them may be imployed & made for ends conceivable now Sr it is to be understood if wednesday will be a good Tenary and ab ino hora in the highest a blessed day for you for that Celestiall Grain & mony may by divine permission descend & dignity you with sight & power to Exalt and Accomplish your desires in those your Terrestriall operations now then take Notice that as you may not det any thing in those

opperations on that day. I trust well performe
you what day you may enter Gascon Untill the 1, 2 or 3 dayes following of wch yor endeavours you
may have more on your Tornarian Action
my Master saith & commands me to shroud & tell
you that it is friendly hoped for & Trusted that you
yor Stubs firme & stabile in your being &
conformeth & that of right the victory of that day
should be killed but upon Fortunes further
by that besides the usuall tornarian victory there may
be an Crowned Angell gained at the foote of yor
Troph & the you are hereby under strict
of extraordinary by a mens of an Act & stable
obedience & in order of a Confirmation of right
& power upon you in yor terrestiall operations
wherewith the most high God bless you with happy
success to his glory & your Comfort and
graciously deliver you from the dangerous snares
of malitious misdeeds & enterprises

1687: 17: August Tornary

three shepheards Ga, Za, Vau, before the sun
and they Enclosed to the sun Michael & Uriel did
present me & accept me & Rafael & Gabriel
did give Charge to the two foolish gluff Knights
in foolish gluff Knight and in our one Knight shorten
& 3 Vials forme and then abound and of superior
& inferior spirits

Za said thunder be the great Madrilodary during
most high god & Lord & host who hath heard the
humble supplications of his servants daily beseeching
him by earnest devotion for y he hath appeared unto Comfort and as we hope & shall deliver me
from Desperation & affliction & to Restoration to true
Felicity, now let the Powerfull Earme of the
most Curb the insolent presumption of all Evil
malitio & upholds the Glory of sincerity in a happy
deliverance from the devouring fawe of distructive
instincts Amen

the 4 great servants of the most are shewed forth
in mercy into you wch Barohe Uriel with them
Michaell & Uriell and under her subalterne powers
of the diu Earl Colestially dignified
& Archangell & Gabriell undergmore inferior
now the foolish gluff Knights are two Angles
of west & Ruby the Soveraigne sportive is
the Emperor & the 3 Kings as Uriel
is the 3d King

now I understands what I shall say into you
this day is of our charge by superiour Creation & per
=mission

to morrow in the forenoone pray to god for light
& Dignity and the assistance of his Servant Uriel
and to fall on the 1st one

friday to fall on Uriell

Saturday is fall on the 14 one

Sunday morning to fall on uriel

Monday Morning none to their misery

1687 August 22 Monday

There appeared A Body cum gr̃ son libo gr̃ sum
And in it an Eye ꝑ way come from it that goeth
to me Jedaliah God send our good frinds & fellow
servants in the Light I am willed to informe you gr̃
that what so ever he promised shall be also performed
unto you onely that you have done well in your late
And present Actings & you are willed there in to
persevere

1687 August 25: first Mssn &c

In Lo ston is Marshall & Viol & Zedekiall
& before & Lo sond is
yor gr̃s be comforted for the Natural Circuit of
the Light & the love of his Celestiall Servants is with
you, & perfect you not, your Constancy is now
are not more here of this misery as at the other
or Terrestiall misery wherunto you must Repaire
& Abroff unto those orders what although they are
thus Senisso & alle obstinate in visible appearance
before you and to be accounted Among to the Order
of men yet they are by nature bondwoorth & Going
grossly moved by dull perseverance notwithstanding
they may seem hereby unwilling in Godly Answering
to the Light of Illumination yet they suddenly made
manifest appearance and as surely & assuredly
fulfill & Accomplish the Command of the Servant
serving the Mr̃ of Comfort all Condition
reason Rejected & disparing of Comfort with thus
of Natural Comforts as the most high God himself
hath ordained for the use of mankind

but one being Constrained which Certainly will be
by a dead person drawn through the strength & Power of
your Imaginations; all this Cradle a Remiss Person to us
the wilfull Rage of man who like to the wolf of a tiger
whose fury Nothing Appeases but a ready Sacrifice of
of Terrestiall malignity not more than to destroy
those Infernall Spirits Attendant to make entrance
into those passages making distraction
& what to devise you cannot tell

August 29: 1687 Monday

The Appeared Emanuell & he said Wee yr̃ ye comforted
for your prayers are Assisted by the humble Supplications
& Addresses of his with you unto whom Grace for you
made those you will be Eased of the trouble that formerly
disturbed your Spirits of which is Known not to fail singly of
my Self but may be shewed forth on your next day of
Convention the 4th day from hence, by how a time of
note & of good unto you & observed in Church as duly
Jonarius sent me & great things moved
upon his part in stirring faith & Confidence in the
of the Quakers Inward proceedings in all your
operations meen while and as at this present

Call Sheet

1687 Sept 2d the 2d after Jonarius

There appeared & Returned & it said strong & many
souls are the meanes by the most high God made use
of hereby to shew & send forth Grace & mercy unto
his Servants, the greatness of such benefits and
Comforts, Attending with a continuall thereto
are very hardly apprehended of us mere sons of
Mankind who are altogether of the Aggravent

of thine diuine Apprehensions &c
yet S^r you may take a small quantitie thereof at pleasu
and then afterwards take of your Masculine medicine tha
at your Projection shall not your operation
in hand, vntill y^e 13 day of this month be expired
vntill which time you must doe your duty
& your doliuerance tends

1687 Sept 5

This appeared vnto the stone Globe &
a Serpent in it with a sword in his hand
& a Scull in its brest & a bright Sparke in it that
cast a Ray towards us
and there is a Serpent w^th a filmell Cloud betwe
the ston and it doth cauile with it about the ston
& doth Perfect it more /
Ha S^r be yo still undaunted & of good Courady
& pursue your operations, goe on & pay with
vigor of Spirit Cease not, let not your hopes
wauer nor fall but beleiue it that your
perseuerance will Certainly Procure Contraining
power to bring to an humble obedience whereof
in the most high Gods blessing & power you
with an happy & sure effect of doliuerance
that you may liue to his prayse & Glory
& your present & future Comfort

1687 Sept 10^{th} Ternary

Ha said S^r make noe question nor further Report
nor inquire into the actions of this day for it is of
diuine Grace in the first vnto his seruants
but meet here Againe one the 2^d day at 9 in the
morning, & then you shall be told
& returne yo thanks to god & withdraw into your
temporall affairs

1687 Sept 12^{th}: ~~[illegible]~~
passed

Sept 13

mithridl & pric of Doe speake to Cu, za, raa
& now & then will doth Looke smilingly on me
Come Come sits to comforte in the Light
your friend. Sonne of Celestiall Grace
Hand humbly beseech mercy from Superior
Power to bless your proceedings & crowne your
Expectation, from thence with a glorious & stay
yo success: well S^r good: although your Spirit
be approued yet be not ouerfull, it is not good to ouer
charge your weakenesse to speed more in 2 places
distant respect his addised but you act this day
at your inferior Retort mistery at your owne
home for y^e no day is the place appointed for
success wherewith we hope you are blessed for
about & bordered Power on y^e inferior Actions
and operations here below yet not withstanding
you should remember this Remarke by a forewing

any Intrusions or interruptions that may affo mou
w^th prosent Power given to hinder your proceedi
in your operations; this S^r for both security
in your operation should also be attended by tho^se
sorts of persons & assistants in a small observy
as on Angell plaines on this Mistery & Crowne
on the other mistery and thon you are safe & well
and I also assured in the Information of what
hath bin lately showed forth unto you that ath
and things of Great Consequents are neard
approaching unto your Deliuerance.

Sept 23: 1687:

There appeared a spottum with with a sword on
and it is very plaine & that a Crowne in its
hand; it is also spoken unless I am
by Reason you may assuredly conclude and to be
a friend also I did not bin aware in a trubble
a season; but you cannot thence the place to bee
in y^t office belongeth unto me my name is
Carlegh I am sent to prepare the way for y^e
future politity, but you must not one
alone nor any morning

Sept 28: 1687: 110

The Lord appeared before in the form of a Catholic
Gentleman there appeared before the Son of Aza-
raa, Come let us fall downe & pray unto our God
for he is Gracious and mercifull to all those that keep
his Commandments, dutifully serving him in all
Humility and meekness of spirit you must
also stand on knees before the mystery whilst
we pray & joyne your hearts with ours herein
now we prayed. and how in the Son is mighty
glorious and by a Power set forth something
will appear & your hearts contented and comforted for
through grace & mercy in the first your happy deliv-
ance nerely approaching and of verily entituate
this is the time of Revolution since first you came
now before us, & indeed well done of you to amend
and Purify this place & we also have shewed forth
all the infernall Rubish that Lurked in every Corner
the 7^th of the next month is your Ternary
& way commanded S^r to insist upon the point
by Reason it is great & extraordinary following
what was formerly said & related for Great Action
will Appear & works of considerable Glorie thereby
whose Spirits will attomptish your politity you
need heard to enter on future Ternarys saying if
ye word would they should Cease now I am commanded
to shew forth the Rule hereof unto you
now then after this present Ternarys
I truly and oath on the 6^th day of the next
month with you as I did it upon 7^th day I and
pay your Ternarys will Cease

ad to the offertorie hord of nothing will wd Rd vth
only to the offering of one Cwanded Angell

but his dish ternarian you haue the ternarian
offertory to make good by Reason of the on hand
of the Revolution of kind whoum your Soliudeam
Appeareth white was then one poynted at
your must obserue a two fould offery or dubling
Words upon you haue noe more, but your wobbly
tormontious your Quatuor Imade observances
to knobly you Lords hyal & hand now saith
and sear but you shall find Reioise
gods will bless you and all that hop put confidence
in him

1687 October 3 monday

in the name of the Hyest whose name be for ever
Blessed Amen Hallelujah

Come Court Sr yet let not disquiet Affayth you fear
not the wrath of your Enimies for behind it they
drope more than you or than you can sorteine
notwithstanding the Roaring at your Downfall
they looke & pay at you, but so not where they
are to Reach, malice maketh many straing Rumors
false Reports & fals Suggestions, many one Lyeing
giueing out their owne wishes methods & machinations
or as they would haue it if report tooke ouer way
Reason trust me Sr & pay they are more nere
them wone Downfall then you Imagin, for they
begin to Repin at their losses for they cannot bring
both sides together & were it not for one able

support wee should vnderly by the Strenght & Power
of preservation they had taken or this white story
being thought of you as being Supposedly disabled
they only hold up in the hopes of your fall though they
disable them selues by it now & pay be Comforted
for through Grace merited in the highest you may
find a happy & Supreme Deliverance

October 6th 1687: Ternary

There appeared Ra Ma, before the Son in a
white Cloud
inquire not into the Action of this day for it is about
any Report that I may throw forth or giue them of
A mercy is greater than Miracles for a mirgle
though Admirable yet may be attempted as Philosophicall but a mercy is an Immediate Beame of Diuine
grace &c

now Sr I will tell you as Touching the other history
I here you say that you see not the Appearance
of those powers you Mean for & Call forth
holas Sr be not Afraid thereat, for they are Naturally
powerfull, were it not wonder for they are disobedient
& Rebellious to the Comands of God him selfe & Conseq
=only by Nature & say somewhat obstinate to the Emotation
ons & motions of man & indeed to say here the Absolute
truth is, because they are Fallen, for they owne himself
at to Reforme of your Emotations shrouding them selues
in Darke Shadowes or vailes unwilling to be found
visibly in there Corporall forme because they are
also unwilling to Reioyce until Conquered therevnto

to[illegible] is don by the force & power of imporation being
duly & truly pformd & pformed therin & you will
find they will be sone brought to an obedience
& you will be ffitted

[illegible]tober: 10th: 1687:

The appeared Gabriell and Jud in Ld Ston and
Lonanell to ffore Ld Ston and all bode stodfast
by on mes mile And Lonanell said
God Save our good frinds in Christ lord
I hard heards you in all you haue said this day
and belue it hard partly not a word from you at
three times but is not taken great hed too
I will now Declare & show unto you fond wel
of that purpose, you ffind you ffindigent in holly
& I pray what thinke you is the Cause of your wdabnes
nothing ells but your drooping in dispaire while
hate brought great trubble & desolation on your
spirits which ffor mirth to be a bondless veils sonowfull
obliterating the Glory of your Justified ffor know
that you are ffurnished & ingulfed with Celestiall
Power, that ffar ffarior Ellegantall Power far as being
Ld Eate Earle Jonuse fear you & shrouds them
selues from the sight of you as well as fridom from
us for they stand in great fear of all Power that
appeareth about them for you neuer tall forth
or ow mind them to visible appearance before you
but your gardian Angell standeth by you bearing
your Seale of Creation & beyond which they dare
not stumble where they bounded by Reason
they dread Confinment unto which they are also
brought by our pswerance

You must Lord ford & banish all kroughts of
dispaire for though you think your selfe down
fast now sinking into a Riffipit or Stormy Gouffe
yet you shall haue a ffuddaine wonderfull & vnder
stood deliuerance on ffriday

1687 Octobor 14 the first

There appeared a bright throne before Ld Ston &
there is a big brightnesse in Ld Ston & glorious ffire in it
from 2 in Ld Ston are Angell & Nogael & Nogael ffuid
mouing not & wont away, And there came a flesh
and Jud came into Ld Ston And Jud called Jusaniah
& Zamariell & they both appeared in the Ston And ffaid
Lord you not Ld charge tribulations of your frinds
how it is & their operations are not pformed or
fulfilled pray you Lord be it pmit Constrains submition
for if ffind by you fear & obstinacy & rebellion & stubbornes
God Ld then & make all passing key Actions may take
place & the Accomplishment of decreed Effects may
happily succeed, you know by orders & what you haue
in Charge in the name of the Most then fulfill &
your Office &c and Jud spake to both Ld ffollid Angell
Lord

I heard you Sr moving for sme Answer
worthy good Sr I will tell you although you operations
be fulfilled & your pfession Lord by reason of rebellion
to consider the stubbornell of fond Kings Lords naturally
& the wilfull ignorant proud neglect of others naturally
driuen Lord to by necessity then I say although your
desire be some accomplished yet pceiue attending &
God desire you by all meanes to make the present
state of you Condition as it now stands in your

Amplyfyed know ye will be ye better And Lay down
before them both ye Good & ye Evill Consequents

Octo. 17: 1687: Monday:

The appeared a portion afore the son Said
woman est mem Baraffilas of the order of Angels
Inferior & in Colizeth with humane Goodness
in ye Superior degree & to take Care & Charge of
these things, it hath a bright star on its breast
a Crownet on its head, it looks on me & smiled
& said I find you have fulfilled what you designed
the last time we met here And have Sin as you said
you would employ your selfe, as for I stood by & heard
your proceedings & indeed I found you even like as
a tired Pilot, in more dispairing Condition then those
under your under your Conduct at which you could not
but Rejoice indeed I must blame you for dispairing
in ye storm as thing you ought to withstand of the stoff
& Caution, & ignobly discontinuance, when as you had
bin exhorted & incited to nothing more then to thankfull
-ness of Spirit Laying up your selfe by the hopes of
fruits & Comfort in ye highest; it was well your dear
daughter stood by & put her hand to ye helme during
you had bin wearied by the turbulence of ye Tossing
seas & that must have hindered or opposed your well
doing and hard endeavors, but thanked be the mercies
of your God who hath hitherto blessed you through
this insolent and Raging storme of Infernall Malice
which now is somewhat Ceased & we hope will yet
Grow gradually more & more Calme until a you find
a pleasant & direct Passage & adviso you then first
to be Advised by your daughter & let her Assist you
in the steering & Conduct of your thoughts & affairs

who will Assuredly consult for ye best
& inbrace & make use of any offered Assistance
and Refuse it not though it may seeme to open at
first little loss thereby, therefore remember it
when you are soone Carefully to Raise up your selfe
& put forwards as if you were sailing before ye wind
your friends will Rejoyce in the hopes & Celerity of your
Deliverance & your Cursed Enimies to Discouraged
& confounded & Defeated & be Ignored of Every one that
likes and ye most Scandalous and Abusive of all
persons & then say what they will non will believe
or give Credit to their frivolous Reports & then when
you are seene in all Likelyhood to stand upon will your
Enimies also be seen in likelyhood to fall and as for
other Contents or fears of particular Troubles
there may Chanceably be some lights but not Action or
Perpetration heard in for it is formerly believed you shall
have a full & possitive Obliviance before trouble
befalls: I forsee Sore on your Coast and Distance
forewards if you find you shifts never be hard Busy
you ly till you can Repaire & amend ye breaches of your
worthy Boate & then through Grace in the highest
you will Certainly get the weather gage of your Enimies
& hand said what is given me at this time to show both
I know Saturday morne to be you most day of Noble action

October 22: 1687. 4to 2d

There Appeared 3 Royall Sportums in the Sun sitting on a bright Cloud And a Sportum one before the Sun with a Crowned on Its Head and it said, to me Sr comfort up your drooping Spirits you shall not sink in Despaire for though the Most high Storme that ever blew your Feeble Bloodie ones & it will now soon Spent & Its now will shortly Cease and you Will have good time, to amend the Errors of the week of your tottered Vessell Late suffered Come Come Sr there is a fair passage through mercy from above of a happy Reparation of your Sufferings for that Peerless Peticion & thereby An happy Deliverance is wholy approving you, now Sr all is well there your not good Favorite for although Celestiall Powers of light have them not by nature yet they are thereby subjected to the Sonns of men and by Office to be there Sonns in like Heavenly Offices &c

now then Sr to Answer the Objection you made the last day of being here touching Apparitions

Know ye that as there is a Coherent Connexity Simbolizing union between Superior & Inferior parts & participations so as Inferiors are passing to be Superiors so are your Apparitions a true & perfect moone or Chaine of unity & say from the Anteriours to the Superiours untill it Reaches the Supreame of all for it is a Sweet Sensible Passion of Obedience conducting your Earnest Supplications to the throne of Celestiall Grace it is common amongst men on Earth to make Offerings & Sacrifices According to their degree and quality

to the Priesthood and Ceremonially to the Church Confession of with Prayers there obedience here unto as they offer it in the name of God and his Church with Though a Ceremony in vertue & Gurdie of its Devotion & if the then & pray you not it is it with us &c

now then Sr I tell you your woobly Assertions and will know & must be duely observed and for your Ternarie on Days the Ceremony here of and as for the Assertions I will tell you by Degrees also and the Days as they Succeed Ternarianly shall be observed as Ternarian Days not for a while

observe that the 9th Day from this time it the next succeeding Ternary on your Assertory here of shall be Crowned & all with shall be accepted notwithstanding the Abomination of that was before you must not here on monday next may the most high Mediatory Please in your Actions & Operations & Comfort your Souls with a Light & Love of his grace mercy & Peace Amen Hudabya God bless you Sr until we meet again & for ever

October 24: 1687: monday

there Appeared a Sportum & Sr saith the Action of this my Lord & this present time must be Adjourned until Friday morning all is well enough with you be you Comforted

Thursday 28 Sept October: 1687:

The Lord appeared the first time under the form
and Angell in it in Imperiall Glory
and the form it Gabriel Ishmael Ishmeli
And beyond them it Nagaill e 2 hunting sports
like us going Eastwards in a pleasant place like
Paradise e and Gabriel e Ishmeli Ishmeli
to all 3 looks on us e smile and Gabriel said
The God of Grace Peace and mercy bless e preserve
you both now e for ever
the appearance in action till day it two fourths
first in my selfe a Lieutenant
2 unto your selves, beyond our Nature not yet
present in appearance
first from my selfe unto you omitted through Divine
Grace and permission the blustring storme of your
sorrows now Double and it must abated e behould
your selves, walking in safety with Celestiall Comfort
& happy e blessed estate in regard all Spirits are not
Angells entrance into the Glorious Elizium e Pallace
of Celestiall into the light where of you & I say are
now walking e more yet very near admission to
Almost happy e assured Rest e lasting peace
with also declareth your spiritual sight to be also
more at hand unto you but sensible of the manner
appearing would for ever banish all thoughts
of fear or dispaire, there f doe solemnly say by my
selfe though grace e Power in the first a Luminous
Ray or Beame there of that ord the mouth of March
Be called with you Castle Comer ith north shall you

be the most happy of any mortall wight of your
quality or condition and shall stand in as great glory
and Command before the face of your Enimies e shall
so continue until the time of your mortal Period
I am sent before a Lieutenant: Behould I am
Comanded and I also faithfully comand you to hold with
it is observed that the 3 day Kate Bin Reported to be
Dish Cornarius you & I say & also Dollard to be Dish
Cornarius Magnus and of Greater most e Power
then I may there forth the observance of God in your
duty off obedience was said to be 3 Crowned Angells
but I must alter the Property & form there of
by Reason it is the last Great Century e of your entrance
into a blessed happyness marke you then
the Action of the day is two fourths e I strictly Charge
you e Comand you to observe and by Reason it is very
tenderable unto you, the quantity of the foregoing
Cornarian offerings must on that day or on the
second day Subsequent before this holy Sion I say
the oblation of that day must be tribled before the
Sion ob to the Dish Cornarius & 2 dly as it is a day of
Action in Gods the single offering of the day and be proved
entred Before that you on thing I will hear with all
Readiness I very well remember I have to bind it
Duty, shewed forth or laid unto your that your disbursements
offends of off your obligen offerings
shall be made good e profitably returned
the day now yet forgot unto you shall be assuredly
of Fruit e I fervently trust in the first it more near
unto a due performance then I am may at present
shew forth e now I dollard that you have a portion

passages to your Rebiteranc and Load
the small portion appeared before his son
will & you are disturbed in your Rest & Constitution
the main Cause word of is trubles of mind & vexation
of spirit which very much disturb your spoons
forcing windy vapors to ascend & disturb your head
will then a for a drinke for you
Let be infused in new ale
the simples vegitable of sage, Rosemary. betony
marjoram & Rubarb this is an Excy Reward to your
Then if you take the oyle of spirit of Amber bruised
wherewith it is corporated the owne salts wherof
dropped into Betony water or into your Ale is a
miraculus Remedy
and then again if you take halfe an Ounce fust
Clarified ounce of pich melt them together
then take 2 or 3 heads of garlick Pill them
& stamp them in a mass or pulling & put them into
the fust & pint & stur them well to incorporate together
of rosmined powder 2 or 3 ℥ white wine
with the fust take also of Cloves & make finely
beaten of ounce ~~one~~ ℥ ¾ incorporate all well together
to be a salue and lay it to the hollow of the foot
& it will quit the head of all vapors that offend

There appeared a fair like thing over the sun as there is an
Imperiall Crowne in it & it casts a light downe into the sea
& there comes small flashes out of the sea
it is Orphiniel in the sun like King
a good way in the sea is Gabriel & Caluah
& in the other part is Leuanall & Aia
And there is a calle set before the sun and it smiled
And said to make returne of Celestiall Gifts and favours
though dissind Grace omitted & promised to your Comfort
and Assistance being altogether needfull is not withdrawn
given and only in Proofe of make his Report you have
painfully sought & you shall find, you have knocked and
the Entrance of mercy is opened to you, where you shall
Attend the pallace of Celestria & be made partakers of
promised & Continued benifits and Comforts of a pure
& lasting happiness I Gabarah make affirmation here
of, for I also was present here on friday the last day of
ation stay a little & so, god be thanked the fury of this
storme is now blowne over & spent & now the fear of
any further Danger is mitigated and towarding into
amore Gentle & Calmer season, Now then trim up
the Sayles of your hopes for they are fast linked unto
yeards & make of your faith & trust in that God who
never failed in mercy to his servants nor breaketh
promise with the faithfull, whom and humbly beseech
inlighten your sight & strengthen your spirits till you
may be his mercy in his Celestiall & Elementall
Messages & be blessed with the happy Comforts of his heavenly
Ioy & Fellowship for ever, Noddon Bay tomb against

November 2: 1687 wonsday

The appeared Caharzah in a Cloud before the Son
& there shot out of the fire over the Son a Sword & fell
on Caharzah & it looked towards the Son, and now it is
turned to us words and said, Now Sr, you may behould
your foiles nerely Arrived to the end of your trubles
and as nerely entring into the Pallace of a glorius
& happy Tranquility & a lasting Peace both of
Body & mind and also condition forbids afordable thos
unto, Sr I heard you yesterday very earnestly
supplycate for a Plaindr & more visible sight
in your terrestiall Operations, & assistance from
Elementall Powers properly by Offrd Words unto Heaven
Records; touching Cluff matter say & bide
well well Sr I doe assure you make the best shift of
what you call staff only say you that yo might have
an hier or better Obtaining sword of well & it is said
you may have it shall it is also further said that you
shall have it; but upon it must also be considered
that the goodness and Diafanity sword of is not
bestowed you are advised for the present to make
adition of that matter you call staff when & sword again
you will be better satisfied

November 4 [illegible]: 1687:

There appeared a fine Spectrum before the Son & Caha
Caharzah & it looks fully on me & it said. ha. ha. holus
wolus in a pominious tone, tone, to not amuse
your selfe Chemistry most with bad Comodities, wise
Rationally as. ill compounds must produce like effects
& heard you Sr Lament your fear of this matter & being
in the cloud no, no, Sr instead of desiring you should

the cloud may stand you with a litle assistance
the Sword is not of this attire but of the most
white & Right should be to morrow but must be
adjurned till wednesday but yes for I advise to
to make use of fire in the Composition of your metall
you shall get more very well, your fire on for it will
come to a good issue; before me there is good appearance
to finde it will come to light

November 9th: 1687:

There is a sun like form under the Son & it is the
There is in the further pt of the Son Raphael Jahuah
in Royall form & in the fore pt of the Son is Establish
and before the Son in a silver Cloud is Caharzah
and it stands smiling on us God save you Sr
am God be thanked we are most agreeing according
to promise and appointment I finde our last discourse
was of your Otrapation when you said you feared
you were in the cloud: now, Sr let that be the last
of your care or fear, your Complaint hath been made
known before us. my suspicions hath given me charge
to take full proof with & Certainly assure
you I shall as obediently observe to God as divine
permission giveth me in attendance of that charge
meane while let me Certifie you that your Compoun
-nd white you call ashes are good but you admit
of too much of that Compound wise you shall
find it wise indeed Caution that with you will you
your Matter to be too hard you may therefore loosen
the quantitie therof & indeed you may well admit
of it & forced in a pot you need not fear
any all Adventures

But of this matter more on the 20th day

S^r I tell you sight hereof nowise appertayne you
& may say at every minute is he nowise admitting
into the Power & Administration of your Good Angell
therefore I say against what I am say, and what
you can doe it is for pleasure for me know not the
hower that many entrede & passe into your domin-
-ions wch S^r I have said the full time of thy
Remission —

November 14: 1687:

There appeared Zaharach And it looked on me
& smiled & said: Ra: are not you sick yet openede to
be should promise many I doe assure you the Power
there of is gon forth & Certainly cannot be far
nor long absent from you, all things are at hand
for a full solucions. all things promised shall
affardedly be fulfilled the determination of mind
with you I account not by Reason it is not given
me to revealed but it will be given to me or some
others to revealed it so that you may now beleive
that you will know the ends of your sorrows & a
joyfull beginning of your Comforts which he most
give & confirme unto you to his Glory & your
felicities with a never failing stability,
the withdrawing of Afflictions own absents
well S^r be not sad for your wife hand your desires
on the fulfilling of the promised be ye comforted
in this time S^r yet you returned to your other oppres-
-sions & vexation for yet a month & 1/2 here and at home
in therefore you must goe home

November 16: 1687: the 2^d 110

There appeared in the sun A comet forme pointing downwards
into the sun and at the end of it a star pointing to a silver
cloud out of the sun into the sun beyond a star in 2 figures
formed & beyond them is 3 and 2 like humaine formes
and in the fellis glass towards next me is like the figure
of the sun & in the other the figure of the full moone
and Cathebol is in the Cloud before the sun
the two Imperiall formes in the sun are Raphaell & Gabriel
and Cathebol but his hands into his bosome & looks out
a white paper expanding white & writing with blew
& it moves to the glasse fellis towards to take & to the
sun & hollow towards and to me, and all
& it turned to me & looked wishfully & pleasantly on me
& bids out the paper to be read

1 3 to make glasse lanes white Christall like Diaphinous

2 to make the great solar & lunar motions
ascribed to the knowledge of the Antient Sophiarbs
& the Hermetick or Magicians friend & last Secret
of all

3 Secret moditinall & effectuall Remidies answerably
true for curing all distempers or diseases affecting humane
and bodies where the Radicall vigor is not extinct
& it put it me again

If you be remembred S^r as that you may be it duly, bin
showed forth unto you that great Action should come
forward and Great Secret should be revealed
with accordingly will be truly fulfilled unto you
& kept by my Spirit or some other Messages of Celestiall
grade of the same Orders or hierarchy, wherefore also
am a Servant of the first but it cannot as you be
that either of you is fitted to receive the same

or untill the 11th day of the next month be come to your reason for wch I could instance but some terrestiall evills as yet interposing betweene your Capacities & the scope of perceiving it but we must hasten last action beside to send

& now are you to fight and also the fight & shine of a happy deliverance

Resolvedly obbraid upon your oddes the eight day it dis tornarius as yet in being after wch Tornarius dayes will gradually cease for I trow there abouts 2 more or 3 at the utmost and for that I hand truly vnderstand you by wch time also all terrestiall & infernall evills will vanish even as dew before the vigorous heat of the sun and become as nothing & your ingrate sotted in the Colosseum Pallace of a stable rest to you soules wherein no storme ever more approach & I say hand & vnderstand the truth of what shall need be ever here after questioned

and I say obbraid of what in your duty you ought to obbraid without alteration untill the 11th day of the next month passe away and so afterwards begin the entrance of Promise as before was said

wch the most high god of his infinight goodnesse & mercy grant to your keeping great comforts & persevering your kind callings you have vndoubtedly

Nouem: 21: 1687: you have done well here you should have repaire to the other Heroicks

if those spirits dare not appeare you must comand them to vpon & extent into humaine formes

Nouembr: 24: 1687: Tornary [redacted]

there appeared in the shape Galuah & said and the same to be pleasant and to rejoyce the foolish Ghost vanished, there appeared a little Bottrum before the sun

, well, well, S^r I heard what you said vnto me now before your entrance here yet notwithstanding I say all is well with you, well, well I say let not fear be trouble vpon your spirits before me you are blessed in it in that you are spiritually attended with the hopefull comforts of Deliverance and Peace I am to bid you persevere and desist not from your operations & make not question of your fight & if not of your Conquest I command vnto you withdraw from hence Lead up the dance & let not your foot enter the place untill order hereafter the sun goe downe with you

Nouembr: 28: 1687: Monday

stay a while (be silent) & obbraid the action till it returne there came a flash of light in to the sun & the walls disappeared a brightish ray pointed downe into the sun & cast a shining light into the sun, to the wch of it (that was a light of appearance in action wch without the help & assistance of white Celestiall and Celestinian light you could not hand vpon it, then there came from the further part of the sun the Regiment of four with a star shining over a top of the sun giuing light, two of the postures were more Glorious & Celestiall the other two were humaine & terrestiall, the Celestiall were Jeuniah & Samariell and the two humaine were our friends represented by our Gardian Angells

the Susaniah made some tall to her last word
soe after appeared a mighty Imperiall Serpent hauing
some to hould up his Trayne & made obedience to them
to & passed away swiftly and suddenly after came 3
in Kingly Royall formes with 3 Diuisions following them
with likewise made great reuerence to them & with
so bold about and went away and Susaniah was
saying something & there came a flash and they turned
about & fast M R and so Samariel did to her West
& then Susaniah did to her North & the Samariel did
to her South and they all disappeared in one & the same
found

Noble Sr if know you not well what exercise & operation
you are employed upon & her appointed Instrument to atten
from Home to keep & informe you
first appeared in presence one after the other her 4 great
Emperors or Imperiall Superiour Powers of this Clime
of the 4 angles thereof respecting also the like orders
parts as being also by Nature & office reformed heavenly
the principall pts of ye 4 angle being 3, the Kings
governing ye 12 from distinctly with other other
many Coexistent & subsistent subjects & attendants
both superiour & inferiour likewise in orderly dispo
rank moving by Command with a speedy obedience
and so after the Powers of Celestiall Comands with
an humble submission leaving liberty yet a very
little by reason of some other persons charge over
into some small matter of Concernment yet remainder
which is one materiall Cause of our late making
mention of the present observations the of her 3 pri
Primary where of the one is fixed as also her 14
day of the moon month which although it is not found
in Day for that falleth to be on the 9 day

Noreden depends a great Mystery having origin
appeared on the 12 day of the moon month and also
the said 19 day in order to her entrance and attainment
of 3 Phospherals lately shined forth & then if trust
you will be confirmed in the Conformation of your hopes
& her putting efforts forward
friday next is your time of attion here more also
you shalbe informed of what ought to be carefully observed
& so through Divine grace we shall pass on
to happy efforts time is elapsed here & we must
unite draw to order & so must you home to your exercise
if you can with convenient haste unto it

Friday December 2d 1687 the first
there appeared 3 before her son, Ca, Za, Zaa,
and in her son to the North East is Vriel and Nogael
& Esterdon them with a star in my forehead and
an other on my Breast and on the S E is R two
between Leuanael & Cothabiah with a light in his forh
-ead, and Vriel took of the star of my Breast & made
a Cross there & put it to her front like thing & it became
light and descended me and became one with the star
at the end of the Cord, and then Vriel take of the
star off of my forehead and put it to her head
& it took light & he rubbed both my eies with it
& then he put it to her front and it was very bright
and he wiped my eies with it & put it to my forehead
and it flamed there & Za looked earnestly on me
and smiled, and it said, Good God, how great is the
least beam of thy Celestial Glory to the beauty of y dark
and the least spark of light to the Glory of the
Day & the least grain of mercy to the salvation
of the world, & the deliverance from the torment

turnd unto all yo pleasures & doliglits it ten affor
O how great is that Goods that giuds fulnoss of a
Torrestiall Comforts & inlinondy yo soule of man
with a true Colestiall tranquillity both of body &
spirit & inriching yo whole man with all diuine
gifts & graces, and inuesting him in all parts with
a true fruyond of Colestiuan felicity in this life
and a Crowne of Eternall Glory in y next is to wish
you the most high God of his infinite Grace &
mercy bless you with all for his owne sake who is
Paternally Gracious and mortifull to his Mosdi
who unfainedly loue and obay him Amen Hallelui
The affaires of this days action is very Considerable
as will appear shortly hereafter in its effects
the mistery at present is not giuen us to know but
we are only giuen in charg to inforce and comand you
strictly to obserue yo duty of your offices of this
present times for the obseruance whereof is consequen
very materiall unto you in the same order and fo
as at yo first hath bin shewed forth & injoyned
and that you may not with your spirits with an
vnright or fear of euill for yat Greater Combat
and at hand conducting you unto an happy and
safe deliuerance and withall bade not in your
operation & proseedings whereunto you may retire
for if euer yo kind Elapsed hour for we must return
December yo 10 instant and 9d 12 yo 14 and
dayes of action and the 15 day being Dies Nomarium
Purple & magnus vizt 15 December and so god bless
with yo light of his Grace and mercy amen

December 5th: 1687: Monday: 121

Thou Appeards. Ga; Za, naa, & Za saith
Sr I see you are in your spirits disturbed
I tell you Sr your great & dangerous of apprehension
is like one shot two sheepishly thumbs & aptly stumbled
at yo least oversight or by our hastinesse may be
brought into a mistake I pray you Sr into whom I
direct my selfe on this first day of action, then you
may adiust to whom I speak & so I pray mistake me
not now what I shewed forth was thus
that some informations would come unto you Concern
of a threatned trouble formerly mentioned might shortly
befall, but not violent attack or offence, until yo 15
day instant the matter in Complaint Sr proceeded from
the teame Tynworth Rowsley and is somewhat darnest
in yo pursuit therefore I pr
in order Sr unto your request be not dismaid but chere
up your spirits for if you loose your Courage & trust
in this Charge you will doe your selfe more dam
then you can daily if at all Returne your selfe
therefore be carefull that your spirits fails you not
least yo faithfulness of your suite cast you into a despaire
whereby you proue yo greatest foe of all
I pray you hand a petition into your selfe now then I will
shew it you, you into your Attorney and informe him
of the whole matter home home Sr we hope to see
you in happy Condition sooner then we may shew
forth unto you on Saturday next if you next day
of action you will hear further on your next day
of action be of good comfort & you shall stand upright
fear nothing you shall not fall

September 10. 1687.

Saturday There appeared Ga, Za and Da

And Za looked on me and smiled and said
that I may be plainly understood I pray you
well remember it was once showed forth upon the
reproach of a Gentle woman to your signified a shrewd
rubb more than if one should tell the duty of this world
and how the words thereof sentimally huddled and
strictly nothing more than to weed out vain Fellows
and use other than it is not wonder to hear the
Callandish & wonderful Word of the wise in this present
separation of your selfs hearing your glorious Light in
us defended from Rigor until the 15th day of September and
and may likely be yet defended until 15 days yet to come
provided that by a Natural mean you make unto some
effect that may herein be contributed by a cold Bribery to
suspend the Rigor of Justice for it surely hurt as hath
been said that you will yet be known with a sudden
and happy deliverance from the dread of future ills
in order whereunto it hath been already intimated unto you
of your Convention on the 12 & 14th instant as well as on this
present day and then again on the nineteenth day which is
double great Ternary which you are well to mind your
Territory of that kind & then on the 20th day at Evening
the day of your Worthy Convention and stand to in the
Light of your promised deliverance or very nearly
hereunto for we are commanded in Charge to write
note of your & some particulars of your Contentments
and Suspicions & Jemariel & Gabezah and other
Days et multo

Come on S^r Cast not your spirit downe be of good
Courady let not your wall or sinke nor your walls to mo
Trubles stand on thy defiance yet for 20 dayes
and the mercies of the highest may discend to you
great Comfort wch we all ab your frinds in the
highest shall humbly Cosoebo wite you gratiously to
you wit all for his owne sake that is Almi
Amen Haleyuiah I also desire you S^r to persiste
in the pursuance of your Domestick operations as y
Comissioners will admit
if thou wouldst passforth thy troubles spirit with less
Care & thought of Evil wherewith you go Expeedingly
ouerthrow & intombe them thou wilt make thy
great thoughtfullnesse mute more of vs into thee
thou must not deport Romidy for thy body untill th
hast finish the burden of thy soule & spirits
the naturall Cause that most greatly hes us
flatuous Passions proceed from winds tontracted of
emptinesse it is not of my action. but you shall know a
true remidy for it at farther more

1687 December 12 Monday

There appeared a spectrum with a ring of gold on i
head best wite flowers & on a purplish vestment be
wite spangles. like a Child of 8 or 9 yeares of age
and at first you have not further to proceed here
untill the 2^d dayes as was showed forth unto you
I will visit you the 2 day & tell you wishes I am
from a forwent of the highest with you for yo
Comfort

1687 December 14 Wednesday

There appeared in the East quarter of the Firmament
Michael in the North Gabriel in
the South Raphael in there is to the Eastward of them
downe on their heads, and it was the M^r R
& the two Celestial Beings Rose & rode of the
for there horse to flint sparkling on my hand
& numbed by my side & few there with & loosned
to so very bright my sight dos sparkle and they das
only stringle on me R head and so they marched
away to the East quarter
and now before I can pen me a spectrum
and it turned to the fore & did demolition that way
and it is Turned this way and the fore is bottomed to bright
as burnished silver I see not that I could on it
with it take mind the Fellow Angels & it is passionately
Earnest and desire I say your offerings also accepted
& you are Blessed I remark you know not as yet
received light nor benefit of your Superiour & Inferiour
operations & actions & daily offerings & your Invocati
ons are Heard & obedience Given though Difficult
not signall & Infinitely [illegible] but obstructed only
by an obstinate & perverse wilfullness, white, and
Naturall unto those powers who partake of Grosse
Elementary composition as Clay & Earth &
but I know after 6 or 7 dayes they will be constrained
to your Comands & so in order to the full accomplishment
of your expectance you are under Important
action & so hardship to your Appointments
the 5 & 6 dayes monday & Tuesday

Decemba: 19th 1687: Ternary Duple

There appeared Orphaniel over the Sun with a flaming sword in his left hand hoving down on the Territory on the Mistery and Midnight Za, zae, before his son. And a fiery spear Afforded to Orphaniel & Orphaniel gave it a fire & it immediatly went to Zupaniah & gave it his & bade something to give unto in the Northern & in my name again & it was Lovaniah & it went to Zephaniah again & Orphaniel gave it his other sword & it went into his other hand & he took it & gave it to Samaziel & bade something to Samaziel & went away Zupaniah & Samaziel did soon w Call & in his hollow voice there came first kneeling Submissively then Duke then Lords then in order of his Sovereignty Zupaniah drew his sword over his head 3 times & cut his dart & pole his Square and Za bade all mine not further operation this day Remember your Companion to morrow your God will have mercy on you

Decemba: 20: 1687:

There appeared a little spirit of Saint.

Be ye Watchful & remember & mind not to make light of your Action are sanctified into you all & would not your Courage nor majesty of heart yeald or fall into a Lethargy, least desparation attempt & entrance & triumph in your constitution for divine Grace is with you, nothing will not want for animal to prevent or Transplant some grievous Mischief to attompany or overwhelme it but stand ye stedfast in your hope & constant in your faith and you shall be partake of Gods & mercy from above & mount Sinai

And he appeared the form like thing and a flame came out of it and stood upright & the star over it stood And on the brim of it it was lighted and Michael stood on the East & Uriel & Gabriel in the South & Raphael & and stood behind Michael & Raphael & Uriel stood behind and Gabriel & Uriel both on red, and my face doth shine. And Acimay is in Imperial form in his stool to his Eastward & Madimiel & Cassiel are both without in a Sibteriffe Cloud and Madimiel & Lovaniah soon to be glad & Rejoyce and there is two Lights stand before the pillar Glass Rays that are in a honorable posture And they are not visible to us And madimiel is gone & left Lovaniah in a joyfull posture & there comes Troops from y point to the 4 Archangels And Uriel takes the key

that rimes to him ~~Chronicled~~ it to RO his brest & it ontors, and to his mouth it goes in & thors his for & thors it ontors and thors it a spreads on his b & a spark on his mouth & a ~~fire~~flash on his forehead; And Louanadl seid tell Power & yeremission is given to our Ellendrans our Garrion Angells doe constantly ~~resist~~ to the ~~plotting~~ our Ellendrans tonds tons for notwithstanding all yese blustring storms of thy yest in bernal malice & wicked Reatagonb ~~raging~~ and tormenting your yeads and honist indeavors Laboring for Ellendrans in th troubled load of your Royal wife & trust as I said before yed by yalla and that you are now chin to a defeed and the horbor of yeat and rest to the blessed restoration of your Comforts therefore it was deny now thrown forth that you should still be thereful & take free courage that you may become triumphant victors in the midst of the greatest dangers and trials of yeare under the sorest trials and wisst this To morrow ~~are~~ is to be ordained a day of humill and in the afternoon a day of thanksgiuing and on this day morning ordered a penny of & word before the sun rather more nigh light I will surely respect you all & of the thats protitely to yeremith we adjourn the first

Hember: 22: 1687: ~~[illegible]~~

Then appeared Louanadl & in this with a ~~[illegible]~~ of Amyabb in its hand, and is very pleasant & smiled on Louanadl The Paternall Goodness of all Gradations God hath set a limit & put a restition ~~on~~ all malitious machinations & Internall sweatings & that you trust in the hist of your Comforts and Contentment, & your yeats embraced by your patients, & bote walking to an happy enjoyment of a lasting rest proceed on in your Lords operation at home with a zealous inclination for the effects Gerard ~~of~~ doubtless prompts well it is only an obstinate unwillin ness that obliges the thers upon Ellendrans into your light by reason they are ~~of~~ so unwillingly to an obedience and assistance into the powers of men, because they as unwillingly part with what they delight in, being by nature much affected with the noble and treasures of the Earth and all forts of terrestial things & when brought or Constrained to an obedience and willfull appearance Corporally they and the best & most learnid like minds to mankind of all the Ellendenbury Lowers & see you have done well in your duties yesterday which hath attracted Celestiall Grace into you, persist you forwards in your indeavours with unwearied courage wherein the Power of the Most High upholds & assist you to see full injoyment of your souls desires Amen Hallalujah must some small acknowledged & obedience you are to meet Gerard again on ~~[illegible]~~ day for & behind it lay the in the book of mind after to insert & prove you & will be to it

Desembr: 29: 1687:: thirsday

three is two spottrin downe on their knees before her sion
and there turns a small spottrin saith stay a while this act
is immediate, There turnt a great flash and effluv
xfronded out of the sun up to the Cloud and a stur
the Cloud & it extended it selfe to the diameter
a foot & shut closed it selfe again & so did often
and the Knights were all in swunds, And a fourth
spottrin was before the sun and this is a spottrin
with purplish Garment on and on his head a Coate
of Lawrell & a scepter in it's hands and it pounds
to us And it's saith smiles & it very chearfully
it doth say Behould the immediat presence of Christ
Glory appearing in the attion of this day as a confir
mation of your hoyes in the fruition of forre
solitly white through the fronte & force of your
humble supplications, & the prevailing power of yo
faith & obedience after noone having taken the prsons
of Grace & is appeared this day immediat from y
superiour Powers of the medial dessending mercy
anshering your petitions by a newly approching
delivrance of horrid all tribulation & from the
cruell effects of sure defiations as attend the Chapt
tridls there of & the oblations of this two last forme
tornarys and now attended & the entrance of this 3
tornary is Glorified & more magnifient then an
yet before it as being more high & superior ending
on the 12 day of this next month with you and
is I suppose the last tornary to be observed as I tho
nute bin formarly of late shewed forth I say the
glory of this present tornarius is more high & Gra
then ever I must prove I take in it's ende & effects
& must be hereafter as greatly to be observed

[illegible] oblation Honors [illegible] 126
of the Greatest and also by [illegible] goodly
intercourse of a most happy & Glorious expecta
tion & jubilo of joy unto you as will appeare both in
light & sound unto you, Therefore I give you to under
stand from superior Comands that I say as on the 12th
day of this next month with you in the end of three
glorious & great trigla tornarius. ends & so must
the tornarian effectory or oblation of that day
be tripled, as it is the last for it is consequently
very Considerable I say both in it ende & effects
& behould your Cardinal Angels included & also
vertues unto the Glory of Celestiall Grace will
become also thereby which as an witness in Celestiall
vertue and dignification & [illegible] you may proceed
in your Terrestiall operations but obstrue me now what
I say unto you upon Friday next will on Vrsill at fun
rising & stay and hower & on munday next both
you ought to Glorify God & returne him thanks for
the action of this day I assure you for it is more then
an ordinary mercy; my name is Zoadkiel I am
called away the Lord Bless you preserve you &
deliver you to his Glory & your Comforts Hallelujah

January: 2d: 1687: monday

There appeared a system of the oblations of your obedi
ence strengthened in forts by returns of mercy unto
honorable madams by orders & effects differently the
unto appointed this merry day in the first entrance
of gracious & glorious effects now humbly beseeching
both of us & you the highest to confer and confirme
unto & upon you the superiour & other Celestial
& Celestially dignified powers of light both verticall

[illegible] Glorious Spirits of the highest Orders
& Degrees & Blessed Inhabitants
of Heaven, and Blessed Inhabitants
of the Firmament & Coelestiall
Regions & Elementall Regions, of Aire &
Earth &c and by Reason thereof more
Lightly more obstinate and Adverse to serve and
assist the Servants of Iesus from whom or indeed
to yeild obedience unto Celestiall Superiors or other
Dignified Powers of Light and may yet have gr
a little Power & withstand their motions and Commands
through Powerfull & Immediat by Reason they are strong
supported & more indeared to the Earth & all earthly thi
and the Benifits thereof & ostimed very unwilling to p
with such Benifits as the Earth plentifully affordeth
as by Permission & Superiord they have Power by na
& other given them to possess & injoy especially unto the
Mortalls of whom they stand in dread by Reason they ma
be thereby Constrained & forceable brought to that obed
for on Earth or at once only but allwise & and at all
times & Hours while by Nature they unwillingly comply un
because I say Power is given them in y Elemental Regi
and Treasuries thereof & withstand & Oppose
Humanity thereunto. But how soever this is not in the Un
=standing or Knowledg of Terrestiall Inhabitants.
now then to our purpose I say & as I said before the influe
of your Astrorioid are in operation and as also I say
hath obtained Celestiall Power through Faith & obedience
this night accordingly it is gon forth & omitted to answer
for and on your behalfs in Response to your humble
Supplications and Adorations, therefore it is the day & the
4 day instant and the 9th day your Particular days of
attending hand of our motion unto you for y they are
of us & Superiors but to keep you there to your Constant

portions as your Consciences guides your Commission
though they shall seem to be invisible & fly from
the sight of you 127
yet be not troubled therat
at then also against on the 14 day next, is the grandest
most Considerable of all the Vast by Reason the two hand
other three and also its selfe next against his wife
him against his wife doubled from and as at this a Ternarie
against Triple and a limit of time by measure Compass
your troubles & afflations now by Reason of the
blind Action of Celestiall Grace and mercy may Chance
stir up some Internall Guilt suddenly to possess & vex
you with sharp trialls but a shield of Celestiall mercy
will defend you from the day of Terrestiall desolation
& destruction, Remember therefore your Convention here
on the 4th & the 9 & the 12 days instant the 4 is your
weekly day of Action & also is the 12 as well as a great
Ternarius Triple and in the intermitting times
prosecd you in your domestick operation at your Convenie
it is not questioned but the Glorious Spirits of those times
or of the time now in your present being both times
will briefly forth the Comforts of an happy deliverance
from the Pulse & storme of most dangerous Hazzards
& bring you on shore the land of lasting quiet & rest
& rest with the most high God grant and give unto
you as to his faithfull & obedient Servants to his owne
glory and your Comfort Amen Hallelujah

January 4: 1687/8

There Spyrd and Ca-za-raa and the two Gardian
Angell trembling and Za spake to them & they did not
tremble & move and Ca-za-raa smiled on them
and they fell downe on their knees to them & Za hild
out his sword & scroll & took them up with there tong
a great flash & took them away and Za said to me
& heard what you have said & know what you would

say nothing at this time of my Purpose to move
know it was shewed forth on the last day of this
unto you that Charys trialls would ensue and there
are your troubles not newes unto us; but Celestiall fo
by appointed mediums of Grace hath Charged & Cau
you & on your behalfe humbley beseeching his hig
for there is a great Conflict menating mutch but
faith, Patience, & obedience, wee shall triumphantl
vanquish all and remaine victorers in Heave
and in assured hopes of greater mercys & favou
from above then ever these horrible Afflictions afford
hath bin Contracting bonnets but we must all with
draw unto our Charys in office Comanded of Superio
& you with your domestick operations untill his g'ld
instant at wch time we condesend here again
for his mystery is shutt as you came neither doate m
touch for the Contest mutch intreasth and must also
have fudgment & experience that your hands are
strengthned & mercy Conformed with the most high
God Grant & give unto you to his issue of a lasti
Comfort Cetera

January 9th: 1687:

There appeared a fiery Appearance before his
and there I saw a small spectrum & said observe what
is shewed forth diligently, and I will meet you
at the other Mistery & instruct you therein, for you
must not depart without license there appeared an
Imperiall forme in Armor with a sword by its side
and it had a bowe or Bear in its hand and it
looked fiercely about it
Behould whilst I attend to the Ordinances of Super

superiour Power & the Comands of my great Master
going forth for the fulfilling of his Grand God
& mercy, Rebellion impudently assaults to Enter
my Possessions attempting to Ravage the Plants
and Villages my servants of their peace & well-
being and not only fomentate & Excite my
& Seminable Adiutors and most diabolicall &
desperate Resolutions to make havock of & destroy
all before them, but also with all & keeps back
the Power of Terrestiall servants from yealding
obedience to Superiour Comands notwithstanding
strongly moved thereunto which otherwise might
accordingly serve & obey wherein by order & office
they Attend & keeps a permitted power & Immunity
as referred to the Earth & resisting the Natural Earth
heaviness & all the benifits therein contained
& Rigour the Inferiour spirits of the more Gross dark
& inferiour part of the Aire do withdraw themselves
& the delights thereof and partake of the same nature
& the same affected Properties as here of the
Earth wherby obstinde the servants of divine
grace are provoked & frustrated of their motion
& operations in the peaceable hopes of obtaining &
injoying the benifits & blessings therein, although
the servants of grace hath & more superiour Power
to Comand & Constraine them to obedience and to bring
forth & render up the same to the only use & Comfort
of God his servants whom moved & Comanded there
unto for the which it was truly made & ordained
therefore I will now goe hence & visit the Earth
for the East unto the West & from the North unto the South

and all ye sublunar Elementall Regions and al
Spiritual Powers residing in the Inferior Mo
from ye Superior to ye Inferior whether Lotal
in orders or wandering & Roving out of Orders
Rouse them to their obedience, and then there w
three more to it And it took of 3 swords gave them on
sent them away W. N. S. & said
the Power given to me also hath given forth
to Every & Each of mine Allies and behould I ha
up my strength and defend the right of my Sove
from ye route of Perdition and thwart my Enem
of Raging Rebels & Numerous Rebellions Enimies
of my Honour & disturbers of my Servants Peace
that I might yet be glorified from all Parts of
Earth and my dominions Established in peace an
my dwelling place an Assured testimony of and
Emissive Comfort going forth & flowing like Rive
Riuolets flowing from an Eternall fountaine
and well spring of glorious Refreshments & Myste
ry the Drooping Soules & Tired Spirits of these m
Laborious and painfull Servants who hath long
besought me & still Resolves me through the Va
passages & trials of great Afflictions and sad
tonance not mortall feet to enter this place bid we
meet again on Thursday for though we have ye
Conquest yet we must persist in ye pursuit
least ye Enimie Also Rally & gather up & ge
to make fresh entrance therefore I have given
mine Allies also as my selfe in their offices & Cha
ab true mediums in order I hope unto happy det
rance that ye Glory of Heaven may shine victori

victoriously upon the true felicity of the Mozadi
Course with draw

at Yorkinforiour Mistory
This is a Servant of ye most Trinitarian of ye orde
of Rosicrucians & trust ye Action of this day Sunday you
greatly Returned as may suddainly be manifested
wherof you may understand more on the next day of action
but let us to our purpose & set you have not any
importation or address made unto ye Imperiall Power of
ye West whose Angullary of the Sun you are obliged
for, whose name is Amonadiel ye spirit of wright you
should have come on then Sr you shall fitly make your
Invocation or address unto ye Imperiall Spirit Amonadiel
for its Assurance and Assistance of its Servients
& Most Regall & Presidentiall Spirits together with
ye Servient & Subservient Spirits under every & Each
of them Serving in orders & Mention before it

O you Imperiall Spirit of great Power who by name
art called Amonadiel & said to be Emperour of the
west Angle of ye Sun & ye Soueraign Governour of its Angles
mansions or divisions therein and Also an Imperiall
Power over all both Regall Presidentiall & other Servient
& subservient Spirits, Ruling & Governing in the differents
& Soueraign orders & Mansions respectively appointed
as proper places of residence for them in y said Angle
now then behould O you Imperiall Spirit of Great Power
Amonadiel I your no the Servants of the most Tremendous
Lord present in his holy Fear doe in by and through the
his Almighty & most Sacred name Tetragram
=maton & by his mighty Power, Efficacy, Vertue & Power
thereof move & call you forth to visible appearance

here before us in this glass Perspitible or other
out of the same attendingly visible here before
yorsonnally in fair dessent humaine Corpritu
and in not wise hurtfull terrible or affrightfull u
or fiercely rushing in with violence upon us n
by scare or affright our sences with Amasem
feare or other wise to astonish or p[illegible] us to Silence
but come up and appeare visibly here before us in
Peace, milldnes, friendship & serenity shewing wisd
forth also into us some true signe or signes tendge
your coming & appearance. Now then Behould
say Ye Imperiall Spirit of Great Power Amonad
that we do here by certifie Conjure Comand Comp
full force & Powerfully mouve you attendingly as af
visibly here before us in fair dessent humaine
Corpritus Mouve Mouve Mouve therefore come and
And appeare so farly friendly peaceably Affably
and Curteously present here yarsonally before us
and not departing with out license nor untill you ha
truly & faithfully Answered our Demands wherein by
office & power you may or can, neither flying our p
& resisting us in those our Actions and operations
but readily & willingly to serve and assist us obedi
fulfilling and attomplishing for & unto us whatso
we shall by office injoyne & comand you without frau
hinderance barring or further delay or any other
subtill Crafts or delusions whatsoever.
And we do also hereby yet further & against expr
tory we comand, constrein & Mouve you by the Imy
& soveraing Power given & permitted & given unto
you of the highest likewise to Comand Constraine some

and appeare visibly & Perpetually
here present before us and attendingly in faire 1429
tent humaine Corpritures as before bee said all 130
ers of those Regall Spirits with those Dubs & other
residential spirits of Great Power both diurnall
nocturnall together with their severall & respective
resident & subsistent spirits serving & attending under
for gradually from the superiour to the inferiour
serving in the different & severall orders
mansions & divisions appropriated & appointed unto y
in their severall & respective offices before you in
west Angle of the Aire.
And more Especially and in particular the Royall
Spirit who by name is called Ufiel together with
all and every of those great dubs & other servient
& subservient gradually under them and in
particular amongst the rest those diurnall Dubs or
spirits of great Power who by name are Called Horno
Sadar Granara & Usiniell & their servients & subservient
Honding them serving under Ufiell before you,
that we say do you Imperiall Spirit Amonadiell
the Regall Spirit Ufiell with all yest Spirits & Spirituall
powers serving under him before you in the mansion
of the Northwest Angle or division of the west Angle of
the Aire, may be of you & your Imperiall Power
Might force & Power thereof commanded Constreined
and thereby caused visibly to Appear Corporally prostat
before us in faire dessent humaine forme and
also attendingly Correspondent in all particulars as
we have herein before mov forth with at this time
present and also at all other time and place
when soever & wherever we shall finde tall forte

and comand from mee our service and assistan
without delay defusion or disturbance whereby to
or affoll our Lords faith fear or Amazement or in any wise ha
of hinder y^e effect of this our present operations by any Jubtill Cu
&c: by this meeon you may Gradually bring all yo Angle
to your Jubjection

January 12^th: 1687: Ternary

There appeared A fiery Cloud before him stone les
is 5 in it three of them Armed with swords
in their hands and the two in white stands betwe
them, the two are crowned & have wands in their
and they are all of them very great and the
in white wept me doth must loobe on me and so doth
the Armed portrum wept me and the white portru
doth drawth out his wand to me & out of the end of it
come a sparke of light & it doth fly towards me but vanish
againe & enters the point of the wand out of wch it
came and turne a little portrum in a fibsorish cha
stood upon the heather part of the table, and now the
are all lost up, and the midle most of them directh his
assort to the portrum on y^e fore part of the table
and it said to me & smiled on me
The action of this great Ternarius is about huma
death neither ondoth it but continueth 3 dayes and
4^th day you must come downe hard againe
Peradventure if you may then obtaine the martyrs
Crowne of spirituall fight for it wordly appeareth
attended with sharp gifts in true friends & passion
as hath not bin amongst men or women of the wo
for many by gone yeares you must withdraw

1/8 January 16^th

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And Michael & Uriel were before me and they did
Confer about me and they went away. And there appeared
an other portrum before the sun and it is very pleasant
with hands diving gratis mouth and is with you wherby
a bond & bonne of Celestiall friendship & to note you as direth
& by the fore finger and light of mercy from above
your Actions in the other operation wherein you must Repai
& friday is your day of action
of the 3 day together & the blessing of the lord will appeare
if question not your further, would I had license to bouch the
matter more nearly & of humbly besought the most high to bless
your operations unto you

1687: January: 14:

A Galoak said looking seriously on me, I find Sr that the arrogant ambition of your Enimie Kath sin fore shewed into you to have its finall Period & third with the downfall of them & their great words they so much have boasted & still boast of as sing the next month with you or very sone after for I hope in the first you have an assurance of a blessed Appeasing Speeche for thus myne Allies informed me saying, they have sorely burned their fingers & wish they could pull them forth out the fire they have kindled to distroy the & thy labours for they are awary, of losing their many to start their adventures nay further, notwithstanding this Complaint malitiously shew that they have the better of you whilst they seeme to be satisfied with only the Conquest of but they lay greatly for you are strived even almost to the very sight of harbour & a resonable indifferent number of assistants would quitly speed these safely thereto thereunto, wherein I know not what to advise the I feele it not given to me at this present, sone Sir be comforted you shall stand and I trust bid defiance bote to the envy of thy enimies & the hubbellsom Cards of your Enombrances good god how need is thy deliverance of thy servants from the bondage of Terrestiall & Infernall Slavery & let thy mercy be shewed that thy servants also may rejoice in the strength of thy Salvation by their happy deliverance Amen

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you have the light of divine grace you shall need to fear the effects there of I would not have you afraid but as the strength & ability will bare to prevade
& assure you Sir the thing is within 6 miles sale of England however for sabots you not creep in your fire by all means monday you shall know more

Monday Feb 20: 1687/8

There appeared Michael & Uriell & a son like flying over them and they are comforting some mercy or grace on some great and before from and they went away Lucifer appeared and talked and two more tempted it well god so to secure the point for it is of concern for it seemeth to resemble that threatning foule weather laying the surges & the billows beating our keele even to a roth, so neare is our sailes & strong and the triall hard, well god be & say stears this point for it is the ultimate point and passage of danger that a forone entrance may possesse the Port of an happy Arrivall that the shore may be the glorious Entertainment of continued rest & Lasting peace, I know Sr the last words shewed forth unto you the foregoing day of action were that you should stand the whirle Diffeeds to be remembred in Letters of Gold it seemeth by the Charge now given in Comend us hieroglyphically distorted the ill & dangerous Consequents of Admiration & great fears were merely stealing & distroying your hopes of promised happinesse, dread good Sr & beseech you let not your harts faile you nor your soules sinke in dispaire lest all betrayed a work

to the fury of mortiloss tiranny & irreparable
distruction, but I tell you Gods is angry with thire
iniquitie & oppressions influening his servants with
too forsore a bondage & although he giueth permissio
to thurk euill things by reason of that Iustice should
be amongst men Relating to their dealings & doings
one with an other in terrestiall affaires and becaus
he cannot [illegible] punish unjust he forbeares sumtimes to
euill natured of mankind to be troublesome and anoyf
yet still merry takes place, and though imperfect
& wonderfull to humane Imagination Deliuereth
and bringeth forth his servants from the very midst
of the most dangerous & distructiue Difficulties
which being also now foreseen do yrendfully tell you
againe that you shall stande & bide defiance to all
terrestiall & infernall malice come on then if
that I may not come neare & those in wite you as
myne Offend at this day giueth me I will pine upp your
sayings as euen now I heard you Relate and first
how that you were depressed by your offertories
it is true you may think so but if you understood
or did know the great benifits that will arise thereby
without which could not be you would then be silent
& not make further Petition heard of, indeed we have
sorrowed for the lasse of your last ternarius by reas
it was the last and betauld it Intituled the greatest
that went before it and a meane of uniting them to
gether sumtimes of which I proceed to the next
Resolue I will procede to the Comande giuen me in Char

one ternarius truly of right ought to be obserued
not more nor lesse which happens to be on the first day of the
next month with you & then haue you not more ternarius
offertories with you neither haue you more nor other
offertories to obserue then your 4 quaternian
Engrossed as heard before Rafe bin showed forth
and one Angell Crowned one day of your weekly
ation if you haue two dayes of ation in the weeke then
if but one offertory & worthen then unto you thus
if you make this day as being monday weeke is at your
pleasure either at this or the other mystery you make
not offertory respecting at this mystery and that also to
be a very small matter at your free will whether any
thing or nothing so that now is not alsso to be obserued
otherwise then upon y^r 4 quaternian Engrossed & 40
weekly dayes of ation tome one to the next
we heard you say when will thire things be Relating
to the other terrestiall operations
first heare as to this 2^d poynt a blessed Resolue weekly
approached before making on the first of master is the last
ternarian day and also then sumdate & also upon
sumdate if not of the same monthe with you at which
time, will your Epoche be appointed & then trust me
also the utmost limett of your troubles will be determined
& future fears thereof extinguished and all your sorrowes
put to a finall period. Seare not to obtaine that blessing
as sure unto you here fore seare the second weddenday in y^e ation
I will meet you here on the 4^th day god willing

blesse me how am I streightned, and my freedom limited
in present writing wth your desired because myne office
to wordly transacte not those your affaires in question
at whose returne you may be thunderd
to 5 day of May & 9 day of June and successively
appointed dayes of action the first day being dies
termini ultimus the 10th day is the vernall quatterion
which must be observed for great Reasons thereon depending
on the 12 day of march Emanuell wth other servants
of the first thunderdy your desired
if like your motion well in moving to take a friend
to your Assistance in your affaires
I find he may may doe you kindnesse by reason he understands
some what the mind of Contrary parties wch
may conduce to your benifit & Advantage upon discoursing
therof pursue what you ten with discretion for to
holding me a Change is neer at hand and deliverance
approacheth neer the Word of a fetch Comfort unto you
well, well, now is the time and venture of your hopes
And Doubtless God willbe mortified if you can be thereful
yet fast on therefore as your fortination dictates with
discretion & as your reason directs wherein the world
of the best Conduct & blesse you
Heaven forsaketh you not

There appeared a glorious Apparition it looked to
the East and then looked on us wishfully & sadly
& then it went into the Sun & into his Vailes & the vailes
was all in a flame & now it is become a light at the
further part of the Sun and there appeared Emanuell
in the Sun and it smiled on me, it hath a bright star
on the best of it & it said,
well be it with you Sr I come on my Brother & friend
& see how it is with you & trust me thinkes the
highest thereof is not Danger of your health nor of your
fall into Relapse either of fall of health or in state of
Condition, for first, your weakness or distemper of Consti-
=tution proceedeth from the Melancholy & Hippocondriack with
an Abduction of black Colour commonly said with you
to be melancholly passions and Causes of mere wind
from whence also proceedeth flurrey but above all an
Evill Demon hath struck at thee but missed thee
you only resisted the blast of his shaft riding at
you but could not touch thee, there is naturally
a Coldness of those parts in most parts of stomach
& digestive faculties but the Gods Angell & Servant
of God Phariell of the order of Vertues and assistant
of Uriel though Divine grace unto you mortifully
in the first hath towards in Charge under you & by
office Appointed for y part of Thunderbolts, which is
more then Natural & for the rest I shall God bole
Resolve & fulfill my promise unto you & pray you
neglect not the continuance of what you now a
administer unto your selfe

one single lying I will advise you Eat of your Candi
ginger you call it green Ginger with you Eat it
in a morning or when you find your selfe apt
oppress with winds; in verily Sr there is no question
that I send against your will and if I finde you must
meet if god permit on Thursday morning
If I mistake not Sr it was showed forth unto you
that comand was given in charge unto appointed
mediums in christ to thare the passage of Entrance
& wherby you may understand the hopes of your
deliverance meet here on Thursday
keep a faire Correspondency with the brithren
not write yet taken out

March 5: 1687/8

the appeared a fiery vission over the stone in it a fiery
Serpentine with a flaming sword in its hand & in the ston
is Mithadel & Uriell & they looke towards the Northe of
East side of the ston & before the ston is shee
And in the Northe of South side the ston is a Serpentine
in white & two writing on it & abundance of papers
and books & things by them
And shee doth looke on the hollow Northe earnestly
& mouth to them Earnestly calling some thing
in the hollow Northe on the North West side there is a Majestick
Serpentine with a great Proud kinde of lions face
& about his heads is like a kinde of a hedghog & woolly
bushy hard & long of a Turkish colour that in the South
Northe is friendly and hath like a womans face & about
it is a Slavish apparrell painted Round & fits Close
& hath long beard hard like a Goat hoofs & tayle
& Majestick & but more Compliant

Mithadel & Uriel looked on the North of East side the ston
& then on me & they in the North did great admiration
towards Mithadel & Uriel & both often looked on me
& they are very pleasant
The Appearance in action this day is very Comfortable & greatly
consolate you in all your Affitations & operations white
immediately cannot be showed forth nor discovered to you
untill the day from this at night you must re
turn one here & then it shall be Unfolded unto you
so if you have not more at present here but Returned
thanks to the highest & Carefully & Carefully
suffering no entrants untill he him god comes with
you

March 5: 1687/8 monday

There appeared Gabriel & Emanadel & they went away
And there stand shee in there place
Through Grace in the first from mouth in order to
my promise of presence in Appearance here on y last day
of February to show forth the Appearance of action of that
day & the history there of being very great and Considerable
altogether attesting as hoped in the highest to your
benefit & Comfort the 3 stars, significk Divine Colossus
Celestiall presence, that one the ston was pastor
Mithadel & Uriel signifie the sign & finger of the highest
& word on y Examinations with vision & thunder about
thirty Artamin as are to be showed forth
in the hollow Northe was Emanadel & Uriel
& they were obstinate but will be brought to Obedience
& indeed very Sr if it were if you offered but one Pownd
angell on your wobbly sunday day of action
for losse cannot be if at all & that you failed on the last

Then appeared Chariot
wch Sr although not present Action mouch or do sounding
yet thanked be the highest wee are well mett and through
his Grace shall also gett you
well, well, Sr I have your sayings hard for which I sorrow
but yet Take Courage & mourn Cheerfully in your Confirmation
I am Comanded to Advise you that on Sunday night
either between 6 or 7 in the morning or between one & two
after noone will one Triall and one Munday noone hether
now is the Vernall ingress of this Annuall quaternial
Offertory which I am also comanded in Charg to show
forth what you must observe therein which I tell you
must be Comfort Crowned as before hath bin advised for a
particular Reason that I should show forth it wee need not
so to God but I saith not Action doe bounded yet you may know
if Curious after dedication of the same
well, well, Sr many will not show it selfe so adventure
more particularly to your Comfort wherewith the most high
Graciously blesse you to his Glory Amen Hallalujah

Monday March 12: 1687/8

There appeard Dr Diamond one Ld Ston in a fiery form
and in a bright filuerish Glory & And Emanuel
And in the ston is Viol in an Eclestastick Imperiall
form, And Viol turned to the South side
& a spectrum in white Exhibd out of it bosome a book
& turned over the book & in it was tables of letters & figures
& he put his finger of a letter & sparks flew from it
And so it did to a great many letters & figures throughout
the book & so many sparks flew from them & Viol
marked it down on his hand And then a Vial drew
over the white spectrum & Viol turned to the other
folding glasse & there a spectrum in white
& there a vial & there was in it a cloure water
and set it by & then it took down 3 more vials
and there was liquids matter in them one of a whitish
whitish Colour & one of a Yellowish & one of a Ballowish
colour & put them all together into one of the fashion
of an dog & then they seemed to be Yellowish & it
seemed to be Exhibd half way up the body of the bolt head
& the matter seemed to be a little about it
Viol said that it is to be remembred that if ones could
you that you should make the great mediton or al
call it Ston of the Hermiticke Sophi or bee
& know if you cannot be insensible that the first m
there of or if as they call it is not other wise but
sweet dissolvent naturally reducing ☉, ☽, ☿ &
mettalls into permanent water gradually
one doth bring forth Hordeford which
of some persons on earth who make not of the
there of but reducing of Gould into liquor

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white they call potable & sell the same for potable Gould
to be additionally administred to sick & indigent
people in fact, the which proves to be a most potent
medison & very usefull & effectuall in Ordering most
diseases, distempers and other such like aguenesses
not to be under mentioned to, and afflicting the bodily strength
& vigor of man kinde such is the ignorance of many
profoundedly learned in that friend that they know not
better use nor benifit there of, but if thereto you not to
slite it

But now I will reveale & show forth unto you that
which the world knowth not & for the Efficacy & vsefulness
thought & of it, as it may call it a miracle by reason
it is Collected & carefully Gathered up together dispersed
& showed forth by the Industry of all learned &
yet it may be also truly said be Children play & women
labour as your Sophiarts of ould termeth it, from whence
we may determine that the ways of truth are plaine
and Easy

You shall take ten of Good aqua fortis so called & put
therein to of limes of Copper by little & little until
it be clearly dissolved & when all is truly dissolved
& will dissolve therein, then put the same into a Retort
affixing thereunto a Receiver & in hand or as shall
according to the Art or Custome thereof with a soft or
the coal distill over y phlegme which
no may be done, then change the Receiver &
y the same with the second distill over y Menstruum
y fire by degrees to the last & that all be rectified
fordes remaine as I have not shewed it

this is a true discription & or mapp[illegible]um as you ordd
& observe that not glass vessell will keepe the same
above 12 or between 12 & 18 howers it is so ponderating
therefore it should be shifted out of one into an other
lod there you have the greatest antanime on
Earth & could not be troubled by nothing but my sins
& though hee world should seeme to forsake you
yet hee mercifull & his will assuredly hereby
nowe forsake you but keepe you by his mighty power
Glory & preserve you in safety maugre the greatest
& infernall & terrestiall malice that can attempt
to oppose you but I find I must withdraw & suppose
saturday next to be the day of action but monday
may serve hee to end one thing I must give you in
charge that you may not tarry here at this
misery without some offering though but as one sin
Crowne to the Glory & dignity of your actions wch
should of right be one angells Crowne

87/8 March: 9: Monday: Present [redacted]

there is in the sun Uriel, Gabriell, & in hee North
fellid Glass Vessell is Raphiel & in ye East hee South is Mi
and before hee sun is And, and there seemely glora
sing Belonged in the highest, Greeting unto you
Celestiall powers & frendship, white, and ye in
all Speche and bloodly beginneth in hee Nor
as hoped in the highest will be strive happy
I have not more given me to show you for
not in charge until dich Michell is
ordered to be on hee 2d day of the next m

but hee altered to hee 4te day of the same but after further
examination found it best befitting to be yet affo dismd
and now determined to be on this ninth day of the next
month by: Reason first that hee 7te day from this day
is Tornazing although not of forte but as intended in
hee preceding Epistle & hee 2 day of next month as fur
ther action the 4te of next month of separation as fore
going the great Epoche of Jay as hoped in the highest
of blessed effects unto you & as for your effectuall
herein is consulted favorable & unto you considering
our present & profession of Celestiall love & frend
ship unto you first on this day 2ly on ye 26 day in stant
3 on the 2 of next month on those 3 days is on suted as
only on Crowned Angell on hee 4te day of the next
nothing or any small voluntary matter what you will
on the ninth day or dich Epoche 3 Angels Crowned
& we shall pass on in shute good order as shall not
burden you with any exhedom but in order & say Ruthe
unto your Delinderand and further fatour & ayment
of you hoped & trust in the highest Wordsford I would
on thursday to move to hee Andall orders and on sunday
move to Uriel & ye next day you tarry here
again

mr Sr there is no danger of losing life it hath got a grea
touches & hate Chilled the spirits & have not more until
I come again until hee 7te day

Monday March 26: 1688: Prosent [redacted]

There appeared before the Hon Auo Louanacdl
And Louanacdl tooke his Leave is Gon & thus said
Sr. God & them hath not have thus far Continued and
now hopefully driving in this Ultimate Tornary
into the Labour of a blessed deliverance whereof shortly
you will finde
your Safety on shore & for your Enimies shipwrackt
or foundered in the ocian of dispaire sinking
without hope or helpe of Safety by thems or Labour
by thems as meting with helpe or by Laboring
buoying them selves up to keepe there sinking vessell
on float a boue number of doe Certainly Assure you
they are tomd into as bad if not worse Condition then
your selfe for you have nerely passed over those dif
ficulties that they are but entring into wherein they will find
and be thereby seperated & consequently quite exterpe
ted, but thou shalt not stand though at present or
ab not under some trubles & vexation afflicting
thy spirits but the outstretched Arme of Omnipotent Grace
will support thee & bresse thy Labours even beyond
thought to his glory & your owne Comfort
blessed be this day and thrice be the Highest
that we have Landed to arrived being the last terna
and entrance to a blessed Epoche & dedicated to the
glory & service of the highest so that present duties
must Cease & tell you not only for it is Reserved
only this Sr I am willed to Advise you to attend this
worke in your Terrestial operations and again
on Sunday to Mizpeh and so tomorrow agains hereon
the 7th day & so on the 8th day from this present

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whilst you must observe as a day of humiliation or
devotion not confining you to fast only from that while
Kath last Lifts from 5 in the morning till three in the
afternoone then you may refresh your selves by fruit
in divine Feare & mercy bestowing the highest
will bless you wherein we also humbly beseech him
for his owne sake & his gratious & merciefull
Ceased

The 8th Aprill: 2d: 1688: [redacted]

There was a Scythian appeared before the Hon & went away
3 times and came againe and it looked on me and smiled
& was very pleasant & said & trust you may be worthy
Striveth at the port of Good hopes of your long sought for
happiness for I see Morangraff hath set all the other faults
opposing your happiness & so carefully indeavoring your over
throw at Great Daricane and strife quarrelling one with
the other in words blows and throttling Suits in law
Strange things and to be Admired, but I see say noe more
therefore at yet, but there is great feare & Libly to turne
to an ill effect, so, so, Sr what not right yet in your indeavours
of Terrestiall operation I true I heard you say Sr, it seems
you attend therein with only last weeke
well come on then you must endeavour action herein also this week
thrice and on Sunday to Mithall & Vidl for the Seaven day
is your Epoche, but herewith remember that the 2d day
from this shalbe a holy humiliation and of pious devotion
unto you before the Hon from 6 in the morning till 3 after
noone tomorrow at this place distinctly at 9 in the morning
or there abouts sitting untill 10 to Attend motion of action
& then to withdraw & after at 3 a clock Rejoyce & make
merry with thanksgiving the duties & meane of your prayers

to god as bfually & what notwtory offtwtory you pleasse
I confess I must tell you it would be Expedding well if it be
as it was on the 7 d. since or as this day but you are lost
at libertie unconfined therefore I shall not show forth the notorioly
or assaultable Reasons for wch I say thereof

April 4: 1688: Wednesday

blessed be the most high God whose marvid dotrondse
by messayes of his grate to his weake & comfort of his
servants humbly prostrate before him & beseeching
him in the spiritual Candor & faith of his sonle wherein
we also his servants greet you well in Celestiall bond
for as your mortallity beraues you of our attion fably under
shadowed it signifies nothing wch is but the office of day
& should insteed a Receyt given unto me burying his gr
entrance of your Annuall Apoche I am commanded to sup
you sr that besides your Offertory allready injoyned there
should be a little fine Gold interthridded & conjunct here to
or about 2 penny weight wch sorrow to Charge you as y
but it is a band of mistirall Union or Consubstantiate
knitting together the solem Efforts of superiour Action
& conformation on inferiour ordinations making libe pti
& partitipations it should have bin 4d weight but we he
humbly mitigation I say 4d wight beneath your to
I must confess it were better in two parts then one but
then you must be charged therewith wch sorrow for
but may not anoyd to informe you but beseech mitigation
& superiour permission & so it is left wholly unto you as
your discretion wch I in the God of all comfort & mercy
strengthen you both in Temporall and Animall vigord
& joy of life Amen Halaluja

I will leave it for you at mediation to Restore your fulness
& Cure my youngest daughter

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April 9: 1688: Apoche

Thaliah sum: & ego filius filiorum, and am sent in stead
of my Mother & other my Misse who supply now were
present here but are withdrawne by superiour Comands
to the Glory of the highest & the Comfort of his servants
respecting his but time and Appointment of
suttending attions,
indeed it is very well done of you
what was last promised is duly for you & somewhat
more of Considerable attention
it is to be wondred why it was not showed forth unto
you the name of a Certaine stone & of it verbum but not
more was said upon you were desired to say that there
a thing was showed forth, but no Resolution further
touching the use & practise here of
you have the name of it in your Records it hath bin
lately spoken of of some hermetick Cabolliall sophisticke
who untill this day knowes not the full & true vertues
& operation therof with and great & transparable
& the white shall be Resolved & showed forth unto you
you have it in these words amongst you a stone is found
of price that is not dear from whence the sophist drew
a flying fire it is a stone & not said not a stone
we here of these great & strange words & to say soothe
even of it selfe alone & say the name you have
but I must also withdraw for this day of attion it is of
Expedience unto you & of superiour Order which was also
attends as to be given in Charge & so accordingly to be
administred as it shall please the first and I will desire
you to disdame and also make the remaining pt of the

day as a subile & boy in forme hopes of your happinesse
and happy deliverance from your present afflictions hes
below but you must be removed hord on thursday morn-
ing then is the kind of vanishing this action being your
of action with your ordinary offertory as your worsh
observation for this day is of Superior Power & indica
and not of you to bee otherwise construed. but the 3 day as
you must withdraw & injoy your selfe for the heavens
shalbe and the Earth must submit: yibs of soray is good for
a Cough 10 gr 12

Aprill: 12: 1688: present

in the sign is Michael & Uriel & great brightnesse
beyonnd them, above the sign is Castor & Pollux & Zadd
before the sign is Ano Gabsak & Nahuaq
and in the Hollow Vessels there is two in each in
Cabrewish Mist, and Ano Gabsak & Nahuaq went away
& a Italian stood in place & said some Comd S^r
Cheare up and be comforted my mother saith & also willes me
to show forth & dollars unto you as you are truly beloved
in Celestial friendship & Comunity, that all your temporall &
terrestiall trialls attended with those many sharp & severe
visits menacing much fear and danger of trouble both
in spirits & Condition are now of us supposed beloved
and Confided to be at a period & now is the boat of Lim
puting forth to receive you & bring you on shore the land
of Good hope and a resting Place to the end Injoyment
of Eternall Comfort and felicity
the sign lately spoaken of & standing on your Heads is called
Lapis Lapidis it may be found at a Cabrewish place
where vitriol is made by art 5 or 6 miles distant
from you Eastwards by the River side

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ted use & benifit which is not fully given to me but you
shall have it very shortly likewise the promised addition
for restoring health & vigor to weake & decaying Nature
is not yet fully Complyed

Take of Angellica Roots 2 lb one Handfull of Rosemary
flowers 4 lb or more sage flowers bottony flowers and
Borage flowers of each halfe a pound of lindiwort ½ a
lb of the fresh leaves or flowers of Colomind and Baume
of each 2 oz or better all these must be shred & stampt
then put into a Glass Body or earthen vessell with
Glasses and mix or put therewith 7 or 8 lb weight
of Good sugar of Candy & as full & fat white wine shalbe
rubbed up very fine from air & then set in fimo as
you call it of three fibs kind of heat for 90 days
& it wilbe mostly converted into liquor then open the
vessell & strain the liquor out & that liquor must be
circulated in the former sun or three fibs degree of heat 60
days then may the liquor & divide the same into 40 equall
parts or portions taking fasting 40 days taking every
morning fasting one part or dose using some brisk
gentell Exercise after it, forbearing salt meats grosse
heavy meats during the time of the taking
lamb, veale, mutton, poultry it may be rendered one
in 7 weeks or 8 or 9 & keeps the body to an extreame
outward age herewith all it is also to be understood
that if at the same time you take 2 lb of brome flowers
& imbibe them in 6 lb of Good ould well clarified oyle of
olive & keep the same in fimo or three fibs heat for the
space of 90 days in a Glass bottell closed up tight with
then instead of yeast it forth and add to this oyle ½ lb of
spurge & so keep the same for use *

but Lord it a silence for 7 dayes & on ye eight day wch is it ye 29th instant then you must wnrodden Lord again on Sunday more Mithadt & Zridl for fight in ye morning S^r for you forbeare & persist on your Corps and as it was said you may depart it dwry mint

1688: Aprill: 20: ye

There appeared a [illegible] tum and it bobbed seemingly on me with a Crowne on its head, & it showed forty somthing welcome Welcome be this convention of this day Lord thou art be the highest we are thus met well together as being the opening of this annuall Exploit after a 7 dayes silence and observance of the blessed Redemption of mankind from ye seveirity of the Law & divine Justice for the breach there of & other following Crimes greatly offending a Lenative & Longsuffering God as manifested & showed in the Gospell of the great & ever blessed Messiah directly unto ye soules & Church of the Mozdi, as true & faithfull beleivers elect by divine appoyntment and Grace unto mercy

blessed be this dyetic Sorterum the entrance we here of also will be ye 5th or 6th day & tom not well tell you nothing but you must tomoone here on ye 5th day it is wodde day next if action defrendt not appearance that day, then you must tomoon attend on ye next for ye knowledg there of is not given untill ye 5th day as all come on then

* pow then after ye above mention is taken 40 dayes that ye next day or two after wards ye body shall be brought & with his oyle for ye space of 9 dayes all over and ye 10th day to sweat with spirits or wash ye body all over with spirits as spirits of wine and thus may ye body of man be kept renovated & restored by ye use here of once in 7, 8, or 9 yeares in a full vigor youthfullness & health to an extream dyes

& hope for the highest with you that his paternall mercies will suddenly extend bountifully unto your Comfort & relish by these mounds as aforesaid and appointed, which in his great and abundant mercy give & grant unto you for his owne sake that is almighty if you can dispense with it and wodde it will doe well, & unfailing on ye 5th day to your Comfort

:1688: Aprill: 25: ye 25

There appeared Shariah

this is an Example of ye Lapis Lyritos whose nature is to be followed & to followd, & it looked towards me & said after ye action we may take it away morning by ston, we are now looking to your promote your assistance as near as we can know the Earth, and their inferior Ellomentary Mediums appointed for terrestiall operations at 7 a clock & at 2 a clock to move ye Terrestiall orders & forgit not sundays action & tomoone here to action on Munday Morning

So you have done well, not trust God will give you fight for Certaint & am, you have had & will have appearance God will enable you, and we humbly pray therewithall to bless and prosper you with Comfort, Amen Lord

April: 30th 1688; Sonday

There appeard Ezuanael before ye son
and thos is Michael Dirill and Gabriel in ye son
and it is Orphanael over ye son
what is it yt so much mistifieth you stay a little
& let me also examine with you,
ye word is Catapulia
halas fear not yt you are entred into the hopes of your
desired end ouer trust soting your foot on shore for ye doe
thus through Gratt & mercy in the highest wherein lyeth
ye hopes and trust of the whole Creation that you shall
obtaine (though sumwt Comfirmed dismayeth you,
it may well be for yese to resist you yt stoutly heaven
itselfe at defiance) but Conquest is obtained and triumph
= hath by patience
well then Come on I will you to proceed what you run
in your operations intill ye 7 days & then you shall
operate here
I tell you fr what you may doe ffr you take ye Angelica
roots and the Rosemary buds and tops and beat them
together into a Confexion with sugar and take ye quant.
-tity of a walnut first in ye morning & last at night a
a little less then a walnut you shall have ye Ammendm.
of your words & other promised contentments as superiour
Power shall please to give vlure & vermillion
Question not yt or ought else that shall be amount
to make you happy I will know what hath bin prom
ised and I also as well know it will be as surely
accomplished although we touch not ye doings nor deal
ings of the Earth for ye sount whereof those many
different & troublesome evills & most grevous operations

are frequent amongs mankind, & because ye Evill powers
of darkenes & their others, of the more inferiour & profer
ytie of ye Elementall Regions partaking of the terrestiall
nature & office with ye Powers therein haue permission
to vex people with sore all Temptations generally or
more Cultur Continuingly & leading them to Credulity
of Evil though upon their own practises which is ye
Cause of Sinfulnes & slownes naturally of their Minds
or unwillingnesse to be or doe good for man kind in
their respective offices though appointed of the highest
as mediums in their Places to doe yt good office when
needs and called thereunto as the necessity of Cause Requir
stand ye therefore stedfast and be constant in your hopes
and faith in ye highest who without doubt will find you
ye victory, mercifully defend you & graciously crown you
in your Conduct to the desired end of those instruments
that shall make you truly happy with the most high God
Grant & bless you with all for his owne sake that is
bountifull in all his mercies Amen Hallelujah
if you note here at 8 a clock your opinion it will at that matter
on thirsday

May: 3d: 1688:

Your sayings are heard & I say as you say yt what you say
is true & what then I pray you, & would it guide to me to
Converse with you I could soone convince you that our sayings
are also of truth & shall prove indoniable
for ye point of Sinfulnes and powerfulnes in that nature hath bin
already discovered, & still justify ye Promise of your good success
in your Terrestiall operations therefore Could not desist by reason
of any discouragement I say not to give you the reasons there of

for Rulas lyo offerts and first trough Ramiff offlow in lyes
progroff & protodding but tondly in a mondnt and as lord
fulfilldly its offers so lon you hand dond hors protood at home
and trust to mony for your furtoff
do it a falso fuffy follao but fhall dod lyo not hart
the Cauffo of mans offonce Dig alter lyo words to mute tyat wo tonart
bohould it witgout trimbling
let you trust be in your God who nouer for fadoly shom lyal
trust in him

May. 10th :1688: Lfort ody

Yeare be to you verily Sr your fayings and fpordffes and
Rewards uson at the fame of your fpeaking fignifing that you
mroffed hoyde wondotte a Pilot to guide & fet you on Shore
what not modium to fond a lift on Shord groat oppreff
well fuppy must & fhall be found for your drinall
Since Sirdine prouidonce hath dolicadod you thus far
in a Perilous viage to an hopefull Port doubtlofs, he
will mortifully domit off an happy exportation, bond
yet difmaid & will now fpeake yar abolitally unto you
A certaine man zealous in Religious piety & Charity gaue
liberally to the priefthood the Church & the poor deporting
his Rewards of a 3 fould intrdalt by diuind prouidonce
in low Lyrdoft as by the doctrine of the Priefthood was
fpeadfyed and ouinted as the fhewed forth by Gods his
owne word dayly in hour finogoogde, he being abountifu
benifadtor libtrally gaue all he had away fauding only
two fhitklot of filuer which he kept for a fupply
in time of nofflofty or fuch nedfull occafions & finding
not Returne ahfwerable to expectation anfwerable to
the ministery as the Priefthood taught fell into defpair
blaming them oprodingly trufting unto yd word of God
faying no hofodue fhall Take God his word or youdomdor
promife for mony thoreing a Lodg for his eftate might
furely gdrifh or come to naught for any hope lyat he toulde
find or hoyde thedoft at Longth being inraged through Gods
great fear of youdly paffionately refolued to goe up to lyo
holy Citty and make his his complaint to lyo high Preift
that by the minifty of lyo Priefthood yd atching lyo promife
of God rewarded lyat who fo ouer gaue libtrally
to fhute good & pious ufes as thereby fhould be commanded or
let forth, fhould haue Returned from God in his abountd
mony of a 3 fould Rewards he had obferued & fully perform
dd according to lyo ordinaunct Rules of their Minifty until
he had giuen all away that he had fauing only two
fhitklot of filuer which now Serued him to god this feare
fearing he fhould want fpedin which he thought he might
dod if he had not ordredwith all to fupply the Charge of
his Iourney, notwithftanding lyo word or Promife of God
will taking wp his two fhitklot of filuer Refolute his
Pilgrimag and at fome little diftonce & he arriued at lyo
holy Citty met on the way two men at mutt defferonce in
great Contention earneftly quarrelling on with lyo other
thereon Trauiller feriously beholding, demands lyo occafion
of their quarrell who Replied to him fuying they had
found a Jewell or Precious fton which as they know not
the valew or the worthe thereof & they know not how to
deuide the fame neither could they breake it, whereby
they might partake or giue eatt lyo other an equall fhare
thereof then faith our trauiller what is this Jewell or
this precious ftone

mute heard at in white mean while our trauillour
showed him this precious ston asking him to buy the same 147
wherby he might furnish Volons his wants as a meane
to his future kindly hood, the high Preist seing his seruo and
well knowing it to be the same ston that was missing in the
offer, said he would buy the same and the high Preist also
well knowing the fellow knew not the vallue therof very
wisely & worthily answered the vallue of according to
the words of God in greater measure by far then could be
expected, the white he did one this wise first our high Preist
demands what he had liberally lent to the lord on his word and
promise who bouldly the white stunt our high Preist
tribled according to the words as our trauillour alledged and
asked him if that would satisfie him, who answered
yea very well but knowing it amounted not to the vallue of
the ston gaue him again the like some white the high Preist
finding not to beate the full vallue of the ston gaue him a like third
some as before at white our trauillour being transported fell
on his knees protesting great thanks to God and the high Preist
for so great and miraculous a mercy, whereat the high Preist
beholding the same gaue him a good box on the ear euen almost
fellen him to the Earth and also deliuered him to his seruants
to be stripped & whipped saying afterwards unto him behould
thou blasphemour thou hast forfeited the full vallue of the
ston and thrise more yea 3 times thrise more then the single
vallue of thy estate tribled for punishment now inflicted
on the is justly due unto the for offering or daring to dispute
of gods mercy, go to the temple & make your attonement with God
& beware you dispute no more
& pray god strengthen your faith & vphould your hopes in him
white only keepeth you from sinking into desperation &c-

- wise they produced and he seing the same thought
he could not loose much thereby if he bought it said unto them
see you here fiue here are two shekels of siluer or
ouer of you white I trow may be good Exchid unto
you for this ston and a mean of deuiding the same equall
-y betweene you & so put a period to your differences at white
they were contented & so parted going each others on there
way Now behould when our trauillour came into the
City Godly to a fewerers shop asking the master thereof
if he knew that ston and the vallue thereof who answered
ye but said he could not purchase it for it was worth
more then he had to by it & and with all bould him that
if he went up unto the high Preist he might certainly purchase
or by the sound of him at his full vallue for that he had
heard that such a ston was lost out of his coffers, who then
accordingly his former resolution being hereby exceedingly
strengthened and as it were redubled, goes with vndaunt
-ed Courage to the high Preist and appearing in his Presence
made first his Complaint against the ministry of the Preist
-hood of thaming against their dotting & the word & Promise
of God white they verified & how his Great boldise therein
and his bountifull liberality had bin his downfall wherby
he was reduced to great Poverty & therefore beseeched
that the words and Promise of God was not true and that he
could not longer put faith or trust therein wishing he had not
bin so Liberall in Lending to the Lord or his word or in trusting
to his promise for that he did see no fruit nor benefit thereof nor
any thing like to turne to his benefit thereby and more to the
like purpose of great disgrace whereat the high Preist being
marvellous astonished to heare his desperate blasphemy & standing

May: 15: 1688:

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Thord appeared

To Mr Rakes Shuld on other Attempt may possibly set the on shore
& perish the stream running hard round the Currant of
the harbour, Well though it be painfull striving against
the streame yet through mercy, and Gods assistance,
a gaul will make its way up, fear it not, neither
faint in your Attempts, but what shall I say, since I
perceive not Error, nor neglect, in place perseuere
& persist on & speake to you bold wth undaunted and
unbiassed Resolution
& the Name of the highest raise up your spirits for god is with
you & his mercies preserve you
on monday morning god w the inferiour ministry
Thord appeared not wth a Turbit on it looked dull on me
& smiled it had short tarks & turbot it had a scale on its
turbot before & it had a bright plate like a square
and had in it stone & meddals & figures, and now it looks
wishfully about it; it begins to looke angerly & frowned
and it showed out something
Nomon of mous affection I am not forced wth you &
dignified spirits of the Lord stirs under Aaron under the
banner of grace; though what still adverse and obstinate
mind not from place till I warne you
question wt your fight for am waiting for you
Sr I would advise you to leave and withdraw for from ingaged
wth a rebellious crew that must be reduced in vaine conflict
may Chance by happen some turbulence or malicious blight
wch humane weakness of frailty withstands not

May 24th 1688:

There appeared in the Aire Lewanadell & Saffaliah & there appeared before them a Great many in strang shapes and they are in great Awe before them, and now they are all Gon Lewanadell said must not and they must in a great light in the Aire

And there appeared something before the Aire and it smiled very much and looked on Mr R. and said take not how mourning his Last Action, and it looked on me and smiled very much. So, so. Let for your thoughts, disturb not your spirits Least you long your Constitution too much for the Last two Daughters, the Eldest worded is perverse & obstin of temper accompanied with a disdainfull but the young is much better more tenitive & prudent of temper but flexible & easy of perswation, is of Dangerous consequence to our purpose to me: if the pleasures of the highest with and the benifit of sight be Comforted he Rule not lost ye neither will you be lost in distress you have 3 days no in suing wherein make what good use of time you can with Convenients and on 4th day at 9 in the morning or soon after you shall com soon Lord again, on Friday I hope you will have some Comfortable success the blessing & Peace of the highest fill your hearts with glorious Swords

May 25: 1688:

There appeared 3 before the Aire Ca, za, baa, 149

in the solid Crystal next me is Uriel and hath a golden Star on its head and a shadow like lying by it
and in the other solid glass Crystal is Lewanadell and and an other shadow like lying
And A great way in the Aire is a golden vaild and on'd a fiery Curtain with a Great light behind it
and before it is 9 Royall Seamed or hierarchies
and the Aire is in mighty Glory
And Uriel looked pleasantly on me and then looked on the Aire and there appeared flyed Seamed to pass & repass from y hollow Crosses
and za Seamed to shew forty somewhat and za had in his hands an equilaterall triangle in it was it in the mid with a dark cross it & in the upper Corner a 3 & in the other two Corners a 4 & 5:
Uriel said in the invocation before unto this day that our Great Lord and Master owen y most high & only God made all Animall Creatures moving upon the Earth and also man as on this day so then it followeth that all things were Created for y use & preservation of man kind and man for the proper honour & Glory of his God, which principle let us stand fast by, & find it hath been said the last time of your terrestiall invocation & operation Lord and also at the other terrestiall Misery that in the appearance of that time Lord of Saffaliah, that you were then desired on a sudden to stand attion or any further proceeding in that operation then present, the reason why was that as it hath been heretofore showed forty seaming Great Angell & Terrestiall Spirits & Spiritual Powers

who are conjuntly by Nature bote good & druill
mostly willing to serue & obey & not often at other times
are ageins vs as vnreasonable obstinate to the wolfaird & good
of man kind the while indeed it but Natureall to the midst
of those Elements well then Sr Comd on
I find it Rate in shewed forth unto you that you are laboring
hards Attempting safe Arriuall into your desired Harbor
of Peace Rest & Restoration to Glorify your God in your happy
deliuerance from soe many feares & dangerous difficulties
ties with great hassard you haue bine to passe through
and I find by what medium had Charge of your Conduct
haue also stood against the storme while I entreated the
same earnestly to mouue saying now let it there not rise
meane to land us safely with a lift on shore, from while
earnest ejaculation & penetrating diuine Clemency hath
now mouued mercy into your Assistance as appeareth at
this day I understand ye then
what by office I am Comanded to shew forth it doth resemble
its figure the one is of the godhead and fundament in it self
not moued of that, now to the 3 this is the number of the
trinity and is conformed in all things by which doth
the diuine power of the sacred spirit is euery where
present, to the 4: it hath an epithete on the 5 this Compasseth
ends the Creation where in all thing liue & moue & haue
there being both physically and Metaphisically in the Elements
ry sense of all things the figure of 5 is the number of mate
rie where they are all tempered or made euen from the four
elementated hylick and so into Mortification, from
whence ysseth this ends of tribulation and entrance into
blessed happiness both temporall & eternall
3, 4, 5, maks 12 and 12 days doth the 6th day of the

next month with you in which time just so many
Crowned Angells shall of right be offered at this mistic
as the Confirmate end or final Period of all your toward
tiall troubles and the first day of the next month with
you shalbe a day of humiliation from 6 of the Clock in the
morning until 3 after noon and to refresh your selues with
Thanksgiuing on the 1st day shall be a day wholly
of thanksgiuing for the 1st day is the Type of all solstice
and A Glorious entrance into a blessed a happy deliuerance
keepe your Constant motions to Mithalle Christ as attentom
and diligent when at Lasure
wednesday the 30th instant at vsuall time
The blessing of the most high God in the unity of the
most sacred trinity Comfort your soules in his Peace
& giue you temporall rest in your spirits and All heerafter
happiness in the holds of your Corporall Constitution and
giue you the mortyfull Injoyment of all Comforts
Amen Hallalujah

May 30: 1688 Sixth

There appeared A fiery Appearance over the Sun there
is the testimony in the eye of the Sun there is a bright
Star in the Center of this Sun & from that Star there
a Ray of Light up into the Starr body or testimony
& of the side of the Star is Vriel & Raphiel & beyond
them is A Vaile vaile with a fiery Churches on it
white seemeth to be a great way off
this is a Type before the Sun it is Emanuel & the smiteth
verily & I command you & findeth & command your elaborate yards
& zealous industry in your Sublunar operations persuere in
your proceedings, they will, they must Comply, do not restrain
nor Apprehend the vigor of your spirits to loosen or to prepare

through faintnesse or seeming weaknesse of the body but take Courage unto you & implore the grate & mercy of the highest for pardon & speedy S^r as I may say unto you both and accordingly your indeavors & observances answerable to former instructions There is a time of silence at this mystery neither beginning the 2^d day at 3 a clock in the afternoone & ending on Tuesday for setting and then you may ascend here againe on Wednesday
I would have you goe to the other mystery & make on Call to day for I know Jaffaliah to be present & your intentions but let it be 4 a Clock ~~this~~ first
at the inferiour mystery
There appeared Jaffaliah & it smiled Good S^r seeing I sent attempt of Proceedings here is a present Conflict I fear not regal Power can be against you

June 6^th: 1688:

Harmadiah of the order of Archangells ~~&~~ of the middle servient Order, I sometimes you have delayed in not fulfilling what of right you should have observed tracing Constancy & severity in your Actions the 2^d day from hence is died Charity & or opinion of Action & the mortifull offith there of the 4^th day is a Day of thanks-giving the day is the Hospitall festivall whence Cardinall Actions Commences if you delays of injoyned Duties deprive you not of promised mercy, I came not hether at this time as to action of the time as the last of a solemne but only as sent by superiour Power to informe you as to what the necessity of those present times for the Atonement & benefit of future Actions requireth and then I know not more extraordinary

will trouble you until you have fulfilled your dreames of all troubles I have stayed to long I have delivered what I was commanded for honour & glory of your God, be thankfull in spirit & be not dismaid although the evils of the earth thus nobly hath surrounded you for his providence can lead you through a sea of trouble & deliver you from the bonds of sorrowes & tears which we humbly beg & beseech of him for his owne sake who is ye nations & mercifull the day from this time it is 4 Crowned Angells I heare your necessity
Let me advise you S^r J 2 of the former mentioned oratory might be first perused
well S^r Be of good Cheare as I said before god will not forsake & nor suffer the to sink in dispaire
therefore say be thankfull for you will have deliverance through the troubles grate & mercy of your God if occasion requires or opportunity brooke you may ascend here on the 2^d day

June 11. 1688:

There is a portion before in the sun it is Emanuell thanked be god who in his great mercy hath preserved you to the beginning of this day; and we pray to defend you in the same from all evils that you fall into we fear or happen into any Danger but support you in Righteousness before him evermore Amen Hallelujah this is a Cardinall Quaternall Day, the action is to morrow therefore wife draw & glorifie god be thankfull & glorifie your God who is will be mercifull to all his

forsomtt that trust in him

June 12: 1688

There appeared Madimidl before hs son & madimidl Barkod & Calos and Samuill & Baffaliah came to it
and did &c 3 more in the North Porch & Talbak & 1 more
in the South Porch that is 3 A-C5. & madini said some
thing to Samuil & Baffaliah & they went away
& Mithael & Uriel did obedience & went away & went into the
Vial vale & there rund a great flask from the throne
that is under the Vial vaile & it filled the som with
brightnesse, and two flashes came out of the som & filled
the 2 Porches of each side the som of a lunar brightnesse
& madimidl is a speaking to the spottums in the hollow
Porch, and they did Curtesy to Madimidl & they were covered
over with brightnesse, & Madimidl said
All honour & Glory be unto the highest & his Grace & mercy
unto his forsants on Earth
Good brethren in Celestiall Love I now say unto you
as in the Appearance of action this day doth evidently
Auer for Behould first the finger directing & Conducting
& Celestiall Light illuminating and opning the
Eyes of understanding to the visibly testimony of promised
mercy, unto whom the first gift of this attorney is omitted
& by office directed unto your Comforts & benifits of promis
ed mercy things not seen or Comme with your selues
that your God hath forsaken you, and S.S as the stalk
Pork of your faith hath bin fixed on him & the fervency
of your hopes wholy in him he will not effuredly lift you

up from amidst your Captivities & Crack your bonds
asunder & Cast them from you & fro you from the
violents of blustring storms of unsetting Aroynes &
plant you safely in the blessed Rest & Peace of
Celestiall, beleive me & that we or some of us, as mediums
of Celestiall friendship and as by office given are many
& ostentimes more nere unto you then you Continue
or can know & therefore it given mighty unto the first
order of this action first. 3. as in order to terrestiall
operations by Assistance mighty 4 as unto the Comforts
in prouedding 3ly 5 ab to, the and obtaining the fruition
& benifits thereof the misery wherein I heard declare
by Vision you so much Admired those members were
showed forth in the action of the late tormentes of the
in the Dedication which of you may affirm untill the
20 or 21 days to this month by Vision we hear of your
Complaint but God will Provide for you & I show forth
so much the rather unto you by Vision the 24 day Copinde
your entrance into the light of mercy wherein you walk
make good progress untill the 15 day of the next month
is 21 days though but 12 is mentioned unto you
the other 9 on triple kind and Superior & Commanding
& the 12 fulfilled & obeying I have showed forth the mistery
of this Action, this day Season night or next Tuesday

1688: June: 19th

There appeared in the shape Mithaell & Uriel
before them is Zaluah & before the shape is Madimiel
there in the hollow Roopes two like humaine figures
and there is two in Angelicall forme with them
great number of figures seemingly to attend them
And the Angelicall figure next me is Semmiell
& that of the other side is Saffaliah but what the
are as yet we know not
if the most high God looketh downe upon y Earth & visiteth
his servants with many sharpe triales let them not therefore
Conclude or fear more less conclude y gods hath forsaken
them or deserted them in the midst of Adversity —
least shuch blasphemy should greatly offend & obstruct more
when Elisha despaired & complained unto Elias, when
he beheld the Enimies of the Gods Chosen people were more
numerous then they whereby in humaine imagination
the lesser number must be overcome & distroyed by the
greater wherefore holy Elias lifted up his spirit unto heaven
and prayed that God would be pleased to open the eies of
Elisha see as he might see & beheould the salvation
of his God & when he had blessed him the Elisha looked
up & beheild themselves & their people Environed
with Legions of Angels, who then with great Zeale
glorified God & beheild the distruction of his enimies
what then is impossible to the great god, who is it then
that offereth to dispaire of his and be guiltless of manifest
offence therefore forward for Deliverance worketh in a
moment unto all his servants the Meedi, who may
be under the trials of tribulation & oppressed in Spirit

by thi enimy thing malkato, helas a more bubill[153] a sore fasting[154]
as rising you two shall remaine here at 8 a Clock the
2 day in the morning come hither to this mistery & say
the first part of your prayers to God, and then god to the
other & pray to God that he would dignify us with sight
to see those sublunar Elementall Powers & hand the
benifit of success in those operations

keepe your duties to your god you love to his servants
and obay the Comands injoyned you, and ye also shall
beholde the salvation of your God which we humbly
beseech him for his owne Glory who only is to be
worshipped in the unity of the blessed trinity Amen
Halalujah

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thursday June 21th 1688:

Passion & no how greatly doe I sorrow to hear your
moane and see the bridle of Comand tiddy to be
Exotically in this so very considerable interim of time
as from the 18th day of this instant monte until the 25
of the same, now I yet further inform you
if see you have formed an Crisis or purpose for your
attaine operation, you shall repaire to the other Mistery
in your vestments it is now shuch time for the pure of
of those operations which commenced as of said the 18 instant
and holdeth in force & effect & so until the 20th of this
next monte with you, you must carry you vestments home
with you I say and also afferme unto you that shuch a
hopefull time of deliverance answerable to your endeavours
operations is not at any mortall man to be foretolde
and there was the Numeration of time & order to all to be

and the offertory thord[s] comanded was afterwards
Remissing unto the $\frac{2}{3}$ [y][e] thirdest and now from your
Allegation it is very liboly quite to fall whitch I tell you
sirs may not be as the nessesity thirdest at this time
Requirid: my Mother saith from Superiour powers that
third may be Remission [y]thly of[f] that also but that third
must [y]e last Number of the 3 & one of the 2 w[ch] is
5 & one make [y]e Number 6 and many Crownd
Angells must of[f] nessessity be offerd and of right as on this
present day but you are favord intill [y]e 25 day by
Reason it was said that your god had not forsaken you
for he sendeth mediums accordingly correspondent
unto your assistance and therefore doe you enter this day
at the other mistery in order to a formall proceedings
in that your operation whose offerd is humbly to seeke
our God & you God to bless you with that happy fruite
as may give you Ease of your labours settle you in Peace
and Rejoyce in your happyness Amen
fear not for Heaven is your frind & the Earth is your
Servant

at the Interior Mistery

Samariel saith So. S.[r] now you looke like Solomon of the
Allmitall Orders of god, but not to orders, only passe away
intill you have moved this your operation
not sorry S.[r] if see you take elaborate paines & those orders
fear & trimble before you when they behould the Scales of
your Creations by Reason there is a Ray or Beame shining
forth on the passions of [y]e Mediate power dignifying
your Soules & spirits being inherent therein as you are

said to be the temple of your God
you have done very well S.[r] though you dyd behould not [y]e
sight of a willing unwillingness yet third is manifest Assurance
testimonially of an opening & extending thirdest into
visible personall & Corporeall formes
I am Comanded S.[r] to arise & tell you let your prayers
herein be on the 22 day instant as it was on the 21[st]
and on the 23 day as on [y]e 22 and at night from 11 to 2
and on [y]e 24[th] day in [y]e mound from 4 to 7
and I beseech you both that offertory Comanded at [y]e
Superiour Mistery as it now stuted unto 6 Crownd angells
only may be observed witeing the time specified for
I will observe the great Mistery thirdest of which it not
neither can be knowne of you or any one wholly S.[r]
you will have great Labour but Comfort you selfe with
hopes of mercy wherewith I humbly beseech [y]e Most
to bless you

June 25: 1688: at 4 00 00
the 4[th] day in the morning

June 29: 1688: friday
there appeared two in [y]e stone Mathedit & Uriel
& two in a ball Solid glasse Vessel & two before the stone
& third Afforded by a Curious flame out of [y]e Center
in to [y]e testimony, and Saffaliah & Semeliel were before
the [illegible] and Zabuah were in the Solid glasse Vessel
next me & one more & God was in [y]e other
the Sheriff the London [y]e president Mayr all in Company
but with a vexatious wiage & a troublesome & Cross passage
that hindred not Calebly afterwards since [y]e expired time
of this former motion made before of but further a
account will be had in 17 or 18 dayes or I may shew

forth more in 8 dayes

I am comanded to keepe my action on sunday morne
Repaire to the other mistery & make frustration ouer
here is yet lost a little Assumed Power to withstand you
white worily is but little and finding Constraint to Comply
Carefully obstinacy & be so must I see the more let not that
in any wise deffeate you, not, not, persevere & persist
for through Grace and mercy in the first, upon those
your operations unto you. Your happy success & throw is
not to be feared. Tuesday next is day of action
well, well, I trust Good fight is at hand wherewith I
beseech the first to furnish you

July 3d: 1688:

there appeared this in the ston Mishaell Viriel &
Saluah they are very pleasant and smile on upon
other, and Madimiel is before the ston and looked on
me & smiled down to a laughter and then turned to the
ston and there is white vailes to the People of both
side the ston & madimiel had Report to them
concerning the ship
there was some Differences with the natives & she went
to persia
about the 18 or 20 of this month you may here soon
they are put to sore straights
but I am willed to acquaint you to persevere in your other
operations, our offices at this mistery being at present
without yet through grace & mercy in the first
dyligently to your assistance otherwise then is need
to be declared Prepare to the other place fitted for the

155

purpose and stood as before on the last day of action
and then you had other two dayes also wherein to Stand
to the which earnestly I did and the 3d day of most you
heard again for you must be returned into your
by an happy deliverance for the malitious Corridors
of your Malitious Enimies
at the Interior Mistery
I warmly say S[pirit] spoke into you that not mortall weight
lieing on Earth can or doth frustrate or mare in Spiritual
operations so vigorously & so powerfully bore in Spirit &
utterance so naturally sympathising with this subject liberal
unto your selfe white not only speakeths but also approv
eth you to be naturally endowed & learned herein
& yet sometimes as you declare your apprehention
perchance not the Light & understanding of Spiritual
discerned by the outward signes only & swiftness in
passing away it is true it is variously to be construed
of those who can not find out it as through great doubt
doubts seated in the minde and opinion of ignorance
and unacquainted herewith

July: 6: 1688:

the appeared Salvah in the ston & Madimiel out of it & then
the ston this madimi called Samaruel entered into the
solid Glass Chest in the North side of the ston & then called
Samuiel & it came into the South side of the ston
Be ye blessed in the first & conformed in his Grace & mercy
Amen Hallelujah
my mother giveth you visit and hath brought her name
with her the picture whereof is also at hand but Sr
To Mr R: it was showed forth unto you the Methods of

dealing with externall appearances or signes only of true & personall appearance of thine if how as mine Allies informe me you have many & various of sundry formes & noe sonne appearing but as swiftly passing away with great Celerity I informe you to gather up together the seeme of your invocations from the imperiall Powre of the most unto the King of the North & first mention thereof unto unto the last successively and to charge comands & constraigne them to open & extend and also to turne & convert those Mysticall signes in Reale, true, personall & Corporall bodies in their forme & shape as you shall thereby rightly appoynt

it is Honorable that light is not wanting with you considering many of the like signes manie times showeth before you but then if no default the swiftness of their motion & the want of a constant light & swiftly also passing away may be some oversight, my mother is friendly unto you herein To J R

Thou hast a good Gift in the judiciall pt of this practise ing, and in South, Orator sufficient enough

It is very well & through divine grace with you in the action of this day it is now time to goe to the other operation after the same Method as before

Monday how on tuesday morning

July: 10th: 1688. 156

There appeared Madimi & it seemeth to fall on some body & there seemed 2 more & there is 3 in the room

It seemeth y^u you prosper orderly on in your operations no hinderance you are comfortable those things seemed suitable unto the opportunity

Well well y^u be of good courage & persist on you have two hopefull days more to bring in work your intends & operations there is some kinds gon before you ready to Command according to your assigned Conveyance according to description, yea & say according to further by reason their stubbornesse unwillingly partake what they so dearly assert as hath been said and so likewise are all unwillingly brought to Compliance notwithstanding your sore forcible Constraints but prayed, & supply your selfe with good refreshment to support your faculties for you live to fearfully while is the only reason that so depressible in health when we goe on any extraordinary this on thy Corse & fear not the Lost in thine & Host I could say more unto you but cannot dispose with time for I am Called be of good Cheer I will meet you again on the 3 day & will see if I am not for you, & have heard you Complaine sometimes since but now care shall Consulted for you, your troubles are surveyed & Order thereon Considered be of good comfort & herewith the motion of the Host blesse & transforme you amen

July 13: 1688: ☿

There appeared Saffaliah and it smiled on us both and it spoake to Mr R you have moved Constrained and much disturbed those sixty Powers in the Action & Invocation of the Elementall Operations, & have heard you resolved & in the name of him I pursue them, there is written of you for labor & know you will have further attending to your hopes — appeare here on Monday morning

July: 16: 1688 ☿

I seeme not otherwise than what I am for I am moved with sorrow & also with pitty for your weakness and disquiet yet not withstanding, I must greet you in fraternall visit & Celestiall love I have not the Action of this day not being Committed to my office & my sister Madimidi is of other power in Charge, Comitted and Commanded by Superiour order but mine other Aliob moyeth hither to supply assistance touching your Operations & affaires now in a full Charge of Procession & Profitation must not: and two time said stay a while and they went went away & left a star in the place & there appeared Saffaliah and Samariel your present Comend in Charge also with us it is to prosecute & persevere in the Actions of y^e Elementall operations in as unity our ~~father~~ brother Emanuel was mute to hear your distress & word it the nature of Celestiall Powers to be froward might have detained much Anger thereby with you but thanks be the highest Celestiall Nature differeth that terrestiall Passion dwelleth not with us therefore submit not your thoughts to misapplying what you may be only mistaken in for want of better judgment or of a right understanding I declare unto you Sr that both stumbled Powers do follow you up & down, the Powers of your invocations and Ordeal and may mouth from but their nature obstinate to the service of mankind as yet a Spirit without doubt there obedience to fight & appeare and by yet let not that dismaid you to me Come on Sr I am willed to go & continue with you and you are to proceed on in your operations as you can you have 3 days within unity was also hope with you will effect your labors & set you safe on shore, with the mercies of the highest bless & confirme unto you & on the 4th day prepare hither again that is on Friday Sr you are promised help for your rupture

July 20: 1688: ☿

There appeared a spirit it is Saffaliah & stood by you Sr on Wednesday & told you Sr your motions as you behold them are fortunably & powerfully Constraining: which rigorously mouth them & cause them be so rigorous and pushing in in their hyder and with turbulent & boysterus fury but they intended not harm, but only being disturbed as they are Constrained to appear and by reason they are naturally unwilling to be fortunably moved thereunto but & command & Charge you to persevere & proceed

f will tell you S^rs that you are dignified in the sacred
Spirit of the highest as being inherent in you
& proud it lyes, the word of god every where affirme
th, that his servant Moses and all the Prophets mentioned
in the old Testament & the Apostles in the New,
besides the arthipatri in the ould time before them
as peculiar vessels of God his honor and Glory
were immediatly inspired by divine Inspiration
from the sacred Spirit of the highest in the unity of
the blessed Trinity, which you must grant and allow of
wellthen they preached the truth of God his word as they
were inspired & commanded of which I shall give you
on instance, Paull a servant of God and Administrator
of the Gospell of the great Messiah Christ Jesus
saith into all the Nations, true & faithfull labourers
elect through divine grace into many of which
you also truly and expressly in this text, ye are the
Temple of God now then from hence is drawne
this instrument of undoubted veritie & indubitable truth
that the Spirit of God is not only inherent but alwaies
present in his temple where his Glory dwelleth
in the secret sanctorie of the immortall Saints & Spirits
of his elect & true Mozadi thereby Conforming them
in the dignification of that Power which through faith
Nations & Kingdoms overcometh Conquereth & Comand
=eth all things I say unto you against that you shall not
stumble though I heard you talke of many and these m
any great impossibilities which indeed is confessed to be
greatly feared but my Charge is to informe you that
you are to proceed in your operations

for third is not Action desired to mitill Friday 155

July 24:1688: — 2 —

The appeared Madmidel and it smiled on me
and thereunto Saffaliah to it, and they disposed together
I know S^r you have orders to proceed in your Terrestiall
operations, nothing although we have not here yet considering
my Charge there with I attend you I will better advise
you then you have taken in your owne Approbation
you have now two fleeting dayes of notable observance
and great Action here
the first whereof is from 9 to eleaven & 1/2 to 3
in the afternoon from one to six & 4
and so on Thursday if I can
I must needs tell you S^r being willed so to do that you are
a little to Remiss & short by 1/3 pt of your wonted exactness
& made imputation as Attustomarily
if you hear any Noyse take not notice of it
for that is a signe of good unto you
and now I tell you truly S^r I'll trust that one of
them will answere to your expected Comforts
this one of the 3 dayes next Thursday or Saturday
make Action at home

July 27 :1688: — 2 — 2^d

the appeared a fine sportive it said, stay a while
and Saffaliah turned & said S^r ye were hastily driving
on to your journeys end, but it seemeth you were way
laid by some evill thiefes & Robbers who attempted
to strip the of Rather for some time but I chanced espying
them being in view I of interposed by stepping in
betweene the rigor of their furious surprisall

but God be thanked that you are now here
make entrance on your operation at 3 afternoone
I will meet you there
& Cheerfull S^r & assure you nothing wanting unto your assistance
so neer as by Nature ordr & office we can move to
towrd a terrestial operations & if you can with comeadi-
ous make present hast to operation at your owne
place text if possible that you may have ended by 3
a Clock or to be then in it, you have two hopefull
days to morrow & monday

July 31: 1688:

There appeared Madimiel & Jaffaliah, they looke both
towards us and smild very Much upon us Madimi, saith they a
welcome and Jaffaliah saith God saue you S^r & be you
greeted well in the Highest, by his servants & hand not much
given me to Converse unto by office & have Charge other
wise of you, where by you are defended from all evills
the which although non can be truly feared that non can
attaine or intreate upon you in your other operations
to harme or hinder you yet you may be turbulently
assaulted by suddaine violent Rushings in upon you
to surprise the minall spirits or sences with Amasement
but fear not you proceed well and accordingly persist
or keepe to your Orders as you know
to me presently S^r I am instructed to declare your spirituall
sight neer at hand, that are many opperitions to you
in place but so irregular & unknowne in their forme
they at first you cannot be sensible thereof but they
must transforme & be Condensed, as soone as the signe

of its appearance here that is as soone as they stande
answere to him, they open to me,

August: 7: 1688:

and Madimiel said my Brother Jaffaliah informeth me
that he trusteth hath an other imployment in attending
sublunar operation with like appearance by Constraint
moved thereunto moved ground a meane of dissuasion
not a Mitigation only of other Charge in Command
by reason it is not given by any superiour powers
Celestiall but from those owne as residing in their
Elementall orders the white hand Powder white they
only assume by their affinity to the Earth & delight
in Terrestiall things but they must temperately notwithstan-
ding, their seeming Resistance & stubbornness with stan-
ding which is naturall for them so to doe, but I pray
you desist not nor be troubled there at for that works
will be effected in a moment therefore let not your
proceedings be stilled nor slackened for they must
yeald unto you
I will tell you S^r an easy Remedy to restore you to your
health & to preserve you therein notwithstanding what
was delivered before
you shall take the Roots of Comfry & Consolidum
& boyle them in Spring water and preserve the
liquor the white you may dulcify with Syrrup of
the Lemon kind or with fine sugar
then Take the Roots & beat them up with fine
sugar into an Electuary like methridate or Diacodion
drinke a wine Glasse full of the liquor first & last
every day and take the quantity of a Nutmeg of
of the Electuary every day first & last every day

and you may tube the drinke the Lord in a deep beside
then Sr lot and tell you bring the Word of your
mediton for the Head and I will Amplify it to make it
vsefull for you I think more in Lord that and yo bedding
effectuall on fryday
I assure you Sr your supplications Hand ordinales
and as it shall please the most through his divine
gifts and Grate appoyntment to his Servants as
mediums of mercy in Christ Comanded will not suffer
you to sinke so neere the shore as in great likelihood
of a happy deliverance and Restoration
appear on friday for the first

August: 10th: 1688:

There appeared Gabriah in the stone in Great Glory
and there appeared a Scepter for say a while more not
The appeared Saffaliah before the Throne, so to Sr
I perceave you know not in my Earthy Celestiall Attire
but I know you both very well herein, tho I likewise appear
in my Elementall Tainents as being many times
Comorsant by appoynted Gods Herein though Celestially
dignified Clothes amongst the number of the blessed
therefore is our appearance many times not According
to what we are but According to the office of those actions
Operations where of we are Administrators
I Hand Sr made my earnist Request unto consulted my
Dearest mother a Celestiall Matron Ludent of divine
grate through his permission into the Mistri of Celestiall

And Certaine heires of mercy unto his Celestiall Grace 157
through visited with many trialls & troubles in their 160
Passage & Arriall to the blessed, & assist of an happy
Deliverance and Intire Restoration
I doe verily Assure you Sr I perceive the ends of your operation
As far as I can Vnder those mediums of action
And Hand therefore humbly beseech my dearest Mother
who only by office is competent Judge of all Supernaturall
& Spiritual Events & of Adjusting the finall period of all
Actions & operations Controverted Partized & sought for
in expectation of those benifits as thereby are to be
obtained, And I doe Assure you that my mother is your
friend & hath as Motherly Advized me & lent me her Assist
ance who looketh into and knoweth the ends of those
beginings, & giveth you Consolations and Assurances
you to persevere & persist on with a full and undanted
Resolution neither fearing nor Doubting the mercy
of the highest extending unto an happy End of your hopes
whereunto we beseech his Almighty Grace to blesse you
on Tuesday morneing

August 14: 1688:

The appeared Maidenish with a Greene branch in its hand
and waved it over its Head, like Triumph, and it looked
at me and was very pleasant and it stuck downe the Green
branch & saith stay a while & wont away
Maidenish saith to them, Sir stay you if it withered
Arbore, not verily it hath bin taken up Arbore 3 dayes
it withereth not, Possibly it may, reuive & flourish my mother
charged me to plant the same here & trust in 3 dayes
more it may tube Rooted & improve well

and many blessings & prosperity you with happy success

It is true the Earth appeareth variously in her customary & seasonall seasons but the Glory of Colestriah where the Divine power & Grace of the highest alwaies continueth in Glory as the verdure of the pleasant spring and florishith as the beauty of the Somer & florishith as the pleantifull fruitfulness of the harvest & fruitfull vintage for Nourrishment even so doth the great mercies of the highest extent to the comfort of his Darling Mercedi who yet in the sowre & depth of sorrowfull winter yet florrishith as well in the Antartick as the Artick sun mounting his Ditinations to the perpendicular of terrestriall Greate Behould upon the glorious image of that sunshine issuing from the light of Celestiall Grace giveing yet more splendor to dispearing hoped beaten by the stormy pressures of Contrary formes even as boystrous weather tendeth the goodly Graine & grass with the Earth, but then as the Comfortable Rayes of the sunshine shall breake forth & give a Comfortable heate thereunto the Passive plants drinke & standeth upright fit for the sithe & sickle of the Painfull husbandman to the joy & happiness of the farmer whose care is then freed by this happy Deliverance of his dispairing hopes from the fear of a future Dearth and scarcity and by that meanes Reduced to great wonn & plenty by the totall losse of his forman Labors, it is evident then that if the mercy of the highest shall appear even in the most desperate & unexpected season when yet in humane imagination wee see noe hopes of future ten be in thought deformed then, then even then, doth the Glory of Celestiall Grace appear as a rising sun in the sadness of the pleasant

ere one saieth it is a lonely branch, the other affirmeth it is, it is of the tree of fruite & good hope it growth plentifully in Colestriah, & smeth strange you also me what it is as if you know it not

ye now we know it looking here on againe, but slighted it, as being here; it is a branch of my Mothers olive & placed here as a Mistery thereof who also will increase its greate and improvement to his Glory of the place where it standeth & the Comfort of those who shall eat the fruite of it by reason they are also members and inhabitants Admitted into this holy place stay a while mourn not; the mariniel appeared before the sun

say not Sr that you strive against the streame My Master will then be angry for she also loveth her servants or her great Masters may happily take you up or give you entertainement and so perhaps Reduce you safely friendly at the Cape of Good hope I am well informed of you Sr you are also Charged still to persuere & work on in that your elaborat operation the benifit where of will Cartainly Recompence your great labores here as it shall please the highest to support & strengthen you nay Sr fear not for nothing shall ondertake nor effect you for I find you cannot be dismaied but indeed the greatness of your spirit being fixed on a stable Resolution though fairly supported in the strength of your hopes will bare & carry you through all these operations to the end and injoyment of those benifits & for ever will be a Comfort unto you

where in the most high God in his paternall grace

spring and thereby raise up the spirits and languishing Condition
of his true & faithfull servants vnto to Admiration & by
such mediums as by Celestiall Grace thereunto assisting as by the
predominate Decrees of the highest hath from the begin
ing of time bin Constituted & appointed & accordingly
by office & place given Lords & given vnto man his
knowledg use & benifit hereof observe you then yt
to persuere & persist on in those your superiour
operations which is all given me to say or shew forth
my most endeared Ally Madimiel more & you on the 4th day
& so god bless your labours & happy success my mostly.
is of truth & will be found to be so for from of him that liveth
for ever

August 21: 1688.

there appeared Carias his mitre Blossomed on it some
some white like sylver some yallow like Gould and some
red as a Ruby, The scottia in his son is Gabriah & it turned
to the East & it said so let thy enimies of God florish as y
most beautifull Celestirian Borders of the pleasant and
glorious spring that the blessed fruites of true faith may
also bring forth increase & blessed issue to the effect & fulfilling
hopes, and Comfortable Promises, of all Terrestiall felicity
known & thy servants Rejoyce & thereunto be ever blessed
to thyne owne Glory and the benifit of thy servants
who have long time wintered a sorrowfull pilgrimage
&c Amen Stay awhile mine not then thereto Madimiel
well Sr I am ready as good as my word I have brought
you one thing, but verily the price of it may not in
this same place or I had brought the same and also I

I was commanded in charge of two Allies in the hierarchy
of Potestats, commanded to be assistants of my Brethren
who also have been named in present affair only 162
I had allotted the knowledg of this glasse unto you
but I will tell you, take about ½ a spoonfull or as much
as will doe the business and annoynt the Crowne of thy brow
and cast it in & the temples & chase it in and the
mould of the head bring your finger into it & put a little
up the Nostrills or put a drop or two into your hand and
rub the other upon it & hould it to the Nostrill & snuff
up the scent of it mine not from place & talked and
there time live in worlds hubbit, there names are
Potestia, the other is fortitia those names are according
to the Carge and Madimiel called again And there
appeared Sattaliah & Samariel and they embrace
and kiss one in other and they are in discorse with one
and other so dearly Beloved and blessed in the highest
prepare to Charge by office Command you and unto place
as the occasion requireth let not terrestiall obstinacy
think with stand the Power above them &c and they went
away & Madimiel said we trust in the highest Sr that
an Happy Catastrofe, attends this present Revolution
remaining on the 25 day instant, so that the 25, 26 & 27th
are all 3 dayes of Joy unto you, and we hand 3 dayes
heretoo it is possible there may be some Conflict or
turbulent Appearance in Action of your terrestiall
actions the two next insuing dayes but on the 3d my
mother appeareth here with the rest and Qualifieth all
thing fit for the Deliverance & Restauration
in security Sr the observatory of this day & the 3 day insuing
should of right be one remained anyell our day
for my mother remain in Glory & unto your hopefull

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Comforte, I pray you Sr: let your thoughts and Mind
as well as your Spirits be exalted & carried unto
Terrestiall Dispare cleare to the pleasure of Celestiall
where my dear blessed Mother now Resideth for y
estimatine time of tenn dayes that your hoped Comforte
may liberalise with your Animall Spirits & Corporall
Senses may be also exalted & blessed with all temporall
happiness which the most high God of abundant mercies
transmite & give unto you for his owne sake that is gracio
=us and mercifull Amen Halalujah

August: 24: 1688:

The Appeared Gabriah and Midimi with many more
rome on Sr, be thoughtfull and let your Animall Spirits be
raysed up and elevated above thought of dispaire, your
God hath not forsaken you neither will he suffer his Ser
vants to fall into desperate Extremities and Especially the
mercies of Celestiall as you have of dayes of Jubile now
entring, perfume the Roome of frankincense & Rosemary
before you forgit not to implore the highest in the morning
to be blessed you the first thing and Call on Uriell one Sunday
morne & perfume the Roome

You are not left alone nor shall be for y Celestiall Lad &
friendship dwelleth with you and you are blessed in your
hopes through faith with the Pleasant & delightfull fruites &
Celestiall Plenty & future felicity wherein I also am glad but
as the end of hope in the highest and at his pleasure of your
happy grosse Cause withdraw

August 28: 1688: 163

There appeared A lovely Bower made of a tree
full of Leaves and fruite and in Imperiall majesty
sitting therein in a great light, and many small spirits
at play under it

And Madimiah appeared in a silver Cloud & sayd to
you have done very well Sr in observing & fulfilling y
comands in Charge imposed you the 3 last by yonder dayes
the white indeed is not only Considerable unto you but
also commendable as to the performance of that duty
which through Comandes you by us as the Servants of y
Supreme God with you though Deffarent only in Immortability
Celestiall mediums of divine light of whose will & plea
sure we are only Administrators for my Mother saith
well unto you when she declared the cause the end of our
of our happiness, the office of my Mother is the finishing
the will of the most high Donator & distributing the gifts
that goe forth unto us her inderard Children as we are
administrators & so attordingly to be administred, it is not
therefore that any may dare to say that the Superior
Powers of Celestiall Angells or any others, that we should
be supposed to prey into the Secret will & unsearchable wisdom
of the Great & most high donor of grate & mercy in the
dispensation of his Paternall bounty & extended Benifits
unto his Servants therefore the office of my Mother is not
to put a period but to fulfill the Charge there of not cut
cutting but truly communicating the benifits by virtue issuing
forth descending & omitted unto her therefore say not she is the
end of any happiness to the Servants of God, for as she is
a beame of that wisdom which is the end of mans Espetially
so she is a Ray or light also of y Grate which giveth the
Comforts of mans felicity in verity Sr you disturbed me
with dispaire - the which notwithstanding we know the Secret

will oft the highest in his imbrue able dispensations, yet
we may give the hopes of that Comfort into his servants
as by the light of his Grate shineth forth & emitteth into
our understanding that it is truly [illegible] man is like to
Angells in Standerstanding and Angells like to God in Immortall
ity. Sr you have your Commands what observe in the
persuance and perforate and in y^e operations, and Murmur
not but persist herein with like vigor & Courage as will
obtaine the victory & support by animall spirits as you may
that your Corporall Senses also may thereby be rendred
able to withstand any Suddaine Extraordinall rushing hastily
or fortely upon you whilst though nothing can harme you
by Reason of that Power that supports you, yet Suddaine
or turbulent Affects may Chansly daunte or dismay you

August: 31: 1688

there appeared Gabriah in the ston in Great Glory & very
pleasant and looked wilfully on me: and there appeared
two before the ston like young men or youths about 20 or
yeared of age; and are in Consorte with Gabriah
their names are Celestiae Fortifia mond not from
please stay a while and there appeared Madimill in a pleasant
forme, this is not of me to have been heard at this time
but my Mother being Exalted by Superior Power,
willed me to Supply what Action was given to this day
(and it smiled) and verily I as yet know it not but I will
goe a little aside into the Nore North East and behould the
prospect of the west stay a while mond not
& Madonia turned again & said verily Sr Imprudent obstinacy
Resistes medial Powers though Superior it being the Natural

of Terrestiall Evills to withstand Celestiall Goodness but with
tion it hardly not withstands for Reason smiles at shall folly
leib indeed Fayles Disturbants and Causes great conflict
producing much trouble in there inferiour operations of
terrestiall Contenments there by shewing forth much difficulty
& despaire in your proceedings and perseverants to the
depression of your health by unsetled Imagination unsorting
the Animall thoughts into many various & disparing Comport
tures the humaine state of man being under bound thereby
whose frayltey beholds hope & fear may stager but not
stumble if he looketh upwards, but verely I commend thee Sr
and may Call the Champion of Magnitall Resolution in this
thy, persistance without intermission, or selfe preservation,
by thought of Ceasing or desisting here from by Reason of your
insistant & Elaborate progression, but desist not, & persevere

Sept 4: 1688.

Madonia why truly Sr knowen hereby not you but
it more not for me or any other Celestiall medium of
mercy to be seen of you thus frequently familiar or comm
sant as here with you and though we have not the Earth
nor the more Gross & Inferiour Powers thereof as to the
Ellementary and Subterranean Parts inhabited by Reprobate
Powers but you are assisted in dealing with these Spiri
tuall Contenments, very Sr I say unto you that here at this day
in the dominion & place of your habitt hath the like
Mastery with you, in the sense & Power, of Emanation
nor endowed with a more commendable Resolution of Relation
to & Contendents Raising triumphant and Powerfull consti
taining vertues wherein persist as can finde
in truth it rejoyceth me that I know well of you
and to find you so true & lively in your faith & so firmely
strong in your hopes and p worketh against disparing

that I worthy Assure you that it will purchase great
mercy unto you & contract the Inestimable benifits
of Christ and Rayment after so many trialls of Satanicus
warfares by Infernall troubles & vexations so often
assaling & surprising you with desperate fears & folacies
but yet be comforted & keep close unto your God
in Prayer and all dutifull obedience and he will
surely close you and Crowne your actions with eternall
joy both here and hereafter in light and Prosperity of
his owne Glory unto wch we also humbly beseech
though the only merrits & Intercession of your Redeem
-er If I would have you Sr to keep this plue perfumi
with good odors & more especially with male Frankin
Myrrh & Rosmary and keep by you some benzoin and
other two more spotless Gumms

Sept 7th 1688 [illegible]

There appeares many beings but all enders in a Red Cross

Sept: 11: 1688:

There appeares Galvah & 2 more & Galvah comes
passionately earnest with them, two,
and then 2 went away & Galvah hoovered on us
and smiled & said more not, and Galvah is gon
out of sight and there is a Green wall embroyder
-ed with Gould and there appeared a fountain in the
wall dawning, it is Madimist & it looked pleasantly
on us & it looked seriously on me & then seriously on
him, and it said, how doe you Sr I speake thus unto you
only as it an Accustomary Greeting amongst you, which
I need not other since I well know how you doe &
also how it is with you but the storehouse of divine
graces Celestial Loves, where mercy is intended still
remainth undiminished & You think Sr that you have
with stood a great Assalt by violent rushing in upon you
with perils might have surprised your Animall Spirits
And bodily senses with a suddenne Astonishment by it selfe
had not superior power ouer ruled but thanked be
the highest for his unfadeable mercies to all his Servan
-ts; holab fear not nothing can Assale or harme you
+ be more afraid fear and tremble before you
which is the reason of that obstinacy and unwillingness
to a ready Compliance, but cease not, persevere &
persist on, and be not dismaied, at any Assalt or
furious offer thereunto as may Chiefely seeme before
you &c
There were the true footsteps of what you had before
imbibed in spirit of wine: then with nothing fearfully
& readily in the requisitable Kingdom both in Temple
& Tabernacle or on or both which Administred at pleasure
or Direction for the further support & preservation
of head, braine, memory and many other benifits
for the health & strength of all the Sanctified faculties
you must sometime here on Fridays to pray & doe your
duties to the highest that you may obtaine his mercies
Cause & must withdraw & should not more

Take the Tops & flowers of Rosmary & also of Sage
Tops of Marigroome, flowers of Lavender Lily of the
valley the herb Lunary or moonwort, Peony roots
seed or flower bittony nutmegs thereof Amber
or Ithgalt Camomile or its flowers

October 12: 1688 present only two.

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Thos appeared Da, Za, Vaa,
and za said it is high time for us to move hither
you might have bin foyled under a mistake in his
appearance & action of this Day yet I will know that your
Excellency & Great Fremont Lord in our land is
very well both in the South, & ours tho standing
upon our having knowledg enough in this friend and Saviour
you though Contrary Appearance of the more subtile
Powers or Tenebrass Flame of fire appeared here
Nothing to detain You by their insinuating entrance
attacions by Reason of your insistant & vigorous motions
in your other actions and operations & yet although
they entred to attempt a treachery adventure to try your
skill as not expecting such a Light here they are not of
so dull an nature as to leave us to attend any evill
towards you — — — — you are safe from evills
you understand here is a troublesom world wherein you
sojurne nothing flourishing mongst men but the tidings &
Rumors of wars & dire attacions Chiefly by the
subtil & Crafty solutions & many subtil inventions of
contrary Powers to the Practise of Government established
by your National Laws to Create things that are not
whereby to bring good people into Antichristian bondage
but God be thanked your temptations Layd not here
yours are only Domestick in your Actions & operations
which are conquered without Armies or bloodshed
we ingaged Close and with Christian weapons & more
subtile and Powerfull in Conquest so now if the Lord
may return Lord is not evill about us

Octobor: 16: 1688: present only these

There appeared in the sun a Crystalline Pillor
& over the sun is a fiery Chirrub, in rom y passed about
with a Roale of Bryone boards, of a Glorious Godne
and in the sun is 4 heathen and before the sun is one
Spectrum And there is a perfect Cuponed Christaline
pillor & that C is worthed also and there is a Glorious
Spectrum in it that seemed to have a wordale about
the head of it and the 4 Archangles stands about
the Pillor & behoden every one of these 4 stands
a beautifull bed having severall sorts of boards
and severall sorts of fruits on them as Chorids
of sons of all sorts of Colors, and there are 3 before
the sun Ea, za, vaa, all the heathen in the sun
doe smile on us & the Glorious presence in the Collom
dole smile on me
And in the solid glasse Vessels is laid Silver inter
woven with many Coullors & there is a light in them
in that next me is Madimi and Lotestia, & in the
other is Louanadl & Hortsiah
and they doe move them in the hollow Vessels
as ner purpose Amonadiel in the North Vessel
and Vsiel in the South hollow Vessel with many more
& madimi & Louanadl said to the other two see to your
Charge & secure all & they went away, and now Madi
=mi, and Louanadl looks towards the sun
And za said Behould Sr here is flowers forth in the
appearance of this day, the Monument of a Glorious
Conquest over all your Trubles & vexations Cards

thus sinking you with sharps afflictions, but the
obsequious Monument of that Glory showing forth
y state of a Triomphant Enimy it is but Gentle Great
and Memorable but it must perish & fall & be bowne
as dust as of no regard when troden under foot
but the fame of Colosician Power united to Angellical
Glory Continuely & florisheth until the end of time
and shall know of no decay, & doe verily assure
you (to me) that heaven bindeth you and therefore
not to be feared but that Divine Grace & mercy
will descend by answerable meditions unto your
absolute & happy deliverance from the bondage of
terrestiall Trubles
verily Sr you are greatly to be commended for your unwe
=rish labours in the Prosecution of your actions &
operations pursued them yet a while that you
also may receive power by Divine assistance
obtain the happiness of a triomphant Conquest
& so may the happiness of a lasting peace &
tranquillity amidst the terrestiall storms of the greatest
difficulties for thou hast but one enill that threatned
thee against which cannot be seek the highest to
defend & deliver the and so shalt thou be for ever
in peace
I am commanded to tell you Sr that in the performance
of this days action notwithstanding the greatness of
your disabilities that either on the 3d day or one the
7 day there must be two Crowned angells shroud
at this mistery that Power may descend into your
assistance & glory in your Actions attended with

The effects of grace & mercy from above

October 19: 1688: Present only two

There appeared a Churrub inclosed in a Boate round about it of Lawrell and other things mixt with it There is a Dilicate fine portrid appearde before her Son with a Garland about its head I am a Servant of the highest in the order of Principalities at the instant Charge & on the behalfe of myne and deare Allies make you Joyfull and am ordained well pleased to find you Lord Lords but sorrily I have nothing given me to Vaunt or Show forth Lyon to Comfort you hereby in the mercies mercies of the great God wee is paternally gracious to his Servants amongs whom I am assured you are not omitted & therefore consequently blessed

I am willed to tell you must not omit your Action to Trial the first day of the weeke

October 23: 1688: Present only one more

There appeared over her Son A fiery Churrub with an Imperial Crowne on its head and first under her Face is a Glorious Star in her Son is a Glorious Pillar with a body like her Sun out it & there be 4 & they are the 4 Archangells & they have a Glorious Tree Growing between both sides of them and they have Brest plates on and a Star in the Center of it and there is a Star over each of the Solid Centers of each side the Son in the North Coast is a Tomb with with figure one naked over with Snakes & vipers crawling upon it in the other Quarters like 4 or 5 Great Lobbs Spitefully like a Troubled Malicious Countenance the Tomb bound to Lyon three Coates of Cloath of a browne Colour beard is shabb and wipes Crawling under them and there came on Fyer to Lyon note North Coast and Kibled the Tomb all to pieces & Strew it away and to Lyon Coast of the South side came on clear and laid hands of Lyon Face & Lord from a pieces and threw from away Cloaths joyfull =y as if they had got some great victory

And there appeared Madaniel before Lyon in great Glory and Madam; looke full on me & smiled & saith & hand towards you Sr pray unto Lyon highest for the Restoration of your Health as for your Deliverance from the sharpe Sovereignties of Torrestiall troubles & vexations in order whereunto I have yesterday sent a paper by your friend and myne Allies Lyon Servant of God Zonanael who late only as yet made a numerall Collection Lyon of white may not peradventure be so Readily ingrafted into your understandings or untill it be further & more plainly & illustrated with a full & true discovery of its use & vertue & white are extraordinary in Lyon the 2d degree of Comparison the white shabby faith= fully delivered & communicated unto you it Certainly & effectually worke generally the most diffempers & diseases of mans body, for it is a mighty antidote expelling the Greatest poysons & poysonous diffempers, clearing the whole mass of blood restoring the vigor to admiration promoting the health unto the greater parts of mind by this medicine white is not only Vitall but it is Emperially Vitall for there is but one & shall add it by this famous remedy you may not only preserve & keep your owne selfes in health but your friends also and likewise make benifit & great Profit Lyereof and when once made will keep Vitall good many yeares keeping the same

in a tempestuous place this will make you as vigorous
in Body as youthfull you shall hand hand it the
most Convention Lord

This Action of this Day S^r^ blessed you with be undoubted hyest
first in the Tenour of your Body & Joyfully the Restoration
of your temporall felicity from the Chaines of Infernall
bondage & affliction & a delivery from the Complaints
of your great wants to be in joyment of true Loate
& Rest

October 26: 1688: Psent — duly hora

There Appeared a fine Fortum before me on it Late
a fine Crowne on its head & both on me and finisht
& it saits utrily S^r^ what is promised shall be truly performed
unto you & you shall injoy your Body as well as ever with
the Assistance of happiness herein therefore be not dismai
for you have good friends who will not Admit of your
longer sufferings of weakness in Constitution & hope of
Distruments & also, and trouble of mind therefore
I find you have taken what you were promised, the fore
pills I pray you S^r^ keepe to your Sundays ation
the next day of ation will be great & Glorious

[illegible] the third Day, P[illegible] duly hora

November 2^d^ 1688: Psent 5^h^

There appeared A Royall Male in the Sun
a Noble Spirit appeared before the Sun & said smiling on me
here is a paper S^r^ sent for your Instructions inferring
you are to help your Body & others for Restoring of
lost Health & Longevity the Calamitous rigor of

nature to its formar strength & Beat, I doe assure
you S^r^ it hath bin a hard taske for my Heard Alloy
to number & Compose together though it may seeme
very Easy unto you, you may take the same & make
new Records and to transcribe the same and keepe
it for your use but you must be sure to bring backe
& Returne the same at this place by Reason it must
be perused fearing least any oversight or mistake
should probably passe the number of some letters

November: 6: 1688: Psent — dies memorabilis

There appeared Adimay with a Helmet on his Heads
and a Speare in his hand
in the Sun is Samael in his right hand is a flaming
sword it is all in Armor in his Left hand is a Buckler
Raphael is on one side of it and Gabriel on the other
side of it Gabriel hath a Rod in it right hand and a Coat
of male on with Scales stellows of Gould & fine it hath
a Crowne on & so hath Raphiel most incomparable for
for beauty and a Sceptre in its hand with a bird on it
in the North Corner is Gabvah & in the South Corner
is Uriel & Madimiel is before the Sun
in the hollow Concave is Potestias Fortefiah
Gabvah and Uriel doth looke on me now & then
And Samael saith God to show forth & make report hereof
as in the will & pleasure of Superiour Dispensation
And madimi turned this way & said mond not
and Madimi is very earnest with them in the two hollow
Concaves,
And Madimi doth smile on me said Shouldst thou saith
Superiour Power must the Colour morodi in Celestiall
Choyce & fine Charge be still kept in Bodies bondage

under the heavy prosshurde of usurping informall envy
ill willing thom obstinately contemning bind setting them
lightly by that Lowde Lest remainde the wfold Creation
& make all the hoste of Spirituall Lowdes bothe Elementall
and Infernall from ye Supriour to the Inferiour to fear
trimble and fall downe before him rust from forte
& drive them into the Lake of eternall forgitfullnesse
Judge
& bind them, in the Chaine of Perpetuall subjection
never more to rise up before his face nor to usurpe
Rebellious Contempt against the glory of his name
wherewith his Servants Glorifide him & wordby they
Receive Celestiall Lowde to Comand wch for the he hath
preordinally appoynted unto the Service of his will &
pleasure and by divine dispensation dignifying &
impowering his elect messedi by his inherent Spirit of
Grace invested in them with sufficient Lowde & Comands
in his name to bring all Sublunar Spirituall Lowdes
unto a due Service homidg and obedience wherunto
by nature & office they are placed & Appoynted by Power
the most high God in his Just & Righteous disposing Lowde
sufferde the Evills of this world to prevaile his worke
Elect and to be thereby afflicted & afflicted with many
sharpe trialls & desperate Relapses wch for great Lowdrily
that many times the most Constant and faithfull of his
Servants nerely fallely into dispare so that when his
Presence was even Rendred untreatable either
of helping them selves or of assisting one another
are of those Sublunar Spiritual Lowdes by nature & office

accordingly placed and appointed unto the service &
assistance of God his Servants with Spirit of Natural
Comfort as was created for their use & Comforts & with
Spirit advice as may Conduct his better knowledg in the
true Judgment of all wordly you may now understand
that you are now in a good & sure method of dealing
with Spirit therefore although you may suffer alotte
hardship in your Corporal Constitution to the detriment
of your life yet bate not hope but proceed as you may
with a reasonable Reservation to the safety of your life
for we are not only informed by our allies Charged unto
your assistance herein, but we see the Rebellious obstinacy
and resistance standing in Contempt against the Glory &
Power of the great God and his holy name &
that beside me S^r it neither safe nor shall stand them
in stede & make your proceeding with Courage & Prowess
white surely against you for Conquest & Considerable victory
for the white you pray for

when shall we find the promised Comfort
verily S^r I have said unto you that I have not the Earle
so nerely as I doe interiour subiects there are other Lords
there unto appointed as before was said
& understand you direct your proceedings in the terrestriall
operations unto the north angle of the Sublunar element
of the Aire with affinity & Reference of also next to the
like part or angle of the Earth where Resides the
Emperiall Spirit Amonadiol, & in the north west division
there of wherunto Resides & fill a Spirituall King
with other Spiritual Presidents with many other Legions
and subsequents Spirits, I am comanded to tell you then
that there shall be offered at that Misery in their name

of Lotestia, unto Amoradiel one Crowned Angell & unto
unto Uriel one more & 1/3 pt of a Crowned Angell
unto the Diurnall Superiours & 1/3 pt more unto the
Nocturnall Superiours w^ch word by the Power of Construc
may take place & prevaill for behould that a greater
power shall stand in place to the assistance of your
assistance

November 9th 1688 present Ally —

There appeared Samariel and it smiled cloubed wishfully
on me, and said to bole the hand in token of
preparation as light in the Mistery of the Nyctatarys
things and Diverly & Doubtedly appeared some times
they are divided in the heat of the sun, did
enough to subscribe the best way is to drowned them
in strong poniger let the be in it a day & night
if the poniger be could rust it away & put on more
till it will stand the like hind & not be could then
put it into an darthen pot with Coude to it & set it
in with a bute of bread all the time & it they be not
enough let them be boyled longer then let the stand in the oven an
other time the bones ought to be taken out of the viyers
but if they be not it is not hurtfull
when one word of the Nyctatarys art will tell you
the hour Superiors weight both 3 & th

November 13: 1688 present Ally

There appeared a white vision over a stone like as if it
was stuck with stars it hate like as a dart in the hand
there is like as two Cyotrums in the stone & they appeared
plainer & plainer they be Jusamiah & Samariel

and there be two in the glass solid Persons of male kind the
ston one & Jusamiah hate Conference with that Cyotrum
on the North & Samariell with that Cyotrum on the South side
& Jusamiah said Neither Madimiel nor Samael or others of
the orders of Lotestabb forsing before Atmaus mouste
in Appearance of Action this day or else we are by Power
they are otherwise disposed and disponsed in Carye at
Superiour Comande, for behould Divine Justis is gonforth
to visit y^e Earth whose Abominations have surely reached
the spirit of Eternall Providence, who desirde nothing
more than its preservation merely for the honour & glory
of himselfe where he is only delighted, if the whole Comand
=igy of holy spirit be duly & minded and Considered nothing
nothing appeared therein more lothsome and hatefull
in the sight and presence of the highest than the Rebellio
=us subtilizings of his own people from the Comands of
his Law as for a meet Comparison whereof unto the
present dyed of this sublunar world is a fit & ordinary
parrallel when Superiours rebell Inferiours goe astray
but this matter now standeth in place whether guilty or
not before the highest Judg of all truth and Righteousn
=ess, but my mouth is stopped & say no more you may assume
to Judg the Rest upon by what hath formerly bin showed
forth & shortly you will heard more but seeke you the
peace of your god
now S^r to your second affaire what have you to say but if thin
=k of had best is more that unto you my losse by Reason
heard your distorted him whom you call by the Name of
Millot is a youish ignorant person in any thing be like
his own profession & truly not very wise in that neither

the white truly being wounded with some terrestiall disturbances must provoke to Passion but let him rest slumbring in his owne opinion untill the 7th day he will be reduced to a better and more Christiane Result, hope the many you devour, it is more the further of

November 16:: 1688: present only two

There appeared Jesaniah in the stone and said verily Sr Appearance in the action of this day is the Light of Celestiah, saving only it is otherwise disposed in Charge for you by Superiour Comands, wch as yet standeth in great Conflict with some obstinat & stubborn Lords of Inferiour Carth of the Element of Aire, & also both by nature & office Terrestiall of which you cannot be sensible nor indeed be made Apprehensive by Reason its spirituall & the Celestiall servants of Great Celestiah more stout hard & Contending with most Operatory spirits mute adverse to the Comfort of Gods his servants on Earth, yet it indeed powerfully opposeth it by Reason it standeth single, when of Right it should have Acquired the Assistance of its Ally Fortisiah, you may not enter the other Dome till after 6 a Clock at night

but I tell you Sr thus of am given to understand & also to know forth, that if this like offertory as before was admisth & third shall be dedicated in the name of Fortesiah then I know will be considerable Conquest be obtained as may the Answere your desired the 3 or 4th day in the name of the highest be ye comforted, now

will not suffer his servants to fall before his Eminish nor give his Glory to Infernal Blasphemy 44 172

Yo Sr I heard you well you said & in fine Sooth although it may be Requisite & well for you to go & speak with him yet it will be ill for him to see & tremble your Spirits indeed he is a good & friendly person, and may after a few words be satisfied, and declaring your earnest endeavours to fulfill his desires and commands wherefore you may give better attempt after some little time then at this present

the next time we meet we may know the time you shall be informed next time about all

it is gon with a prayer for us and smiled

November 20th 1688

There appeared Galeuch & it said I know you know me Sr & am finis, & know my selfe present to see purposed one of Pleasure and the beginning of blessed hopes and as howers expire with you a glorious entrance of these hopes will be assured, and betoken Answerable comforts I must go but mean not you from glad, there appear=ed Madimiel come on Sr we must be brief for I have other charge under Command, to me smiling it looked & and called Sometwhat & Celestiah turned to it and it said Grace be to you my mother informeth me that some Power is wanting to these our friends as the Measure in Celestiall friendships & there is but an Answere to be given to what soeas may Intervene, that is a supply of these temporall & terrestiall assistance as Superiour Lords have appointed by Nature for the use & benefit of his servants man kinds Living on Earth &c

nohith you know it not of my Charge any otherwise
then to assist you with Power if wilfood by wilfull
Resistance or Rebellious obstenacy as also in the Nature
of those Spirits inferiour Powers as are Solitos in y
Inferiour & Subterraneous Caverns of the Earth: this being of your
Charge & manner & delayes it is true & touch not these
things though I well know the many foulds Conflicts &
other difficulties in those inferiour & Tenibras operations
in Footy it is also as well known unto you & all
Superiour Power the assumed usurpation of a permitti
Liberty given to Inferiour Spirits of the more tenebrous
and Lower parts of the Aire & so nerly Related to the
Earth nohile they must frequent and visit both
Externally & Internally Superficiall so as that they are
not called Devils or Spirits as well in the darkest &
deepest parts of the Earth & Seas & Caverns or Mines
appearing in the light or brightness of the forenoon Aire
in Footy my dearest Ally & tell you I hand had a great
Conflict & late with those inferiour Powers by Reason
of these many motions made by these our friends made
unto them or some of them, strongly moueing them
to appearance in order to their supply &
Then I hand also accordingly urged Constraint by a cert
Adiuration made in order thereunto either by force or
Compliance but you & I stand Single & have great opposing
Power unwilling to yeald Compliance for nhite Reason
the Conveyance & assistance of my Brother Solofiah
Sortosiah is hard with & also fitly to be required and in
Footy I desire you to move it hereunto . and Sortosiah
name is Madimidol. Bobinnyl for it .

Madimidol said to Sobtosiah & hand moued you brother
to take Cost with your Brother in the Charge by office
committed unto you ——— I am in Charge of myne office
& Sphere ——— yea & well know that we will other
wise dispose thereof well enough you must continue
in Place from 12 Noon of this present day until
the 3d day be expired at night, and & toward you &
be diligent in your motions and action

Come on then, good to, now it shall come the blessings of
the highest enter into you and his Power be present with
you in Action so they both went away
my mother said unto you beat to Power strongest
with you shouldst be ostomed as prudent the mistery is
in it selfe & give you Charge &c to be present in action
at your other operations this present night at usual
time and also not to faile therein one in the day the
two next insuing dayes and tomorrow hard against
as customary the 3d day night hand you to say
diligent the 3 day or 7th day

Nouember 23, 1688. I sent Ally two

Then appeared a Sportman with a Crown on & staffe
in its hand & or truncheon & a gun upon it & a diuersate
vestment of many Colours interwouen it is very pleasant
& smiling my name is Ahasazi & of the order of Principall
= itie and sent to give you visit at your Earnest intreaty
in the appointed action of this day, I know &c the seruant
of god Gabriah whose words & heard you say you under-
stood not, when it shall forth the saying of to morrow
I will tell you &c the mystery you made & effectory
at the Inferiour Mistery of Sublunar operating

white united & assisting Power to the first by Reuse:
those inferiour spirits having him so powerfully moved by
Constraining Imperations & also by Reason of their obstina-
-cy into good effects as ought to be of them observed
& effected are become rapid and furiously violent
filling the Aire with turbulent stormes because they
are limmited & restrained in Power from entring
& furiously pushing in upon you under white conflict
which continued 40 howres they hence spurred up a
troublesome Aire seeking thereby to Revenge their willful
obstinacy for this Conquest which they could not withstand
by Reason the Restraint was superiour not Voron that
first 40 howres expired at 4 a clock on thursday morning
but there shalbe not dimidy fortie

November 27th: 1688: Present only two

There appeared Madimiel & it Lafel it is in a vestment
as if it were Guilt & hath a fiery sword in its hand
and a Crownett on his heads it laught on us his turne
to the East, there is an Apparance of one in the solidity
of the Cloudy Aire the Lines in the hollow Concaves are like
wormed with Great heads but they stands upright they are
Darkish like moonshine
and there came a light & darted downe upon them &
they are plainer &, Madimiel is a speaking to them, those
things in this hollow Concave trimbled
And Madimiel looke heaven of the top of its sword & cast
a bright in to this vast Concave & it became a sword and
Portestick looke one & Protestick looke the other and went
away and all the show disappeared

& find sir you zealously pursue your Charge & also
here by give you Charge to observe the instructions herewith
as you know & well understand let not adverse obstinacy
persuade you in to a fear of Resistance neither let not
Scatter Dispaire to possess your thoughts your operations
will suited to your Comforts the times or times whereof
I know not because I doe not see Reason & there for I
amen but I will tell you Sr some times & those the most
white & likewise will you diligently to observe
December 17 January 6 & 15 & February 15 March 15
and 29 April 10 & day of Epotho & day of great
happiness as I will show forth Hereafter & 17 is Real
now it appeares that from this present time of Action
& 17 of April is called wile you will your Desired
Deliverance happily suited & know Sir you heare
by this time of great troubles & Calamities like to
insue there on and mute effusion of Blood thereby
white are the prodigious Calamities attending & Insuccession
of Antichristian Monarchies & Sovereignty powers
those times Sir I have bin shewed to make unto you Hereafter
and yet amidst all the most prodigious monarch
the highest Infinite [illegible] of the Elect more Odi, & will
Preserve the under his Covert of his owne Protection
you have bin told Sir of Late Legal divine Justice was
sent forth to wast the Earth & to execute the will of
the highest & now also now are present a fighting &
forcing Hereby thus spirit & Spiritual Powers as are
guilty of Apostacy & fallen into the lowermost parts &
binding them Blind from the Radii moral of the highest

no: his therefore will neither be soon inf^rs for deed of
fudgment & in the book at this present fearde your
operations, therefore now I^t pursue you Clarson
with Card so I^t have given you the reason of that
more so obstinate that disobeyde you in operation
and also that hindrde me of^t given you any other
assurance more in particular then I^t have shewde
from this day unto the 17^th day of^t Instant

November 30: 1688: Lesse only hoc

There appeared a Collumne before the sun and there
appeared a shadow in it: it: it is a fine picture it hath
like Barrons Coronet on its head
I so you sorry sorrowfull S^rs nothing in good reason me
also to sorrow for you, good God grow let thy saving hand
be found on earth help there to God deliver thy
servants from the horrid danger of ill disposed people
and the evill demons that kindle & stirrde up malicious
& inventions & intentions against them driving furious
=ly to destruction, but we trust our God will prevent
those evills, notwithstanding my good friend heard your distress
& see the trubles of your spirit therefore you are bold
attended with one & the same evil evill & throttled trubles
I find S^r your evill is not so great as throttled
the evill already acted is purposely intended to drive
you into an impossibility of making all means imaginable
to fulfill usurping Cruelty, & hope so will your
sorrow move away with more swiftness
I assure you S^r a Celestial hand attends you more especially
I trust in the highest will as surely preserve & defend

you from threatned evills until the approach & appearance 173
of your deliverance be yet of good Comfort 175
keept to your first days station

December 14: 1688:

There appeared in Boston Gabriel it said move not & smile
and a little spotted came into the Room & was pleasant & said
so yee be thankful we have not against trust me S^r fond
food friends have bin to give you wisest finding you not
in place might continue you were mourned out yet invisible
but our blessed mother hearing you carefully behaved
all place & not readyly going you before sent to look
after you & finding you to be heard to and did me order
to survey & take a view of what may be disposed for
the best convenience, and accordingly, your actions
to be tempered like as in place before and also to
further profitable purposes in order whereunto be ye
ready at meeting hour on the 4^th day in the morning
at any hour any kind of abrupt or in the morning
not omitting your moving in your other inferiour
actions & operations on this day before & at sunday my
action here is somewhat dark not made known but if
may not judg till I have told my mother of it
let not those lights be extinguished untill you have order
and after his sun be set with you about half an hour
time your selfe accompanied with the rest and give
Attendance hearken an hour speake not nor move not
for it is a mystery remaining only your attendance
singly and hard with in mind what you shall be given
to do or understand it is of good unto you both as
it may please god were apparent in mercy in the midst
of the bodily trials be yet there of good Comfort

I will report my Mother to be if any thing be found
ready for use that you may have an immediat supply
to give you ease & help for I know it hath bin in use
among some Choyce Morodi in former times who by
the use of that medicine preserved their health & vigor
& lived therein for many years. it will be both a
preservant & a good remedy for you God bless you &c.
now & ever

December: 18th 1688:

There appeared 2 glorious Apparitions in the Sun one is
Female & the other is Small & there is a little Apparition
in a Childish Cloth before the Sun & said words not for
plain and then turned Midnight & it said thanked be the
highest that we are well met in safety Although this
place seemeth not fit for Superiour dignified Actions
for neither my Mother nor other Superiour Powers
delight at all here in, but it is very good & well befit
place for other inferiour Operations yet not withstan
ing we shall not desert nor forsake you neither leave
you finding off in what shall please y highest to permit
but however we shall seeke a better Conformity
by reason of the present necessity that Compells the actu
=on therefore observe with Carefull deligence the Charg
given me to show forth unto you to wit the plain
from whence you came being accordingly dignified
as most expedient this is as yet not so, I pray you
& grand me leave to interrogat you, have you not
seen & the sight & sense of visions manifestly before
you, very well, then Sr I grand you to understand
though I well know the necessity of your removall both

that very attasion hath admitted great alteration
in the property of place & remisness in Superiour
ation, Now then I bring this together as well as we
can if you selest this for place of action then you must
have in portina far as well as generall and with as
deffident assess hether at all times as usually hath
bin attustomary unto you before your moving hether
for you have bin looked for accordingly how as before
and have bin missing which is not well but I remove
& remand this place about all for your Superiour
operations both by Day and by Night
I tell you Sr in answer to what you say we venture
with you as mute in the darkness of this night season
as in the want of your Corporall Sight which god be
thanked is made good unto you in Celestiall Consultations
It is not as yet good for you
this reason Sr why this place of mine is remanded
to be very good for those Superiour Operations
how is good store of treasures lay here about but well
guarded

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Here beginneth the Booke of Solomon called The Key of Knowledge.

The Table of this first Booke; containing Chapters.

What Qualities and Vertues ought to be found before you worke: 1
Of the Perfection of the Instruments: 2
Of your Habitation with all Necessaries thereunto belonging. 3
Of Fasting and Prayers that are to be used. 4
Of the Place wherein you must worke. 5
For Things riotous. 6
For to be Invisible. 7
For Love how this must be ordered. 8
For to make a Woman Naked. 9.
Of Experiments of Love and Hatred. 10.
Of Experiments of Theft and Others. 11
For to know Things to be known with Circles to Exhibit. 12.
Of extraordinary Experiments and how they are ordered. 13.

MVSEVM
BRITAN
NICVM

Ozaisons to bee said when you conjure.

O Lord Jhesus Christ the loving Sonne of God, which dost illuminase the hearts of all men in the World. Lighten the darkenis of my heart and kindle the fyer of thy most holy loue in mee. Giue mee true faith, perfect charity and Vertue whereby I may learne to fare and loue Thee and keepe thy Commandem^ts in all things. that when the last day shall come the Angells of God may peaceably take mee, and deliuer mee from the power of the Deuill, that I may injoy euerlasting rest amidst the Company of the holy Saints and sitt on thy right. Graunt this thou Sonne of the liuing God for thy holy Namis sake Amen.

A Confession to bee said before thou worke.

I confes to the Lord God the father of Heauen and Earth and to the god and most benigne Jhesu Christ iogether with the Holy Ghost before thy holy Angells, and before the true Majesty of thy Grace that I was conceiued in sinn and from my Baptisme continued therin. I confes furthermore that I haue sinned in Pride, in Anger, in Gluttony and in whatsoeuer many frailty may sinn I haue sinned. Therfore I pray you all the Saints in whose sight all thise things I haue confessed that you wittnes with mee in the day of Judgement against the Diuell and so I bring cleane and confessed of all my sinnis. Let mee appeare before thee O most High righteous and graunt thy grace to mee by thyne ineffable Clemency that I may see and know all the Spirits which I would haue, and accomplish my will and desire Amen.

Lord God Allmighty Father which didst make all things, which knowest all things, for nothing is hid, ne impossible to thee. Giue mee grace to know and understand the Vertue of all Priuitie^s which are hidd by thy most holy mercy and pitty, by that thyne ineffable worshipfull and fearfull name Hyach, by the which all the

world shall tremble, and by whose feare all Creatures doe obey.
Graunt mee allso that the Secrets of the Secrets of all the Spyrits
may bee opened before mee, gently obeying mee. and my commandm^d
thorough the most holy **Adonay**. whose Kingdome endureth
for euer Amen.

Note. When these are done, let the Coniurer arise and putt forth his hands

by the 9 Orders and Degrees of Angells, Arch Angells, Thrones
Dominations, Principates, Potestates, **Cherubin** and **Seraphin**
by all the vertues of the heauens, by the 4 Beasts of God having
eies both behind and before, And by the 12 Apostles. I conjure
you allso by all Martyrs S^t Stephen and all the rest, By all 2
holy Hermytes, Abbotes Monkes, by all Confess^rs as S^t Silvester ,
and all the rest and by all the holy Prophets, by all holy — 3

[illegible] with our maystory for why; how ỹ can make this aqua vite
minerall truly surely hee hath a spetiall cause all ỹ dayes of his Life to
thanke God, hee may then bee surely bolde to say ỹ hee hath ỹ permanent
water ỹ noble Gay & also ỹ innaturall or materiall fire which
innaturall or materiall fire is ỹ most surest thing ỹ wee desire./
Raymond calleth this aqua vita minoralis his first menstrue that
both disolveth calcyneth & putrifieth all bodyes of ỹ myne, & other
Philosophers doth call this innaturall materiall or second fyer or first
menstrue aqua vita minoralis; & some other there bee that doth
call ỹ aqua vita minerall or first menstrue: The minerall menstrue
or minerall aqua vite doth by his attractive vertue loose, & unbinde
The minerall menstrue resoluble./
The metaline body of ỹ myne (the which is closed conjealed or
cleaved together naturally by ỹ vapor of mettall potentiall) is by our
said minerall Resolutive menstrue brought back againe and is
unlosed into his first mettall, & then it is called mercurie of
Crafte & then ỹ Philosophers call it there ☿./
And then in this water onely is Compounded & Joyned our two
menstrues & are both of them here brought into one water & this
one water of ỹ mettaline body brought back againe into, & unlosed
into its first matter, is then called our stronge & our green Lyon
where withall our maistorie is wrought, & therefore truly all our
secrett resteth, & consisteth in this water only whereunto agreeth
& accordeth All ỹ Philosophers saying thus: Out of one image spring-
eth all ỹ secretts of ỹ magistorie: & ỹ is surely out of this water
only for why: in this water only is containes all things needfull
to our worke wherepon all ỹ Philosophers doe say ỹ our
secrett mistory is made of one onely thing in kinde but of 2
in nomber, & therein they have said truly for why:./
In this our said water is both ☿ & ☽ ỹ which 2 mercury & sulphur
are likned unto man & woman & also they 2 are likned to an
body & a soule being of one kinde; But as I have said in them
they (body & soule) are two: The Philosophers doe also say ỹ our
secrett magistorie, is made of 3 things, & they have said truly for why:
truly in our said water are 3 things viz: A Body, Soule & Spiritt
The body is blacke ☽ the soule is ignis vivificans: /: or quickning
fire drawne out of ☿ & ☽, The Spiritt is ỹ water in which
Spiritt or water ☽ ỹ Soule is borne which Soule is our Tincture
& is loste out & in with the same Spiritt or water, like as the
Dyars Tincture is borne up, & leap into there Clothes./
Also they say ỹ our maistery is made of 4 things, & therein also
they have said truly for why: in ỹ said water is comprehended
the 4 ellements, Water, Earth, ffyer, & Eyre, & those 4 Ellements
have 4 contrary qualities, hott, dryo, colde & moist, & when the
bloode of the greene Lyon is drawne out of those 4 Ellements wch

of ỹ Innaturall or materiall fyer, being a mineralle stone, or a
mettaline body./ 43 44

Ld G.R. whose demonstration this is of the Secretts of the
Art of Philosophy by Raymond Lully./

Incipit liber Ramundi Lully de Quintessentijs translati per
Rogerus Bacon

The first booke of ỹ Consideration of Quintessence of all things
ỹ may be changed from one kinde to another in ỹ Name of our Lord
Jesus Christ here beginneth ỹ booke of ỹ Likenes & similitude of
Philosophy, witnessing ỹ Euangell of ỹ Lord Jesus ỹ wch hee hath
given & granted to holy Livers, The first degree is ỹ by ỹ vertue ỹ
God hath given, to nature made, & to mans knowledge, A man may
suddenly all unprofitablenes & feeblenes of olde Age in ỹ owne
men bin lefte from holy workes cure & restore agen, & Youth &
strength wch lustines, by quintessence may be had againe, & resto-
red now but not in ỹ same degree, but rather better, ỹ wch is the
greatest previty in all kindes, & how it shall bee made or done
here is the first Cation./
This is ỹ thing in ỹ wch all men have labored for to seeke a thing
ymade wch is profitable to ỹ use of Man, ỹ wch may keepe his
corruptable body from Corruption, & to conserve it from wasting, &
it were possible to keepe a man Everlasting in Life & healeth for
ỹ is a thing ỹ all men desire never to die witnessing ỹ holy Philosph
St Paul in ỹ epistle ad Corinthias (hap: 5 nam et qui
hoc tabernaculo corporis &c: ffull fore Philosophers have come to the
last cause of knowledge of such things, evidence, & cause why: men &
Lorde now adayes bin sett so farr in covetise & in desiring worldly
worshipp ỹ ỹ money nee gett, nee God will not ỹ they have such
grace to come to such high cunning, but as ỹ true Philosopher paul
saith in his epistle ad Hebreos (hapt: 9 every man is ordained
once to die, ergo it were a phantacy to Labor in this deadly Life
to seeke such a thing ỹ might keepe every deadly body immortall and
never to die for God saith in Gen: (hap: now therefore least Adam
put forth his hande & take of ỹ tree of Life, & eate & Live for ever,
therefore ỹ Lord put him forth of lusty paradice to worke in earth,
of ỹ wch he was made, & so he sett him before paradice and
ordained Cherubim wch a brenning Sword to keepe ỹ way of ỹ tree of
Life, ergo it were but a fantacy to say ỹ God gave to Adam without
Paradice any thing by ỹ which he must Live for ever, sith the
Lord cast him out ỹ he should not touch ỹ tree of Life least hee
should Live for ever, This wee have soone openly in holy writt ỹ God

pese by no craft no wit as Job sayeth Brevis dies hominis sunt &
minorum montus ejus &c apud te non potuerunt, ergo to seeke holpe & remedy over ye time of God
hath sett it were but vaine therefore it is to seeke remedies to
conserve & keepe ye bodyes from Corruption for the time & term
wch God hath sett to man to live; & to make him bold & him marvelously
to comfort, & restore to ye last day of death wch ye Lord hath assigned
to us, To save a man from all death before ye day of God assigned
is not in ye power; als death of thunder or Lightning or falling
or slaughter or of any violence, but to rehearse of Death before ye
terme limited of sickness & of corruption of ye body & ye default
of ye vertue in kinde as oft it faileth, Reason sheweth that the
Corruptible body desireth to be nurished by corruptable things
& Rotten & see reforme ye body by an imperfect thing & see the
Body is made corruptible by things yt beene corrupt & failing;
they seeke to heal by things yt bin corrupt & foule & to make
faire by stilling craft all such beene but fantacies & vaine
matters, ergo ye Roote of Life is to seeke a thing of himselfe yt
might abide evermore incorruptible, yt we may keepe all things yt
put therein evermore from Corruption, as Christ in his kinde vertue
& state ye wch nourisheth ye vertue of Life & encreaseth & restoreth kinde
& all rave humors defieth & bringeth it to even qualities yt hath ceased
or every manner of quality yt is lost it restoreth, & it maketh kinde
moystnesse to bee plenteous, & it maketh heate of kinde mightie
And how well without any falsehood, yt none of ye 4 ellements
is of such kinde ne nothing yt is compounded of any matters of the
4 ellements for all such bine cause of corruption & all corruptable
& sick & feeble, if corrupt matter or like to corruption be put there
to it increaseth it, And for all Lordly such corrupt matters wch bin
compounded of ellements & of matters, & wrought therewth, might
never come to ye high privitie yt we seeke but some saying yt all
yt is bodily in this world to ye use of man, be ellements or compounds
of ellements ergo ye Roote of Life may not in this world be found
of man ye which may quicke ye body unto ye Last terme of Life
marked to allen by ye Lord God

Indago Calli arvi: seu Quintessentia
The plonis of ye heaven or Firmament

To answer truly to this matter it behoveth to seeke a thing yt wch is in
Comparition & in respect of ye 4 qualities whereof ye bodies are
made as heaven is in Comparation of ye 4 Ellements, for heaven is
of himselfe incorruptible unchangible receiving none oth: impressions

bee digested in Balneo. / And afterward circulated & also brought
into a Celestiall monstruo: into a heavenly monstruo called a
quintessence: then may woe say boldly & prove yt ye Same 45
circulated quintessence is ye very true & right Aurum potabile
wch is drawne out of ye tincture pure, whose collor will never
fade I thee ensure. /
44
And now againe to our formall matt: Take heed what I say
unto thee and marke it well for why?
Like as the Aqua vita vegetable is drawne out of wine (wch wine
comes of the grape, which grape is also a vegetable thing) & is
made & brought forth thereof 2 monstruos whereof the one
monstruo is Celestiall; & the other monstruo is not so, for lack
of Circulation wch 2 monstruos do worke diverse & marvelous things
in vegetables even so in like manner is Aqua vita mineralis drawne
out of ye wine minerall: The wch minerall wine is a water yt cometh
out of mercury & out of the mettall that is disolved therein by the
secrett meanes & Art of Philosophy & of this Aqua vita
mineralis is also 2 monstruos whereof the one monstruo is made
Celestiall viz: the one monstruo is made heavenly by Circulacon
& ye other monstruo is not so, for lack of Circulation. /
The which 2 monstruos (so being made of ye Aqua vita minerall
drawne out of ☿ & out of mettall disolved therein & whereof ye one
of ye same two monstruos is Celestiall, & the other not so) doth all ye
wonderfull Maistery in ye transmutation of mettalls & minerall
bodyes: But I councell thee to be ware of one thing & yt is this: if
thou wilt by this ye maistry any thing winn, lett never no corrosive
water come therein; for I tell thee it is ye distroyer of all ye
maistry for why ye intent is to have a water pure & yt the
Corrosive will distroy I thee ensure, Because the Corrosive is
green, & wch his earth is neither surely meeke nor yett well
fixed, & therefore thou mayst take example hereof by ye gold
finers, for thou mayest see by them, how yt they in their departing
silver from gold wch Aqua fortis, doth bring gold in to a subtle
powder or earth & silver into pure water, in ye wch departing of ye gold
from silver, in ye same corrosive water, if their tinctures were not
well meeke, & also surely fixed with their earthes, Truly they
would both of them be full soone deprived of their tinctures. /
And yett not withstanding I say thusmuch more unto thee yt thou
maist put mercury, being sublimed wth vitriall & salt peeter into
our ☿ rede or white; although he be sublimed wth ye said vitriall
& salt peeter aforesaid, because truly (all their vertue in the
dissolution of our ☿ is then taken away from them. /
Wherefore for thy principall grounde learne thou here to draw out
the blood of ye greene Lyon wisely for why: in yt pointe surely

take ye aforesaid water (of mercury) called our greene Lyon (or drop)
& put him in a glass, & sett thereon a limbecke well & surely closed
& then sett ye same glass in an earthen pott or pann in sand, upon
a ffurnace with a receaver put thereunto: And first of all thou shalt
make there under a very lent fire; untill such time as thou shalt
see thereby a white fume appeare in ye head of ye alembicke called
fumus albus & then incontinently take away yo. first receptorie, &
quickly put thereunto annother receiver & then increase yo. fire some
time by little & little, & then at ye last make a greate fire as you doe
in distilling Aqua fortis & soe continue & keepe still ye greate fire
throughout for the space of 24 howers, or soleng as any liquor cometh
out or shall assend forth of ye stillatory, And soe shalt thou drawe
out thereof a water so redd as Dragons Bloud, of ye nth. redd water
soe drawne out is ye blood of our greene Lyon to bee had: & it is our
innaturall or materiall fire, to us most sure, & also it is our quick
gold unkinge by nature, & alsoe it is our begotable gold ye is quick
hott & moiste, & it is also o. mineralll Aqua vite or water of Life
ye receiveth & renueth all dead bodyes of ye myne, in o. secrett —
maisterie, And it is our Eagle; & Raymond calleth this red
water his second monstrue & his Cristaline water, ye giveth Life
unto all those ye are dead & alsoe it is o. mineralll water o. venome
& o. Tincture, & it is also o. Soule, o. quintessence, & o. heaven
& alsoe it is ye very same thing ye doth all o. maisterie, and
therefore what shall wee now say more of him: accept wee put
him to digest in Balneo & after that to circulate him into a
quintessence of Gold. /

The which quintissence of gold wee call then o. true & Right
Aurum Potabile, ye nth. Aurum potabile or quintissence of Gold
doth not onely heale & cure all maner of deseases whatsoever they
bee in man & alsoe maketh an old man to become yonge againe —
But alsoe it causeth a man to Live without any disease in his body
till ye Last houre (prefixed of God) ye he shall die & live no longer
And now if thou will worke ye white worke & have thereunto —
white tincture: Then thou must first devide thy aforesaid Redd
water into 2 partes severally by themselves, & ye one part of the —
same Redd water then must be kept a part severally by it selfe for
the redd worke & ye other part of ye Redwater soedevided thou shalt
distill in Balneo wth a Lent fire, & then out of ye same red water
there shall distill & comforth a white Cristaline water, The wh.
white Cristaline water is our white Tincture & it is o. Eagle
& it is o. lac virgine & it is alsoe this white Cristaline water
is our Aqua vitæ mineralis or o. mineralll water of Life that —
receiveth & renueth all dead bodies of ye mine in ye wh. water or —
Spiritt aforesaid o. tincture is borne, & o. tincture is o. Soule; ignis

4

no kind but as God hath Commanded, Soe is ye thing wch. we seeke in
comparition of ye 4 qualities of o. bodies, Quintessence is of himselfe incor-
-ruptable if it should stand for ever, not hott & drye with fire, nor 45
cold & moist wth. water, nor hott & moyst wth. ayer, neither cold 46
& drye wth. earth: But it is quintessence availing against all ——
contrariousness: for right as Heaven is incorruptible, & as when need
is it raineth moysture, & sometime it giveth heate, sometime ——
cold, somtime drought, such is ye roote of life quintessence The wch.
o. Lord Almighty made in kinde to fullfill ye needs of o. bodie, &
unto the time of death of o. Lord assigned. Say then ye almighty made quintessence
made it craftely wth. mans reason & will: And yee shall name it
wth. three names ye wch. was given of old Philosophers sometimes
first yee shall call it burning fire, the Soule of wine, or the —
Spiritt of wine; And Aqua vitæ, water of Life: And when —
thou wilt hide his name from Fooelmen, ye they shall have no
understanding call him quintessence or quinta essentia: for his
kinde & his name quintissence, was shewed by old Philosophers
& with them they kept this secrett close; & ye it is neither cold nor moyst
as water is I shall show by reason, for it is burning, & soe is not the
Element of water, & ye it is not hott & moyst as ye ayre is, it proveth
well for ye ayer will rather gender corruption, & burnym as it —
sheweth well in mists & Contagious ayres, ye generation of flyes
spiders adders crapps & other corruptions, but o. quintissence is —
ever biding incorruptible, if it bee kindly closed from ye Ayer —
& ye it is not cold nor drye as Earth is, ye sheweth openly; for
it is lightest of making - in heate, & ye it is not hott & drye as ye
fire is, it sheweth in working, for it maketh hott things cold
& hott sickness it easeth & putteth of, as you shall prove here-
-after, And that it taketh away corruptions, & keepeth a thing from
corruption experience proveth it thus, for take wn mann. of bread
or peace of flesh ye thou will, or of fish, & put it therein & it
shall never appeare corrupte while it is therein, then by reason
it should worke more in quick flesh, & in lively creatures and
keepe it from all corruption, This is quintessence Man, heaven
which o. Lord made in keeping of all things; And know it the foulk
ye Philosophers now adayes & beeches know not this quintessence
nor his King, therefore wth. ye Grace of God I shall show hereafter
ye proprities of him, here I have shewed a secrett thing; quintessence
is mans heaven in Comparison of heaven is everlasting. /

Jn Dago solis ad influendum vitæ
in nobis et ad ornandum cælum in summum

The prologue of ye Sonne yt is to say gold to bring in ye beginning of life to us & to rayse ye heavon at ye full, & yt is called quintessence, it hoseth not only mans body by himselfe, but by ye vertue only of ye Sonne, & other Starrs, this Heaven quintessence will light & florish ye Sonn marvelously, & make him shining without Corruption, but even as — quintissence, this Sonne may not worke in distroying of heate; & therefore Jsay to thee of bery Charitie & good Conscience yt this sonn is ilighted & shining & over able to bee with fyre wasted for it is incorruptible, & bringeth in ye Roote of Life as much as possible may bee, as Jhave shewed before, ye wch is made to glorifie our heaven, & to increase the influence of quintessence, yt same bee taken wch it, mans hany: & God hath ordained it in ye power of Deadly creatures, & yt at ye instance of God & for charrity Jsay to you holy livers & good men, wch is this Sonne if shall stang in ye heaven quintessence, Jshall show him to you by his proper name, it is Gold ye wch is take of very myne or of ye Ore in ye earth & not gold which is made of waters & is made by crafte, for gold of ye Doctors of alchymie was made of Corosive waters But this good gold of ye myne, is clypped among ye Philo: ye sonne for it is ye sonne, of ye sonne of heaven, for this Gold is ingendred in ye earth of ye reflection of ye Sonne & to him ye sonne giveth his Kinde, and color, & his substance keeped from Corruption as comparison may be made, But quintessence is of ye nature & colour of heaven our sonne shall light him as ye sonne lighteth heaven, & these 2 moves together, yt is to say quintessence & gold have ye Condition of heavenly heaven yt is above & as heavenly sonne as possible may be in nature of creatures yt bindeth to restore life, & nature lost, & to renue youth thereby & hir giveth kindly healeth as man desireth to have. —

Jn dago Stellar: mund ad ornand: Cæli qui ad miranda influentia
nri Cæli et Solis ad influentiam primi principium;

The plogue of ye Starrs to ye beauty of ye heaven

Salomon saith in his Ecclesiastes in ye first all things bin harg & may not utterly bestowed with mans wordg no longer for among all wonderfull things yt ever God made in this world, & most to be wondered of is this yt sonne A spirit medecinable have vertue & power to draw Corrupt humors & superfluosly from every certaine member & from a nother as here pierce yt draweth humors from ye hoag, from ye chin from ye breast & not from ye Navill & see beneath & not from ye parties of members but how & whereof yt is, it is full harg for man to know But ye high Philoso: Chaben & Jn: Mesue, otherwise called John of Damaste, in his booke of Simple medicins about ye beginning sayth

above & here & of wt place & parte of heaven they cannot say, but yet they were soe good Clarkes yt all leeches & Philoso: in those dayes calleg them as Evangelists, & they yt understoog ye truth of such wordly things yt boen of such mervelous vertue, ye cause thereof is of God But these wordly Philoso: but commonly Lotterog Leeches; have not feeling hereon, & holden it but falsie & leesing, But to every faithfog truth is put afore: Jshall seeke ye nature of ye Starrs to array ye heaven yt ye flowing of quintessence, yt nee have sought, of ye Sonne, yt is to say of ye Gold of myne beforesaing in ye plouge how much ye kinde of heaven & ye Sonne boone encreasog by putting to of other Starrs, And know ye well yt every starr of heaven above, hath his flowing downe to earth, & every Starr hath his owne property, and every Starr hath a Singular kinde of ye Commandemt & ordinance of God in working upon certaine things in earth as ye loag starr hath on ye Adamant Stone & upon Iron; And ye moone hath her worke-ing upon water of ye Sea; ye Sonne upon gold, ye moone upon Silver; & Jmages of men above in heaven working in mens bodyes beneath & Jmages of rodren or sheepe above in heaven, gowen king to sheepe and & rodders here beneath on earth, for as a Carpenter with his axe in his hande makes a Shippe, & unlesse hee have his axe hee cannot make hit; Right so neither God governeth not ye worlg, ye which hath gine working to ye Starrs, but only lotts ye Starrs worke in their Kinde in things herebeneath as hee will & hath Comandog & no otherwise & understaing in thy heart, yt among Starrs and Jmages of heaven of ye one gyse, & earthly things ye wch hee king have falleth upon it is so strong & mighty yt they will hir kinde course of working it may not bee with stoog; for Aristotle saith ye heaven should rather to brest ye kinde should faile her beneath from working of ye Starrs above for there is such knitting of king & live amongst ye heavenly bodyes, yt all things here beneath Answereth in king to their governance, Confider how & see Shippmen in ye sea sotten a needle to an Adamant stone, & maketh him to turne even agt ye loag Starr how hath yt needle ye vertue & kinde to turne agt yt Starr, so allway & without any default, & turneth to none other place, forsooth & without any doubt this ye cause for both Iron & the Adamant Stone by Commandemt of God bin cause & ingendrog in ye earth of ye Loag Starr & therefore for ye likness they have ye kinde & property in ye selfe of ye loag starr & ye needle & ye Adamant Stone have of him & king therefore every thing desireth his kinde & see ye needle turneth to him as for likness of reason & Kinde J beseech wt is ye cause yt as oft time as ye moone riseth ye

dst of ye firmamt it beginneth to ebb & when ye moone is in ye west
it beginneth to flow agen till ye moone Cometh to ye angle of ye earth
& then it beginneth to ebb againe & soo till ye moone arise agen
& after this sorte of ye moone but why is it ye flowing & ebbing ye
Soa followeth ye moone & not ye Sonne ye cause is this, ye moone
hath his kindly Influence upon water & flowing & ebbing followth
ye moone & not ye Sonne for as man invisibly followeth kindly a
woman in his thought ye wch he loveth, & an hungrey man desireth
meate & followeth it & ye thursty man to drinke soo to ye purpose
following I say ye Starrs the wch have kindly influence upon ye heade
& ye neck & ye breast of man those Starrs been those, ye wonder
ye Bull & Lyon wch giveth kinde upon hierapigra & therefore by
the Commandmt of God; hierapigra draweth corrupt humors from ye
heade ye neck & ye breast, & noe member beneath them, And soo
I say of other species ye drawen humors from ye Knees Legges & foote
ye wch have a singular reflection & kinde of ye Starrs & they beene
those Capricorn Aquor Pisces & soo it may bee said of many others
ergo if thou will cure ye heade of any sickman wth quintessence &
golde thou must take such things ye bine ingendred of ye constellacon
under ye starrs of Aries & put thereinn as hierapicra & such other ye
longeth to ye heade; & soo of other Lymes in ye same wise & soo wth
de Sonne & earthly Starrs thou shalt make goodly cures & marvelous
herein earth as I shall teach ye in this booke hereafter./

curcula tonia

Here is ye Second Canon of ye first booke wch sheweth the
Maystry of Quintessence how & in wt wise de quintessence
wth ye Sonne & ye Starrs shall be arrayed & how it keepeth
ye healeth and Life of man and how Quintessence is made
here beginneth ye first prologe

Trow yee not ye lye or false mallers for it is quintissence ye
which is called aqua ardens burning water & I said before ye noe
Philosoph: no Leeches now adaies could not come thereto but of Aqua
ardens every man may find overall, but forsooth ye maistrie of
quintissence is hid from them & I never saw but one Diuine ye understand
anything of ye maistry & privity of this quintessence & I tell you
forsooth ye quintessence is burning water, & it is not burning but
god putteth wisdome in ye hearts of Holy Lovers & good men for
whome I made & translate this booke ye they common not with
reprovers men ang myslivers in stander of ye high provities of
god, Lor

Lee I shall hold agen to thee ye very truth thou shalt take wine nakedes
cleare no watryne black wine earthly & thick, but noble wine, & glas
savery & sweete smelling, ye best ye may be had & distill it by a
ofttimes till you have made goode browning water at ye highest degree
ye you cann make & distill it 6 or 7 times if you can, & this is brow=
=ning water This is a watery matter, of wch quintessence is made ang
drawne out of it, thowhich wee purpose on in this booke, & when
thou hast this noble Aqua ardens then thou shalt make a vessell
of glass or a stillatory all whole of one peece, wth a little whole above
in ye head by wch water shall be putt in & drawne out & this vessell
shall have corners within hanging downwards soo ye it is with in
by vertue of fire, shall ascend & distill within ye vessell, by the
canoncas stroching out as ofttimes downe in a body but they bee inwards
in ye stillatory & many & so distill downe, & rise agen & thendowne
agen continually day & night, till ye browning by ye high will of God
be turned heavenly into quintissence wch ye seeke for, & ye shall
understand ye ye best water ardens ye may bee made hath of himselfe
a materiall miction of ye 4 ellements & therefore by ye spiracon of
God & by ye stillatory aforesaid & by continually ascending & descending
sence ye wch ye seeke after shall bee departed from corruption &
composition of ye 4 Ellements & soo by greate labor & continuall
distilling wth ye vessell & by ascending & descending & subtyming, it
shall come to ye high gloriousnesse, ye it is made almost incorruptible
as heaven & of kinde of heaven & therefore it is called stessence
for it is of such kinde in respect of de body, as heaven is above in
respect of all ye works almost in ye same wise, as craft may follow
kindly such a manner of similitude as much as nature may Conclude

Here you shall know when stessence is fullmade and departed from ye 4
Ellemts & Heaven in himselfe, hee is nor hott nor cold nor moyst nor
dry as ye 4 Ellemts been but it is as heaven wth his Starrs & his
beauty made by ye space of many dayes in ye vessell of circulacon before
distrived by continuall ascention & discention by circle distillation.

Then know when he is perfitt thou shalt open ye hole of ye vessell ye
which is in ye head fast closed wth lute of wisdome of Philosoph wth
small flower & of moyst paper small tolys & wth white of eggs
medled & temperes together as ye noe breath pass in ne out, &
when thou hast opned ye hole, ye thou feele a marvelous savor soo
wonderfull ye no worldly sweetnesse ne savor wth smelling may bee
liknes to him but hit shall seeme to thyne understanding ye
clere & sweetnes shall bee principall, as it were ye high Joye &
Glory of God & this may bee called a greate marvaile ye a vessell
putt in ye Corner of ye house, wth any Liquor encloses wth in him

Note if it may have such a smoke smelling & turne into stofsence hitt
may bee called a marvaile for it draweth all this sweetnes & marvelous ador.
then hast thou stofsence of wch woe call to heaven, as thou hast hearde before
to wch no Philoso: nor Leeches in o. time might come to excepthim as
I saie before, & if you fele no such savor no smelling, to amans
taste, as I saie before close it bessell again, & sett it to fyer as I
shall shew hereafter, by sublimacon & circle ascentions & descentions
hit may bee fully wrought & brought to full perfection of glorious
stofsence this glorious matter & Spirituall shall not have the heate
in the mouth as water ordens hath, nor such qualities of cole moist-
ne drie, as the 4 Ellements hath, for the sharpe heate of aquadordens
& his aquosaty by circle sublimacon beene waste away, & the earthly-
matter & ponderous shall leave in the bottome of the bessell, & soe o.
heaven & the starrs that is to say o. stofsence is compleate & made of
a body & of a soule, but not in that wise as a body is made of the 4
Ellements, for it will but little glorious subtyle & soe noble forme,
the the power of the matter shall not bee conformed unto none other King
& soe remaine uncorrupte till God dissolve & breake the power therof
But stofsence wch woe speak of is as who saith incorruptible as
heaven is as craft may follow King, And so in respect of any-
matter made of the 4 Ellements hit is verely incorruptible, but &
that it were utterly incorruptible as heaven is hit would renne
through mans body as wittnesse o. Lord Jesus Christ maker of
all things./

Now I have opned a part of this secrett matter to
the Worshipp and Joy of o. Lord Jesus Christ./

Here is the beginning & wytt, to have fire without fire, & to make —
stofsence without labor & expence & without occupation & losing of
time & how we thinke in this booke to comfort poore men & holy-
livers, that they bee not let from theire prayers, by working of this
pleibus water, I shall shew to you a wonderous thing & marvelous-
heate without fire, & without woode or coale & therein is o. stofsence-
made & engendred without expence, The wise maker of all things and
shaper of all this world hath ordained 2 things convenient to this-
thing among all other, the which is this./

Take the best — cl. 2:cy that you may gett & putt it in a pytt & knead it fast
to gether & lett the pitt or place bee right well & close bawked & make
after a bedd of ll. l: beneth & rounde about and the 2:cy: therewith in
& the in the midst of the 2: ly well pastes & knodden, thou shalt sett thy
bessell that is to say the stillatory of circulation unto the middest for it is
needfull that all the heate of the bessell stand open in the cole ayre — soe that by
vertue of that heate of the 2:cy; the matter that ascendeth & riseth up to the
agen & this continually by Circulation thou hast stofsence without
heate without fire. And here I shall show thee another manner of fire-
as I have said before Take the draffe — of Grapes, as they beene presse
when the wine is wrought out & doe there with as you did with the 2:cy before
for it hath marvelous fire: Also another sett the bessell in a warme
in the sonne & soe lett him stand day & night & soe without labour
Quintisence may bee wrought./

Here is cunning without expence & almost for nothing &
this is for good livers that have but little to live bye :./

Pasture mon wch Lapstr wch Peter, Gold & silver is not longing to me,
& when they have need of the vertue of o. Sonne, lett them pray a rich friend
to lend them 2 gold florins or one & heate him as redd as fire colour
& if thou have dig: ordens quench it therein 50 times; And if thou
have not dig: ordens quench them in good white wine not over-
cleare no thick, but most delectable & odorous & best liking-
ly you may have, for wine hath King in him to receive all the vertues
of gold; And when thou hast done this worke at the full thou shalt
have thy florins as good as before, & as who sayth of the same worke
use this golden wine or water & thou shalt have greate health &
gladness & bee yongly withall./

The Canon of infixion of all Earthly Starrs in our heaven that they
move shew their proper influence and Vertues:/

God of heaven hath given such vertue to stofsence that it draweth of
every fruite, trees, herbes, seeds, spices & flesshe, & of every-
medicinall thing, all vertues, properties & natures & all manner-
of effects of them wch God maker of joy hath shaped & made in them,
& within 3 houres hee shall draw out all the vertues into himselfe, And
thus o. stofsence aforesaid draweth all stofsence of all things afore
said ergo all things necessary to every syrippe, put hit in dig: ordens
& win 3 houres that shall bee a syrype, And therefore it shall bee 100 fould
more better by reason of stofsence, then it should bee without it, And
in this wise take all medicines comfortatives & putt in wch stofsence
& hit shall bee 100 fould more comfortative than hit was before, in all
acts & properties, the same in medicines Laputwis for they shall worke
more wonderfull in King & their vertues shall greatly bee in-
creasing of the gifts of god, as I shall teach hereafter, & if you put all
spices & all sweete odors, smelling savors within stofsence, you shall feele
so great sweetnes that wonder it is to say the same of Drinks made new
of fruite as wine Sider & perry or such other, the same of things that
beene rotting bee they seeds or flowers, fruites or berryes, or cole
or hott, or sweete, or bitter, or moyst or drye or good or ill, if you put
any of those in stofsence such stofsence shalt thou have of them,
lo here is craft & cunning to translate & increase the King of all —

Here is keming to draw stefsence of Antimony: Leaden markeside:
God of Heaven is witnesse yt I shall show soe greate a privitie & oc̄prefs it
to yo. knowledge, wch. was never shewen nor knowne but of full few men
& is privitie of all secretts to draw stefsence of Antimony; Take —
Antimony & gring it as small as you may, when thou hast don soe then
take ye noblest binoger distillen yt thou canst have, & put ye powder
of Antimony therein & sett it over a softe fire till ye binoger wax
bery redd, when it is soe, put out ye binoger softe & subtly into a
glafs from ye Antimony, then put now binoger to ye Antimony agen &
sett it over ye fire in manner aforesaid till it be colloren then put
it off as thou diddest before & put it to the first coloren binoger & doe
soe as oft times as thou mayest have ye binoger culloren, & when
thou hast gatheren all ye parcells of colloren binoger together put yn.
all in a stillatory of glafse distill them, & furst of all there shall arise
binoger by himselfe, & after yt thoushalt see a marvelous miracle, —
for by ye pipe of ye limbecke there thou shalt see 1000 vaines small
of ye likenes of myne of Antimony descending wth. small redd droppes, as
it were bery redd bloud, wch. blefsed Liquor thou shalt gather & keepe in a
veffell of glafs by himselfe, & when thou hast this; then hast thou a thing
wth. all their treasure of this worke may not unto it bee likned in —
comparison of value, quantity for quantity, see here an open maruele
how greate sweetnefs this stefsence of Antimony hath in himselfe —
for yt passeth ye sweetnefs of honey in all degrees & I say to thee of goodly
intention & of bery Charity, yt mans wytt dare not conceive no believe ye
value no miraculous vertue of stefsence of Antimony aforesaid, wt.
shall I say to thee: Aristotle in his booke secrete secretor saith yt this —
stefsence aforesaid is his Lead though hee name it not by his proper —
name of Antimony as wee have rehearsed oft times before, trust mee
well there was never nothing of soe greate secretnefs as this is, nor
nothing of soe greate workeing in kind understand wt. I say, all men
have laboured to sublime ye Spiritts of myne & they might never bring
it about & yt I said to thee 1000 times this is ye secretest privity of all
ye privityes, yett may I not suffise by noe wyt to show all vertues nor
halfe of them & privities yt lieth in them, for hee taketh away greate
ach of all wounds, & helpeth them marvelously his vertues boone —
marvelous profitable & incorruptible Then you yt take & putt it in a
pott 40 dayes fast closed in horse ffi[mo]t yt it may putrifye, & then it
shall worke greate marvailes; This is a greate wonder yt of ye pure —
Mine of Antimony may come soe greate a sweetnefs, Trow not this —
Impofsible yt I have shewed to thee for if you putt corufs in binoger
& distill it, & put it over an easey fire ye space of 2 houres or more till

the binoger bee vapored away, yt it bee turned into ye thicknefs of Oyle
& ye oyle is called ol: pumby, & hit is sweete as honey or sugar, or any 30
other sweetnefs, believe mee if thou wilt; But ye sweetnefs of stefsence
of Antimony wth. his redd paseth hit many degrees for in this Antimony
been many wonderfull things search all the bookes of Philosophy & in
search yt is Philosophy & thou shalt never finde what it is in —
working in no craft; but mercury, ye which the myne thereof
may be fublymed into redneſs. Esme o. Lord of yt I have shewed
thee here in this worke: /

The Flying Atalanta
Or
Philosophical Emblems
of the
Secrets of Nature
By
Michael Majerus

Count of the Imperial Consistory
M:D :: Eq: ex: &c.

The Latin Verses must be written First

The Authors Epigram

Three Golden Appels from the Hesperian grove.
A present Worthy of the Queen of Love.
Gaue wise Hippomenes Eternal Fame.
And Atalanta's cruel Speed Orecame.
In Vaine he follows till with Radient Light,
One Rowling Apple Captiuates her Sight.
And by its glittering charms retards her flight
She Soon Out runns him but fresh rays of Gold.
Her longing Eyes & Slackned Footsteps Hold,
Till wth disdain She all his Art defies.
And Swifter then an Eastern Tempest flyes,
Then his despair throws his last Hope away.
For she must Yeild whom Loue & Gold betray.
What is Hippomenes, true Wisdom knows.
And Whence the Speed of Atalanta Flows.
She wth Mercurial Swiftness is Endued.
Which Yeilds by Sulphurs prudent Strength pursud
But when in Cybels temple they would proue
The utmost joys of their Excessiue Loue.
The Matron Goddesse thought her self disdain'd,
Her rites Vnhallow'd & her shrine profain'd,
Then her Reuenge makes Roughnesse ore ym rise
And Hideous feirceness Sparkle from their Eyes.
Still more Amased to see themselues look red, 2d
Whilst both to Lyons chang'd Each Other dread, 1st
He that can Cybells Mistick change Explain
And those two Lyons wth true Redness stain,
Commands that treasure plentious Nature giues
And free from Pain in Wisdoms Splendor liues :.

Folio 5:

Emblem 1.ª

52 53

Portarit eum Ventus in Ventre suo

Epigramma 1

Emôryo Ventusâ Borea qui claditur alvo
Vivus in hanc lucem si vemet ortus erit
Unus is Heroum cunctos superare labores
Arte, manu, forti corpore, mente potest
Ne tibi sit Caso nec abortus inutilis ille.
Non Agrippa, bono sydere sed genitus

English thus

If Boreas can in his own Wind conceive
An offspring that can bear thij light & live
In Art, Strength, Body, Mind he shall excell
All Wonders men of Ancient Heroes tell
Think him no Caso nor Abortive brood
Nor yet Agrippa, for his Star is good

Th: W[illegible] carryth him in hij belly

Discourse 1

Hermes the most industrious searcher into all the secrets of Nature, doth in hij Smaragdine Table exquisitely tho' succinctly describe the Naturall Work when he sayes, Wind carryed him in hij Belly as if he should have said that he whose father is Sol & mother is Luna must before he can be brought forth into the light be carried by windy fumes even as a Bird is carried in the Aire when it flyes. Now fumes or winds (which are nothing else but Aire in Motion) being coagulated water is produced & from Water mixed with earth all mineralls & metalls do proceed. And even these last are said to consist of & be immediately coagulated from fumes so that whether he be placed in Water or fume the thing is the same for one as well as the other is the matter of Wind. The same tho' more remotely may be said of Mineralls & metalls. But the Question is who is he that ought to be carryed by winds? I answ: Chymically it is Sulphur wch is carryed in Argent Vive as Lully in hij Codicill Chap: 32 & all other Authors attest. Physically it is the Embryo wch in a little time ought to be borne into the light. I say also that Arithmetically it is the Root of a Cube. Musically it is the Diapason: Geometrically it is a point the beginning of a running line. Astronomically it is the Center of the Planets Saturn Jupiter & Mars. Now although these are different Subjects

Lully ibid: The wind carryes him in his belly that is Sulphur is carried in Argent Vive & Ch: 47 the Stone is first carried in the Belly of Aire.

Yet if they be well compared together they will easily
demonstrate what the offspring of Wind must be
But this enquiry must be left to every mans own
Industry. But I shall point out the matter more plainly
this manner. But
thus. All Mercury is compos'd of fumes that is of Water
elevateing Earth together with it self into an aeriall
rarity or thinnesse & of Earth forcing air to return into
watry Earth or earthy water for when the Elements are
in it altogether & mixt throughout & mutually blended
subdued & reduced to a certain Vicious Nature they do not
easily recede from one another but either follow the
Volatile flying upwards or remain below with those
that are fixt. The first of wch is evident in Comon mercury
the other in the Philosophick mercury & fixed metalls
In these the fixed Metalls are predominant over the Volatile
in that the Volatile over the fixed: Nor is it indeed without
reason that Mercury is called the Messeng or Interpreter &
it were the running intermediate Minister of the other
Gods & hath wings fitted to his head & feet for his windy
& flyey through the air as wind it self with many Persons
are really & experimentally convinced of to their great
dammage. But because he carries a Rod or Caduceus about
wch two serpents are twind across one the other, by wch
he can draw soules out of bodyes & bring them back again
& effect many such contrarieties he is a most Excellent
figure or representacon of the Philosophicall Mercury
Mercury therefore is found with tasty Sulphur, or
Dionysius or (if You please to call it) Aesculapius
being yet an imperfect Embryo out of the mothers belly
or out of the Ashes of the Mothers body burnd & carries
it thither where it may be brought to maturity. And the
Embryo is Sulphur wch by the celestiall Sun is infixd into
the Wind of Boreas that he may bring it forth in maturity, who after the compleat time of his Teeming doth
bring forth twins, one with white Hair Called Calais the other
with Red named Zethes. These Sons of Boreas (as orpheus
the Chymick Poet writes) were Companions to Jason
amongst the rest of the Argonauts when he went to
fetch the golden Fleece from Colchis. for Phineus the
blind Prophet being infested by the Harpyes could not
be freed from them but by these Sons of Boreas & for
so great a benefit obtained by their means He out of
gratitude shewd the whole course of their way to the
Argonauts. These Harpyes are nothing else but corrupting
Sulphur wch is driven away by the Sons of Boreas when
the came to full age, & from a thing imperfect and

not subject to that Torch of torments
Jason its Physician the way how to obtain the Golden
Fleece Basil as well as other Authors takes notice of
these Winds & in his sixth Key says they Forbear again
to come a double wind named Vulturnus & a single wind
calld Notus wch will blow impetuously from the East &
South upon the cessation of whose motion so that water
is made of their air You may confidently believe that a Corporeall thing will be made of a Spirituall & Ripley gathers
says that our infant ought to be born again in air
that is in the Belly of the Wind, In the same sense may
that be taken wch we find in Scala Philosophorum degree
the 6th You must know that the Son of the wise is born
in the Air & Degree 8th Airy spirits ascending together
into the Air do love one another as Hermes said the
wind carryd him in his Belly because the generation
of our Son is made in the Air & being born in the Air
is born Wisely for he ascends from Earth to Heaven &
again descends to Earth acquiring both the superiour
& inferiour Virtue.

Emblem 2d The earth is his Nurse

Discourse 2d

It is determind by the Peripatetick & other Philosophers
of sound Judgement that the thing nourishing must
be converted into the substance of the thing nourished & made like to it
not before but after it hath received an alteracon & this
is admitted as an undoubted axiom. For how should
the thing nourishing, supposing it before hand to be like to, or the
same with the thing nourished have need of any change
in its essence wch if it should happen would hinder it
from remaining the same or alike For how should

verted into a like substance w^ch be long nourish
as wood stones &c. My therefore the first is vain so
second is contrary to Nature But for an infant new
born to be nourish'd w^th the milk of Animals is a
thing not repugnant to Nature, for milk will be
come of like substances w^th it, but more easily if
it be suck'd from the mother then any other Creature
Wherefore Physicians conclude that it conduces to the
health & strength of an infant as likewise to the conform.
of temper & manners if it is always fed & nourish'd by
the milk of its own mother & that the contrary
happens if it is done by that of a Stranger. This is
the universall Harmony of Nature, That Like delights
in its Like & as far as it can possibly follows its
footsteps, by a certain tacit consent & agreem^t. The
same thing happens of course in the Naturall work
of the Philosophers w^ch is equally govern'd by Nature in
its Formation as an Infant in its Mothers womb. And
altho^ as Father Mother & even a Nurse be ascribd to
it by way of Simulitude, Yet it is not more Artificiall
then the generation of every animal Two seeds are by
a pleasurable Artifice joind together by Animals & both
the Humain sexes w^ch being united by successive Alteration
produce an Embryo w^ch grows & is increasd, acquires life
& motion & then is nourishd by Milk But it is necessary
for a woman in the time of Conception & impregnation
to be very temperate in heat. Food, drink, Motion,
Rest & all things else otherwise Abortion will follow &
destruction of the conceivd Embryo, w^ch Observation in
the six not-naturalls because it is prescribed by the
Physicians, according to their Art is also Artificiall. After the
same manner if the seeds be not joind together in the
Philosophicall work, they ought to be joind, but if
they could any where be found joind together as the
seed of a Cock & Hen do subsist together & are contein'd
in one Egge then would the Philosophers work be more
naturall then the generation of Animals. But let us
grant (as the Philosophers do assert) that one comes
from the East & the other from the West & are made
one: what more is administred to 'em then mixture
in their own Vessell Temperate Heat and Nutriment.
The vessell is indeed Artificiall but in this there is
no more difference then if the nest were made by

the Hen her self or made for her by the Country
in some convenient place as comonly it is. The Generation
of Eggs & Hatching of Chickens from them will be the same
Heat is a Naturall thing whether it proceed from
the Temperate Heat of Furnaces putrefaction of
Dung from the Sun & Air from the Bowells of the
Mother or otherwise. Thus the Egyptians from his
Furnaces does by Art Administer a Naturall Heat for
the Hatching of Eggs. The seeds of Silk worms & even
Hens Eggs are said to have been Hatchd by y^e warmth
of a Virgins breasts. Art therefore & Nature do mutually
join hands & officiate one for the other. nevertheless
Nature is always the mistresse & Art the Handmaid
But a doubt may rayse how the Earth may be said
to be the Milk of the Philosophicall Infant seeing
it is the Element w^ch is most dry & void of Juice, insomuch
that Dryness appertains to it as its proper quality.
It may be answerd that Earth Elemented is to be un-
derstood & not the Element of Earth, whose Nature
we have fully explaind in the first day of our Philo-
sophick Week. This Earth is the Nurse of Coelum or
Heaven not by opening washing or moistening the
Infant but by coagulateing fixing colouring & convert
ing it into more Juice & Blood For Nutrition implyes an
Augmentation in l^egth breadth & Depth w^ch extends it self
thro^ all the Dimensions of a Body & seeing this can be
afforded & administred to the Philosophicall Infant by
Earth onely, it can in no wise be improper to call the
Earth by the name of his Milk. But this admirable
Juice of Earth has a quality different from other kinds of Milk
w^ch are converted & do not convert. for this by reason of its
most efficacious Virtue does mightily alter the Nature of
the thing Nourished as the Milk of the Wolf is beleivd to
have disposed the Body of Romulus to a Nature that was
Magnanimous & propense to War

Ep: 3

Abdita quisquis amas scrutari dogmata, ne sis
Deses, in exemplum, quod juvet, omne trahas
Anne vides, mulier, maculis abstergere pannos
Ut soleat calidis quas superadditis aquis
Hanc imitare, tua nec ne frustraberis arte
Namq; nigri fœcem corporis unda lavat

Englishd thus

C

Emblem 3. Goe to the woman Washing Cloths & doe after the same Manner

Discourse 3

When Linnen Cloths are soild & made dirty by earthy Filth they are cleans'd by the next element to it namely Water & these cloths being expos'd to the Air the moisture together with the Feces is drawn out by the heat of the Sun as also by fire w^ch is the fourth Element & if this be often repeat: they become clean & free from stains This is the work of women w^ch is taught them by nature For we see (as Isaac remarks) that the Bones of Beasts if they are often wet with Rain & as often dryed by the heat of the Sun will be reduc'd to a perfect whiteness The same is to be observ'd in the Philosophick Subject for whatever Feces or Crudities are in it will be purged & taken away by the infusion of its proper Waters & the whole body will be brought to a great perfection & clearness For all Chemicall preparations as Calcination, Sublimation Solution Distillation Descension coagulation Fixation & the rest are performd by washing only For whosever washes a thing unclean w^th waters does the same thing as He that runs through all these Operations For as the Rosary of the Philosophers saith the Linnen Cloths of Fines Duenech being soild by sweat are to be washt by fire & burnt by Waters so that fire & water seem to have interchang'd their mutuall Qualities or else the Philosophick fire is not to be supposd of the same Kind w^th the common fire & the same thing is to be said of the Philosophick Water As for Sale vivo or Quick lime & Ignis Gracus we know that they are kindled by water & cannot be extinguishd by it contrary to the Nature of other things that will take fire so it is affirmd that Camphire once kindled will burn in water And Anselm de Bood says that the Stone Gagates being set on fire is more easily quenched by Oyle then Water for Oyle will mingle w^th it and choak the fiery body

to the fire unless it totally cover & overwhelme it w^ch it cannot easily do, because although it be a Stone it swims upon the top of the water like Oyle so Naphtha Petroleum & the like are not easily quenchd by Water Some write that there are Subterraneean Vales in my Country of Liege w^ch taking fire under the earth cannot be extinguishd by water but by Earth thrown in upon them Cornelius Tacitus mentions such a sort of fire w^ch cannot be quenchd but by Clubs & Cloaths taken from the Body & thrown upon it There is therefore great diversity in fires both in their being kindled & extinguishd & there is no use in Liquors for Milk Vinegar Spirits of Wine aqua fortis aqua Regia and Common water differ very much when they are thrown upon fire, sometimes the matter it self will endure fire as those fine Linnen Cloaths w^ch were of great Esteem among the Antients & were cleans'd by fire their dirt being burnt away What is said of the Skin of a Salamander that they will make the wicks of a Lamp that shall be incombustible is not to be credited But there are persons who really affirm that there way a contexture prepard from Talc Plumosa Alume & other materials by a Cunning woman of Antwerp w^ch she us'd to cleanse by fire but that she out of envy sufferd that art to dye with her & the Temperament could never be found out afterwards We do not speak here of combustible matter. The Philosophicall Subject whenever it is prepard must be considerd under all these differences for their fires water & Matter it self is not Common But their fire is water & their water is fire. Their water at the same time washes & calcines & so does their fire & their Cloaths w^ch must be washt have the same nature w^th the fine Linnen before mentiond or Talc prepard but the Tempering of it & the Art in its preparation is not known to every one. For the washing of this Linnen a Lye must be made not of Oak ashes or their Salt but from Metalls w^ch is more durable then any other and it must not be Common water but water Congeald into Ice & Snow under the sign Aquarius for this has finer Particles then the standing waters of Fenny & Marshes & consequently can better penetrate into the Recesses of the Philosophick Body to wash and purge it from filth & Blackness

Ex 4

Non hominum foret in mundo nunc tanta propago
Si fratri conjux non data prima soror
Ergo lubens conjunge duos ab utroq; parente
Progenitos, ut sint famina masq; toro
Præbibe Nectareo Philothesia pōcula liquore
Utriq;, et fœtus spem generabit amor.
Englished thus

Emblem 4th Join the Brother & the Sister & drink
to 'em in the Bowle of Love
Discourse 4th

Divine & Humane Lawes prohibit those Persons to intermarry who are joind by Nature in too near degrees of Blood whether in a Line ascending descending or collaterall & that for very just reasons But when Philosophers speak of the Marriage of a Mother wth her Son a Father wth his Daughter or a Brother wth his Sister they neither speak nor act against the Lawes before mentioned Because the Subjects distinguish the Attributes & the Cause the Effects For the Persons of whom the Philosophers speak are as much at liberty as the Sons & Daughters of Adam who intermarried without the Imputation of any Crime The cheifest reason seems to be that Humane Race might be more strictly United & associated by affinity & Freindship & not be divided by enmities & Hereditary Factions of Families So nothing hindered the Sons & Daughters of Adam tho Brothers & Sisters to be joind in marriage for mankind did exist in them alone & their Parents & therefore although they were allyed in blood yet were they to be joind in affinity But the number of men increasing & being distributed into innumerable Familys the true & just Cause was found why Brothers & Sisters should not marry The Philosophers have a different reason why the Brother should marry the Sister wch is the Similitude of their Substance that Like may be joind to its Like Of this kind there are two wch are alike in specie but different in sex one of wch is Cold

the Brother the other the Sister These therefore being in ye same liberty & Condicon as the first Hundred of men are lawfully indeed & by an inevitable necessity to be joind together in Matrimony The Brother is hot & dry & therefore very Choleric The Sister is cold & moist haveing much Phlegmatick matter in her wch two Natures so different in their Tempers agree best in fruitfullnesse Love & propagacon of Children For as Fire will not easily be struck out of the hardest Bodys Steel & Steel nor out of those brittle Bodyes Flint and Flint but from the hard & brittle that is Steel & Flint so neither from a burning male & Fiery female nor from both of em being cold (for cold is the unfruitfulnesse of the Male) can a liveing Offspring be produced but he must be hot & the more cold shee be for in Humane Temperam the hottest Woman is colder then the coldest man supposeing him to be in health as Levinus Lemnius in his book of the hidden miracles of Nature affirms The Sister therefore & Brother are rightly joind by the Philosophers If a man desire offspring from a Hen bitch or Ewe or other animal he joins it to a Cock Dog or Ram, every animal to that species to wch it is most like & so he obtains his End For he does not regard the Conjunction & Family of these Brutes but ye generosity of each & agreemt of their Natures The same may be said of the body of a Tree & the slip that is to be ingrafted into it So the metallick Nature wch above all things Lay a likeness or Homogeneity of Substance desires its like when any thing is to be joind to it But the Brother & Sister being married will not be fruitfull or long persist in their Love unless a Philothesium or Cup of Love be drunk to em as a Philter For by this their minds being composed & united ye become drunk & (like Lot) all shame being banished they are joind & produce an offspring that is spurious but Legitimate Who can be ignorant that mankind is very much oblidged to medicine & that these thousands of persons in the World who had not exisited unless their Parents had been freed from Barrennesse either by removeing the Cause or taking away the impediment either near or remote and preserveing the Mother from Abortion Therefore the Cup of Love is given to the new married Pair for three reasons which are three the Constancy of Love the Removall of Barrennesse & the Hindrance of Abortion

Op: 5th

Fœmineo gelidus ponatur pectore Bufo
Instar ut infantis lactea pocla bibat
Crescat et in magnum vacuata per ubera tubor
Et mulier vitam ligurit aegra suam
Inde tibi facies medicamen nobile, virus
Quod fugat humano corde terretq; luem

English thus

Emblem 5th Put a Toad to the womans breast that she may suckle him till she dye & he become grosse wth her milk. Discourse 5th

The whole body of Philosophers agree in this that their work is nothing else but male & female the mans part is to generate & govern the wife & Her part is to conceive impregnate, bring forth suckle & educate the offspring & be subject to the Comands of her Husband. For as she nourishes the conceived Embryo before it is brought forth wth her blood so she does afterwards wth her milk Hence Nature has prepared for the tender Infant a Digestible & well proportioned Nutrimt in the mothers Breasts wch waits for his comeing as his first provision & sustenance in his Course of life By milk therefore he is nourished grows & is encreased till he be furnished wth teeth his fit instrumts to eat bread withall then he is properly weaned because Nature has provided him more solid food But here the Philosophers say that a Toad must be put to the womans breasts that she may nourish him as an Infant wth her milk This is a miserable & horrid spectacle & indeed an impious thing that milk designd for an infant should be given to a Toad being a Monstrous beast & contrary to the Nature of man We have heard & read of serpents and Dragons sucking the Teats of Cows & Toads perhaps might do the like if they could gain an opportunity There is a noted story of a Toad that fixed himself upon the mouth & eyelids of the lips of a Country man that was asleep & could not be removed by any contrivance unlesse by Violence wch could not be attempted without the hazard of the mans life for he would then have spit his poison wch he uses as his offensive & defensive weapon A Remedy was found for

the Toad for they hate one the other mortally He was carried to the place where an overgrown Spider had made his web who as soon as he saw the Toad he let himself down upon his Back & pricked him wth his sting but this doeing no hurt the Spider came down the second time & struck him more violently upon wch the Toad immediately swelld & fell dead from the mans mouth without any harm to him But here the contrary happens because the Toad does not seize the mouth but the Breast of the woman by whose milk he increases so much that he becomes of an extraordinary strength & bigness, but the woman having her spirits exhausted consumy & dyes for poison is easily communicated to the Heart by y pectorall Veins & infects & destroys it as it is evident in Cleopatra who applyd Vipers to her breasts that by a Voluntary death she might prevent her coming into the hands of her enemies & being led in Triumph by them But least any man should think the Philosophers so cruell as to fasten a Venemous reptile to a womans breast it must be known that this Toad y the offspring or son of this woman brought forth by a monstrous birth & therefore by naturall Right must be fed wth his mothers milk & that it is not the sons desire that his mother should dye for he could not infect his mother seeing he was formd in her Bowels & nourishd wth her blood till the time of his birth It is indeed a thing ominous for a Toad to be born of woman wch in our knowledge hath happend otherwise William of Newbery an English writer saith (how truly let others judge) that in a certain Quarry in the Diocese of Winchester a great stone being Split . there was a living Toad found in it wth a golden Chain & it was by the Bishops comand hidden in the same place & buried in perpetuall darkenesse least it might bear an ill omen wth it, such also is this Toad for it is embellishd with altho not outwardly with an artificiall chain but inwardly wth naturall gold to wit that of the Stone wch some call Borax Chelonia Batrachites Crapaudina & Garatonium for this far excells gold in Vertue against the poyson of all animals & is comonly set in gold as a case or Cover that it may not be hurt or lost, Regularly it ought to be had out of an Animal But if the Stone be taken out of subterraneous Caverns as it is commonly, it may be neatly contrivd in that shape & used instead of it, being chosen from y best minerals & most relevant to the Heart. for in these the Philosophicall Toad is really found not in the Quarry (as y fabulous author asserts) & nay gold in it self tho its pomp does not outwardly appear. For to what end should a Toad adorn himself seeing he lurks in darkenesse & secret places Perhaps that he might be very magnificently accosted by the Beetle if by chance he should meet him in the Twilight. What Subterranean Goldsmith

Theophilus in turba mentions a Dragon come to a woman

would make him [illegible] the Greenchildren that came out of the Land of Misertus rather from the Earth it self as the two Dogs came out of a Quarry according to the same Author

Ep: 6th

Ruricola pingui mandantis sua semina terra
Cum fecerit rastris hæc foliata suis
Philosophi niveos aurum docuere per agros
Spargere. qui soli se terris instar habent
Hoc ut agas illud bene respice namq; quod aurum
Germinet ex tritico frideris ut speculo

English thus

Emblem 6th Sow yo Gold with white foliate Earth

Plato says Discourse 6th

Plato says that a City does not consist of a Physician & a Physician but of a Physician & a Husbandman that is of men of divers Crafts & Professions & he mentions these two more especially because their Labours are most visible in the Imitation Improvemt & Perfection of Nature For they both take a Naturall Subject to wch according to their Art they either add something that is necessarily wanting or remove those things wch are superfluous. So that both their Arts may (as medicine is by Hippocrates) be defind to be the addition of what is wanting or Substraction of superfluity For the Husbandman does no more than add ploughing furrowing Harrowing dunging or manuring & lastly sowing to the Land that is left in its originall State But as for the increase & product of it he leaves that to Nature wch administers Rain to it & the Heat of the Sun & by these two multeplies the seeds & improves them into standing Corn fit for reaping. whilst the blade is growing he weeds out the thistles & throws out all oth impediments He reaps the Corn when it is ripe & cleanses it when reapd from its straw & Husk. So the Physician likewise the Chemist made different respects administers preventing Physick to the Patient as well as Restorative removes the Cause Cures the malady assuages symptoms takes away superfluous blood by opening a vein & if low restores it by a Regulation of Diet evacuates ill humors by purging & so by a thousand methods imitates supplies & corrects Nature wth the operation of Art & understanding Our present Considerations are not concerning these things wch are commonly known but of matters merely Chemicall. For Chemistry shews its Affinity to Husbandry even in its secret Terms & courses of Operation.

The Husbandmen have their Earth into wch they sow their seed as so have the Chemists They have their Dung wch wch they enrich their ground so have these without wch nothing can be accomplishd nor any fruit expected They have seed from wch they hope for an increase & unless the Chemists had to too they would be like a Painter (as Lully says) endeavouring to draw the face of a man of whom he had never seen so much as the least resemblance The Countryman expects Rain & Sunshine & so indeed the Chemists must supply their work wth such & Heat & Rain as is proper & convenient What need of many words? Chemistry runs intirely Parallel wth Agriculture is its Deputy & represents it in all things but under a more compleat Allegory. From hence the Ancients produced their Ceres Triptolemus Osyris Dionysius Golden Fods or such as had Relation to Chemistry but at the same time represented em as teaching mortalls to cast their seed into the Earth & throwing them Husbandry & the planting & Cultivation of Vines & the use of wine all wch things the Ignorant falsely applied to their Country Employmts For these abstruse Mysteries of Nature under these Veils are at the same time explaind to the wise whilst they are conceald from the Vulgar Hence the Philosophers affirm it to be sowed in white foliated Earth as if they would have said That the sowing of wheat must be looked upon as an example & consequently imitated which the Auth: of Tractatus De tritico & Iodocus Greverus have most excellently performd in in their Descriptions for they have very elegantly adapted each Operacon of Husbandry in the production of Corn to the Semination of Gold & the generacion of the Tincture. White Earth as being Sandy yields little fruit to the Countryman who esteem that wch is black as being fattest But the other is of most Value to the Philosph: if it be foliated that is well prepard for they know how to improve it wth their Dung wch the oth: do not For semination is the propagation of the world by wch Care is taken that what cannot last in y individuall may be continud in the species Thus is in men Animals & Plants in the first Hermaphroditically in the two last under different sexes, but in Metalls it is far otherwise for in them a Line is made from y flux of a Point a Superficies from the flux of a Line a body from the flux of a Superficies But the Stars produce that point before either the line the superficies or the Body Because it is the Principle of them all: Nature added the flux a long time afterwards. y is y Celestiall Phœbus generated a Son underneath the earth wch Mercury committed to Vulcan to be Educated & to Chiron that is to manuall operation to be instructed as it is reported of Achilles that he was dejected & Hardend in Fires by his Mother Thetis Among other things He learnt Musick & the Art of playing on the Harp from his Mast: Chiron. Achilles is nothing else but the Philosophick subject whose son is Pyrrhus wth red Hair without wch two Troy could not be subdued as we have demonstrated in the sixth Book of our Hieroglyphicks

Ep: 4th

Rupe cavâ nidum Jovis Aëlis struxerat in quo
Delituit, pullos enutritosq; suos
Horum unus levibus volluit se tollere pennis
At fuit implumi fratre retentus ave
Inde Volans redit in nidum, quem liquerat illis
Jungo caput crudæ, tam nec manus ejus
English thus

Emblem 7th A Young Eaglet attempts to fly out of its nest & falls into it again.

Discourse 4th

That Ch Hippocrates the standard of all Physick affirms concerning Humors that they are different & many in the Body of man & not one only, otherwise various disease would not arise in found body to be true likewise in the Elements of the World For if there was but one Element there could be no change of that into another no generation nor corruption could happen but all would be one immutable thing & ne meteors minerally plants or animals could be naturally produced from it Therefore the supreme creator compos'd the whole system of this ~~world~~ world of divers & contrary natures namely of Light & heavy hot & cold moist & dry, that one might by affinity passe into the other & so a composition be made of bodyes wch should be very different one from another in Severe Qualities, Vertues & effects. For in things perfectly mixt are the light Elements as Fire & Air & likewise the Heavy as Earth & water wch are to be poisd and temperd together that one flyes not from the other But the neighbouring Elements easily suffer themselves to be taken & detained by their Neighbours. Earth & Air are contrary one to the other & so are Fire & water & Yet fire ~~& Air~~ maintains friendship wth Air by heat common to both & does so wth Earth by reason of siccity & so Air wth water & water ~~wth Earth~~ with Earth By wch means they are joind in bonds of Affinity or rather consanguinity & remain together in one composition, wch if it abound wth the light Elements elevates the Heavy wth it, if wth the heavy it presses down the light This is illustrated by two Eagles one wth wings the other without, the first of wch endeavouring to fly is restraind by the second There is a plain Example of this Matter in the fight between the Falcon & Heron, for the Falcon soaring higher in the Air by his speedy Flying & swift wings takes & tears ye Heron wth his Talons by whose weight both fall to the ground The contrary appeard in the Artificiall Dove wch was an Automa or self moveing piece of Workmanship made by

Body from whence may be prepared in the Regnum Vegetabile in that the spirit or the high excellency of the Body is drawn from light, the Emphime of Sound & Voice, the light & Elementate that is Air & there proved over the Body & Watery & to exhale & evaporate into Air. By Experience the Colour of Sulphur. Animony the Salt of plants Red Arsenick and such other things the Death-Pills of the Animals & not separated from it In gen. Quick Steam and Spirits & the like the Eternity remains long time Entire without any detriment Sea-salt Earth & Stones Eternity & Fixedness in other Combustibles a Preserver or Nutrition of one from the other very effected & that Kind are Air in the Body & Phosphorus & the Matter Fire & Fire fly upwards Wherefore have respect to the unequall Composition of that Coal Eternal not to strongly mixed nor to the Elementated Fire & Spirit Salt & Eternity & Volatility Combustion & Fixedness of the miscible ones, for so the Pure without grossness will Flux the Volatile, & by the strong Fire Gross Substances will Flux the Volatile, & by the strong Fire of Nature will be exhaled

Ep. 8.

Est avis in mundo sublimior omnibus, Orum
Cujus ut inquiras cura sit una tibi
Albumen luteum circundat molle Vitellum
Ignito (ceu mos) cautus id ense petas
Vulcano Maris addat opem: pallastre et inde
Exortus, ferri Victor & ignis erit
Englisht thus

Emblem 8th Take an Egge & smite it with a fiery sword

These are many & divers kinds of Birds whose number is unknown & their Names unknown to us Story tells us of a very great Bird nam'd Rue, that appears at certain seasons of the Year in a small Island of the Ocean which can bear an Elephant up with it into the Air India & America send us Crowns & Feathers of divers Colours. But it is not the Philosophicall intention to enquire after the Eggs of this: Birds The Egyptians yearly persecute the Crocodiles Eggs with weapons of Iron & destroy them. The Philosophers do indeed smite their Egge with fire but it is not to an intent to mortifie it but that it may live & grow up For seeing that an animated & living chicken is thence produced it cannot be said to be Corruption but generation It ceases to be an Egg by the privation of the Ovall form & begins to be a two footed & Volatile Animal by the introduction of a more noble Form, for in the Egge are the seeds of both male & female joind together under one shell or Cover. The Yolk constitutes the Chicken as to its radicall parts & Bowells, the seed of the male forming it & becoming the internall Efficient Whereas The white

The externall heat is the first mover as to a certain Circulation of the Elements & change of one into the other introduces a new form: by the instinct & guidance of Nature. For Water passes into Air, Air into Fire Fire into Earth, which being joind together & a specifick being transmitted by the Starrs an individuall Bird is made of that kind whose Egg it was & whose seed was infused into it This is said to be smitten with a fiery sword when Vulcan performing the office of a Midwife as he did to Pallas comeing from the Brain of Jupiter does by his Art make a passage for the new born Chicken This is what Basil Valentine affirms, that Mercury was imprisond by Vulcan at the command of Mars & could not be release before he was wholly putrified & dead But this death is the him the Beginning of a new life as the Conception or death of the Egge brings new generation & life to the Chicken So an Embryo being freed from that humane Vegetable life which alone it enjoyd in the Mothers Womb obtains another more perfect one by his birth & comeing into the

light of this world, to which we shall passe from this present life there remains for us another that is most perfect & eternall. Lully in many places calls this fiery sword a sharp Launce because fire as a Launce or sharp sword perforates bodies & makes them porous & pervious so that they may be penetrated by watery & be dissolvd & being reducd from hardness become soft & Tractable. In the stomach of a Cormorant which is the most voracious of all Birds there are found long & round worms which serve it as the instruments of Heat & as we have sometimes observd serve upon those Eels & other fish which she has swallowd & pierce them like sharp needles & so consume them in a short time by a wonderfull operation of Nature. As therefore Heat pierces so that which pierces will sometimes supply the absence of Heat. Upon which Consideration that wherewith the Philosophers Egge ought to be smitten may not undeservedly be calld a fiery sword. But the Philosophers had rather have it understood of a Temperate Heat whereby the Egge is cherishd as Morfolius in Turba declares It is necessary wisemans moisture be burnt up with a slow fire as is shewd us in the Example of the generation of a Chicken & where the fire is moderate the Vessell must be stopd on all sides that the body of the Ars or Brasse & the fugitive spirit of it may not be extracted But what Birds egge must it be? Morchus tells us in the same place. Now I say that no instrument are made except of our white starry splendid powder & of which Stone, of which powder are made fit instruments for the Egge. But they have not nam'd the Egge nor what Birds Egge it must be.

Ep: 9

Arbor inest hortis Sophiæ dans aurea mala
Hæc tibi cum nostro sit capienda sene
Inque domo Victrici laudantur, rore gravida
Et sine per multos hæc duo juncta dies
Tum fructu (mirum) satiabitur arboris ille
Ut fiat juvenis qui fuit ante senex
Englisht thus

Emblem 9th Shut up the Tree with the old man in a House of Dew & eating of the fruit thereof He will become Young

Discourse 9th

All things that grow in length breadth & Depth that is are Born nourishd augmented brought to maturity & propagated, the same things likewise decrease that is have their strength diminishd

dye fall away as we see in all Vegetables & Animals Wherefore man
also when he arrives att full growth admitts of decay wch is the same
thing as old age whereby hij strength is sensibly diminished till he
dye For the cause of old age is the same wch a Lamp that burns dim
for want of oyle for as there are three things in the Lamp the wieck
fatness & flame so in a man the wiek it the Vitall members the
Bowells & limbs. The fatness is the radicall moisture the Flame
is the Naturall Heat the only difference is, the flame of a Lamp
shines bright But the naturall heat doe not it not being fire
but only Heat & whereas that fatness is oily, the Radicall moisture
is viscous being of a seminall principle As therefore a Lamp is
extinguished for want of oyle so man by old age without any other
disease falls into a marasmus & aged consumption & lastly into
hij grave It is reported of the Eagle that when he grows old hij beak
becomes so crooked that he would dye wch Hunger unless he could
cast it & Harts seem to grow Young again by throwing of their
Horns Serpents their skins & Crabs their shells not that really do
so for their radicall moisture is not restored to em only to appear
There is nothing that can restore Youth to man but death wch
wch is the beginning of Eternall life that follows it However there
are some that say as to hij externall Form & the recovering of
hij strength in some measure together wch the taking away of
wrinkles & changing of grey Hair a proper remedy may be found out
of Lully affirms of hij Quintessence & Arnold of prepared Gold But
here the Philosophers say that if the old man would become
Young he must be shut up in a House of Dew & then he will eat
of the fruit of the Tree & moreover Youth Wch is scarce believed by the
Vulgar that such Trees can be in Nature The Physicians write
wonders of Myrobolans the Fruit of a certain Tree that restores
grey Hairs to blackness purify the blood & prolong life But this
if scarce credited. Marsilius Ficinus in hij book of preserving
the health of Students recomends the sucking the milk of a
beautifull Young woman others recomend the eating Vipers flesh
but these remedies are more troublesome then Old Age it self
& could not be obtained by one in a thousand although their effect
should be certain. Paracelsus in his book of Long life says a sick man
may attract to himself the Health of another by imagination only
& so an Old man may gather Youth But in this he seems rather to
be guided by his fancy then experience It is certain that the people
called Gylli with their double eyeballs, & wiches by their very aspect
bewitch Cattle & Children according to that of Virgil Nescio quis
teneros oculus mihi fascinat agnos These things are done without
contact But as for the Tree wch is to restore the old man the Fruit
of it is unctuous & full ripe turning into the best blood as being

the body that is facilent or superfluous But the old man abounds
wch white Phlegm has white Hair & Complexion wch Flegm. Colour
& Hair are changed into that Red wch appears in Youth & Vigor
Therefore the Philosophers say their stone is first an old man
that is white & then a Young man wch is Red And they say further
that the Old man must be plaid together wch the Tree not in
the open air but in a House & that not dry but moist wch Dew
It may seem strange that Trees should spring & grow in a
close place but if it be moist there is no doubt of their continu-
ance For the Nutriment of a Tree is moisture & tiny Earth
that is fat wch can ascend into the body & Boughs & there pro-
duce leaves Blossoms & fruit In wch Naturall work there is the
concurrence of all the Elements. Fire gives the first motion as
the Efficient, Air gives tenuity & penetrability Water Lu-
bricity & Earth Coagulation, For when any of their super-
fluities ascend Air turns into Water & Water into Earth
By fire I understand the native Heat wch being propagated wch
the seed does by the Power of the Stars as if it were a smith
forge out & form such fruits as are like to those things from
whence the seed ariseth But a Dewy Evaporation is not only
expedient to moisten the Tree so as to make it yield fruit
but likewise the old man that he may the more easily be
made Young again by that fruit, for the Dewy Vapours will
mollifye fill up & restore his dry & wrinkled skin wch temperate
heat & moisture Wherefore Physicians very rationally & with
good success prescribe warm Baths for the marasme or
Consumption of Old Age But if the thing be well considered
that Tree is the Daughter of the old man wch as Daphne is
changed into a Vegetable of the like sort & therefore the Old
man may not unjustly expect Youth from it seeing He
himself was the cause of her being

Ep: 10th

Machina pendet ab hac mundi connexa catena
Tota, Sito quos Par gaudeat OMNE. parti
Mercurius sic Mercurio, sic jungitur igni
Ignis, & hae artis sit data meta tuae
Hermetem Vulcanus agit, sed perniger Hermes
Cinthia, te solvit, te sed Apollo tenet
English thus

Emblem to your [illegible] Treaty of Peace [illegible]
have enough Discourse 10th

If this saying be taken litterally it onely increaseth the quantity of Fire & Mercury but introduceth no new quality into the Subject For every like addeth to its like makes it become more like Hence Physitians affirm that contraries are healed & removed by contraries so we see Fire is extinguished by water but fomented by addition of Fire so the Poet says. Venus in Ovid & fire in Fire does rage But it may be answered that Fire differs very much from Fire & Mercury from Mercury for there are severall sorts of Fire & mercury amongst the Philosophers Moreover the same heat & cold being distant only in place & situation differs from another of its own kind so as to attract to it that which is like to it self so we see that Heat fixed in any part of a Vision forth by the same Heat Limbs benumm'd & almost dead with Frost & cold water will be restored by putting them into cold Water rather then by application of externall heat For as the greater Light obscures the less so also greater heat or cold has power over the less so it is necessary that the Cold or heat that is outwardly applyed should be less then that which was before imprinted or fixed in the Joints otherwise the same impression would be made as before & the like would rather be much more increased then drawn forth by the like. By drawing out of cold by cold water & of fiery heat by heat is agreeable to Nature for all suddain changes in contraries are dangerous & less acceptable to it. but that which comes by degrees can more easily endured so we say there is one internall Fire which is essentially infixed in the Philosophicall Subject & another externall The same may likewise be said of Mercury The internall Fire is Equivocally so called because of its fiery qualities virtue & operation, but the Externall Fire is Univocally so Therefore Externall Fire & Mercury must be given to the internall Fire & Mercury that so the intention of the Work may be compleated For in boyling we use Fire & water to Mollifie & mature any thing that hath crudity & hardness For water penetrates into & dissolves the parts contracted whilst the heat adds strength & motion to it Thus we see in the common custom of Pulse which being in hard in themselves yet well or broken and reduced to a paste in Water the heat of the fire rarifying the Water by ebullition & reducing to almost an aerial substance so the heat of Fire resolves the crude parts of Fruit or Flesh into water & makes them vanish into Air together with it After the same manner Fire & Mercury here as Fire & Water & the same Fire & Mercury are the Mature & Crude parts of which the crude are to be matured by Coction or the mature to be purged from superfluities by the assistance of Water. But we

shall in short demonstrate that these two fixt & these two Mercuries are principally & solely necessary to the compleating the Art Empedocles was of opinion that the Principles of all things were Friendship & Discord That corruptions were made by Division and generations by Love Thy Discord is manifestly apparent in Fire & Water. Fire making water evaporate & Water extinguishing fire when applyed to it But it is likewise plain that generation only will proceed from these same things by a certain friendship For by heat is made new generation of Air & by the same heat & induration of Water into the Stone is performed & so from these two is the first Elements are made the other two & consequently from the rest the production of all things. Water was the matter of Heaven & all Corporeall things Fire was the form move & inform, this matter is this Water or Mercury Viz. the matter & Fire or Sulphur the Form. That these two may operate & mutually move themselves by Solution Coagulation Alteration Imotion & perfection there will be a Necessity of External Helps as instruments without which no effect can follow for as a Smith cannot Work without Hammers & Fire so neither can the Philosopher without his instruments which are Water & Fire This Water is by some called the Water of Clouds as this Fire is called occasional Fire It is without doubt called the Water of Clouds because it is distilled as May Dew & consists of most thin parts, For as it is affirmed that May Dew being included in the Shell of an Egge will raise it up by the Heat of the Sun So this water of the Clouds or Dew makes the Philosophick Egg ascend that is sublime exalts & perfects it The same water is also most sharp Vinegar which makes the body a mere Spirit For any Vinegar has different qualities & can penetrate to the bottom & bind so this Water dissolves & coagulates but is not coagulated because it is not of a proper subject The Water is had from the Fountain of Parnassus which contrary to the nature of other fountains is upon the Top of the Hill made the Roof of the Flying Horse Pegasus There must also be actuall Fire which not rashly taking must be governed & qualified by its degrees as with Bridle For as the Sun proceeding from Aries into Leo & so approaching means gradually increaseth heat to things growing, so it is here necessary to be done for the Philosophicall infant must be nourished by Fire as the Milk & the more plentifull that is the more he grows

Ep: 11th

Latona Sobolem non novit nemo gemellam
Ceu fert fama vetus qua Jovis orta fuit
Hanc ali tradunt cum Luna Summa Soloe
Pixide, nigra cui sunt in facie maculae
Latonam ergo pleny albitor damnasse daretur
Ambiguae edidit nec mora sumpse libros.

English'd thus

Emblem 11th. Whiten Latona & tear ye Books

There are so great differences amongst Authors that such person as search after Truth despair of finding any End of this Art. For Allegoricall discourses being in themselves hard to be understood are the Cause of many Errours especially if the same words are applied to different things & different words to the same things Whoever would free himself from these difficulties must either have a divine Genius to perceive Truth thro' much Darkness or he must have mexhausted wealth & patience to experiment what is True & what is not But according to the Philosophers one will not doe without the other, ingenuity will do nothing without Labo'. so on the contrary For no man can have understanding enough to avoid a hundred thousand Errors Obscurities digressions Ambiguities &c. yet still persist in the true path of Nature Wherefor the Philosophers say he that hath not yet Erred hath not yet begun & that Errours teach us what to doe & what not. And they likewise affirm that a man may spend his whole life tho' it it were possible he should live a thousand years in distilling & redistilling before he could attein to truth by experiments onely The Corrector of Tooly intimates that no progress can be made without Study & reading of Authours for he says Study removes ignorance & brings humane understanding to the True knowledge of every thing. It is therefore necessary in this work to quicken the ingenuity by naturall Philosophy the knowledge of Truth being contained in it, Let not therefore operators despise Study But as for those who are averse to it yet willing to operate. Let them take care that their Art be the Imitation of Nature it self, the Art desires to amend because it is impossible for Her to prepare the Philosophicall secrets to a perfect End. The wise say of these men that they run to practice as an Asse to Hay not knowing what he puts his nose to led to his food by his sight & Taste these exterior senses without any understanding And so far goes this Author But least a man should vex himself the overmuch Study wch is an immense & profound Sea & would bring every word (wch perhaps may relate to quite another thing) into practice thereby wasting & consuming his strength time reputation & Riches The Philosophers use this

must be torn Least their Hearts be broken for most books are so obscurely written that they can only be understood by their Authors soverall of them are left out of Envy to seduce others or rather to retard them in their Course that they may not attein to their end without difficulty or to obscure those things wch they themselves had written before But the cheif work & labo'. is how to whiten Latona. The book calls Clangor Buccina defines Latona to be an Imperfect Body of Sol & Luna The most Ancient Poets & Writers affirm Latona to be the Mother of Apollo & Diana others call her their Nurse & that Diana way first brought forth (for Luna & whiteness do first appear) who afterwards but the same day performd the office of a Midwife in bringing forth Apollo her brother. For Latona way one of the twelve Hieroglyphicall Gods of the Aegyptians by whom these & other Allegories were propagated among other Nations. Very few even of their Egyptian Priests knew the true sense & meaning of them, the remainder of the People applying them to other subjects that were not in the Nature of things namely Gods Goddesses & the like. Wherefore Latona had the most pumptuous Temple neat to Vulcan adorned wth Gold because she way the mother of the Philosophicall Apollo & Diana. But this Latonas is brown & blackish & hath many moles in her face wch must be taken away by Dealbation or Blanching. Some make their dealbations of Cerus Sublimate Mercury Talc reduced to oyl & the like by wch they incrust Cover & so would whiten the outside of the Skin But the whitning incrustations fall off by every vomit or liquor because they do not penetrate the inward parts & so deceiving only their eyes by their false Colours are not regarded by the Philosophers. For they would have Latonas face made white by penetration & the Skin it self declared that is truly & not superficially or by Fucus only. The question may be asked how it can be done? I answer Latona must be first sought out & known wch tho' she be drawn from a Vile place, yet she must be sublime to a more worthy But if she be taken from a more worthy she is to be submerged into a place more Vile that is into Dung for there indeed it grows white and become white lead wch being obtained their is not doubt of success, or of Red Lead wch is the beginning & end of the Work

Ep: 12

Nôn: cupis causam tot circ Helicona Poëtæ
Dicant quodq; ejus cuiq; petendus apex:
Est Lapis in summo monumentum vertice portus
Pro Jove deglutijt quem Vomitusq; Pater
Si ea verba sonans rim capias mens tibi cava est
Namq; est Saturni CHEMICUS iste Lapis

English thus

Emblem 12. The Egg of Saturn with the Serpent of his Son Jupiter is placd in Helicon as a Monument to men.

We find the Allegory of Saturn to be taken divers ways, for Astronomer reputes him the highest of the Planets & the Students of Chemistry the basest of metalls namely Lead, The Heathen Poets say he was the Father of Jupiter & Son of Celum. The Mythologists explain him by the Notion of Time But thô all these may seem to have had a probable Opinion according to their own sense Yet they will never be able to explain those things wch are elsewhere spoken of Saturn As why should he devour his Sons & Vomit up a Stone instead of Jupiter why should be the Inventor or Discoverer of Truth, be remarkable for his Scythe, Serpent Blackness morosenesse & distorted Feet. The Mythologists think ye give the best Interpretacon when they say Time reveals & manifests Truth out of Darknesse That it rowles it self round & glides away like a Serpent That it cutts all things down wth Death as wth a Scythe That he devours his Sons, to wit all beings that he ever begot but that he cannot consume or digest hard Stones & therefore may be said to Vomit them up again These may in part have some resemblance but they do not agree with the Truth of the things in all its Circumstances But the experienc'd Philosophers say that Saturn is first in their work & that if he be not all present they cannot Erre For Truth is discoverd in darknesse But that nothing exists before Blackness Wherefore they say in Turba Philosophorum Whatever Colour comes after Blackness is praiseworthy because it is the beginning of the Work And the Rosary out of Arnoldus says when it first grows black we say it is the Key of the work. because that cannot be made without Blackness. And out of ye Speculum. When You are working see that in the beginning You obtein a black Colour for then You will be certain that You cause putrefaction & proceed in ye right method And again That Blackness is cold Earth wch is made by a light decoction often reiterated till Blackness be most Eminent Hence they say that Saturn possesses the Earth Mercury the Water Jupiter the Air, Sol the Fire Blackness therefore is Saturn the Discoverer of Truth who devours a Stone instead of Jupiter For Blackness that is dark cloud covers the Stone at first that it cannot be seen Thence Morienes says each body that wants a Soul is dark & Obscure. And Hermes prescribes thus, Take his brain & wear or rub it with the sharpest Vinegar or Urine of Boys till it become dark This being performd he lives in putrefaction and dark clouds that were upon him & in his Body before he dyed are returnd. This Stone is again cast up in Saturn when he becomes White & then He is plaid upon the Top of Helicon for a Monument to Mortalls as Hesiod writes for Whitenesse is really hid in Blackness wch is extracted out of his belly wch is out of the Stomach of Saturn Therefore saith Democritus. Cause Fire wth a speedy Absolution extract from it its Blackness & Obscurity & the whiteness of it will appear And in Turba it is said join the Dry wth the moist that is the

the black earth is its water & decoct it till it become white Arnold in his work calld Novum Lumen chapt: 4th very well expresses the same thing when he sayes That moisture therefore wch cures the blackness in the decoction shews it self to be dryed up when the white Colour begins to appear & a little after. And my Master said to me that Brunity or brownesse abounded because the whiteness was drawn out of the Belly of the Blackness as it said in Turba For when You see it black know that whiteness is hid in the belly of ye blackness first appearing thy blackness as it is calls Saturn so it is likewise calld Lead. Hence Agadimon in Turba says decoct the as or brasse till the blackness wch ye call Rummy or mosey come forth & well mix the res or materialls of our Art & then You will presently find blackness wch is the Lead of the Philosophers so much spoken of in their Book Emigamus they relation to this when he says that the Splendor of Saturn when he goes into the Air appears no otherwise then Darkened Sol to Saturn in the Rosary The first Regimen of Saturn is to putrefie & put it upon Sol From all wch it is Evident that the sense of the Philosophers when they speak of Saturn is quite different from the Vulgar acceptation This Saturn generates Jupiter that is an obscure Whiteness & Jupiter begets upon Latone first Diana that is perfect whiteness & Apollo wch is Redness & this is the successive permutation of perfect Colours This Stone cast up by Saturn is said to be plaid upon the Top of a mountain as a monument for men wch is a thing most True

Ep: 13th

Præmunde langueus as target hydropes Sophorum
Inde salutiferas appetit Elias aquas
Utq; Naman Jordane lepra contagia mundet
Abluidar Lymphis tergq; quaterq; suis
Ergo præcipites in aquam tua corpora mittam.
Morgs ferat morbi illa salutis opem.
English thus

Discourse 13th

Emblem 13th The Philosophers Dragon is hydropicall & desires to be seven washt in a River as Naaman ye Leper was in Jordan That Naaman the Syrian should at the Prophets comand take a journey into Judea to wash himself seven times in the River of Jordan is to be ascribd to the confidence he placd in the Prophets words. But ye he was freed from Leprosy by that washing is a miracle of the Divine Omnipotence For the Leprosy wch being seated in the blood & radicall parts

of mans body if as it were an universall Cancker, cannot be taken away or cured by any externall washing much lesse by that of cold water such as that of Jordan so likewise that the Philosophers Brasse labouring under the disease of a Dropsye should be freed from it by washing of water & that even an imperfect thing should be made perfect & a sick thing healthy & that to so great a degree as to be able to impart its health to sick bodys must be next to a Miracle For such an example is not elswhere extant in Nature nor is it indeed the ordinary Course of Nature to produce the Philosophers most absolute Tincture unlesse it be governd by Art & fit subjects be administred to it 2dly the externall efficient to the restitution of luxacons or things dislocated or out of Joint is not peculiar to Nature but Art Nevertheless the Os Sacrum opens itself miraculously in the birth of a child that the Infant may come forth thereby as thro a door & in this the most great & mercifull God operates by Nature above Nature So that the stone should be perfected seems a thing supernaturall tho it really be Naturall From whence the Rotary You must know says he that our Fiery & Volatile stone as to that why manifest & apparent is cold & moist but as to that 2dly is occult & hidden is hot & Dry And that coldness & moisture 1st is manifest viz a watry fume corrupting blackning & destroying it self flys from & by the Fire But the Heat & dryness 2dly is occult is Hot & dry gold & a most pure Ore able to penetrate in Bodys & is in no way Fugitive Because the Heat & dryness of Alchymy fingeth & no other thing whatever see therefore that the coldness & moisture 1st is manifest be equall to the heat & dryness 2dly is in the occult so that they may both agree & be joind together being at once made one penetrating Tinging & Fixing Body But these moisture must be destroyd by Fire & adjunct of Fire is a hot Temperament & an agreable & mordent Dijgestion & so saies the Philosopher But if this be true how shall it be from hence? But it may be answerd that as for tem waters of Hot & dry qualitys such as are many Baths in it must be Philosophicall water For this is the meaning of what they say wash ye 1st fire & burn ye 2dly water for that fire 1st washes & that water 2dly burns after in Name onely but agree in effect & operacon Therefore 1st that water or this fire the Philosophicall Os or Brasse must be washd from its superfluous fumes that is it must be dryed We have known experiments of Tropicall bodys cured by six months abstinence from all manner of Drink by burying them in Hot sand & Cinders by putting into Hot Furnace & sweating innumerable other heats as likewise by drying Bakery such as

not far from Munk By the same method must this patient be cured sometimes by water sometimes by the Hot Air of ffurnace now to Cooling them 1st in Sand & Abstinence from Drinking to these are the most effectuall Remedys in both Cases some at one time to be use & some at another But in all these things Heat is the Operator 2dly by the Emunctorys or Pores of the Body drawing out the superfluous watery For the outward heat quickens the inward that is the Vitall spirits that they may expell that moisture 3dly is hurtfull to them as an unprofitable excrem: by wch the Naturall Heat way before suppressed as by an Enemy in this Cure there

Another may be hurt in a Quartan 2dly according to the
try the Skill of a Physician) we have experienced that thick Juices
like the Gums of Glew of Trees being gathered together from all y Veins
or Masse of blood do descend thro the Vena Cava or great Vein even
to the bottom of the back where obstructing the emulgent Veins 2dly
draw the serous matter out of the blood or the passage of them
They are lesse able to operate & more of the serous matter remains in
the Body & so in a short time if care be not taken a Dropsie may
happen the other bowells being no way hurt at y first Diuretics
do here little or no good Purgatives y 1st lesse unlesse diminution or
eduction be made in some certain series of time Sudorifics
manifestly do harm because they draw out the more subtile part
& leave the thicker & if they are continued will weaken the body 2
For Natures custom y to find that way of Evacuating y serous matt:
thro the Body when the is obstructed about the Bladder on the
fore is Scylla the other is Charibdis both 2dly he that hath a
mind to preserve himself ought to avoid But that Dropsie 2dly
proceeds from an impaird Liver or Spleen is most difficult to be
cured Now in the Philosophicall Brasse that cure is not impossible
the distemper being rather by Accident & secondary then Essentiall
& primary provided it be undertaken cautiously as we have said
concerning the plenty of Serum in a Quartan to wit that it may
not by too much evacuation fall into a Consumption or by too
much moisture into such a Dropsy as may be difficult to be
Cured

Ep: 14th

Dira fames decuit Polypos tua rodere crura
Humanâs hominy se nutrisse dape
Dente Draco caudam dum mordet & unget ut alvo
Magnâ parte sui fit cibus ipse sibi
Ille domandus erit fero fame carere doneo
Se Vorat & vivomat se nec & pariat
English thus

Emblem 14th This y the Dragon that devours his Tail. Dioscor. 4th 14
It is the saying of y Ancient that a Serpent that hath devoured a Ser-
pent becomes a Dragon for like a Thief or a Murderer it preys
upon its own kind, there were such Serpents in Africa of a vast
bigness & in great number 2dly devoured part of Alexanders Army
the largest are bred among the Arachaans a people of Ethiopia
3dly being plated together after the manner of Gurds by doe

& this Relig. excells all the rest as far as Gold
perfect that the King of India nourish two Dragons one of
the other of ninety Cubits in bigness It is remarkd by y obscrvations
of later writers of these times that those wee serpents found nea
Angola wch equall the main masts of ships to there is a report
that in some mountains of India & Africa there is great store of
gold but that it is kept by Dragons least any person should com
& take it away For at the fountains of Riches wch fall from the mou
the Dragons meet & so by Accidentall said to keep watch over
the gold melted in them. For this reason do the Philosophi. apoint
so many Dragons to their Treasury, as to the golden Fleece the
Garden of the Hesperides & to other persons or chemicall subjects as to
Cadmus Saturn Esculapius Mercury whose Caduceus is bound wth two
serpents a male & female For they mean nothing else by Dragons
but Chemicall subjects. Hence they say. Dant Rebis monstra Draconis
Terrasq; fontes. Dragons to Rebis do give mountains and the earth
does give him Fountains & they denote his extreme hunger by
his devouring his Tayle, wch this others may interpret of the Year
returning into itself & resembling a Circle yet it may first
applied to their work by the Philosophi. who by this Dragon
would have such a serpent understood as devours another of
its own Kind & wch is properly called Sulphur as all of them Attest
in innumerable places fully in his Testicell chap. 31. This (my
Son Saith he) is Sulphur & this the Serpent & Dragon devouring
his Tayle the roaring Lyon & sharp wood cutting mortifying
& tearing all things And the Rosary say the Dragon dey not
dye unless he be killd with his Brother & Sister & a little after
the Dragon y Argent vive extracted out of Body having in itself
a body Soul & Spirit This in the same place by another Name is
called Fated Water wch is to be had after y seperation of y Elements
Now the Dragon is said to devour his Tail when he consumes
the Volatile Venomous & moist part so that afterwards being
without a Tayl he may seem more corpulent & slower as if his
Nocen & Volubility had in a great measure consisted in his Tayle
Other Animals relye upon their Feet but serpents Dragons & such
like Vermine use the constriction & explication of their bodyes
instead of feet & like Rowing water or rein circly inclineing
themselves sometimes this way sometimes that as may be seen in most
Rivers wch run obliquely in Circuits & turn their courses like Serpents
The Philosophers therefore did not call Argent Vive by the Name of a
Serpent & give Serpents to Mercury seeing that also does as it were
draw it Tayl & run sometimes this way & sometimes another with a
Volatile Weight or Poize For as a Serpent moves so also does Mercury
who therefore has Wings upon his feet & Head It is reported that in
Africa there are flying Serpents wch would depopulate all things
places

if they were not destroyd by the Bird called Ibis Wherefore Ibis
is plaid among the sacred Images of the Egyptians as well for
the manifest good that it does to the whole Country as for a secret
reason wch very few of them understood This Dragon having
devourd his Tayl & cast his old Skin is said to acquire a new one
& youthfulness both together & that Nature has granted longer
life not onely to Crows Ravens Eagles & Harts but likewise to the
Race of Serpents. The Ant when it grows old has wings so have many
other Worms. Man growing old is put into the Earth but living or dead
from the Earth is conserved to Eternall life. There is a powder
made of every Serpent when it is burnt wch is safely taken against
all poisons & that wth very good Effect. Such an Alexipharmacum
ought also to be made of this Dragon when he hath devourd his Tayle
wch is likewise usually cut of in Vipers & it will prove a most effectu-
-all & present Remedy against the adversities of Body & Fortune

Epi: 15

Aspice quam celeris figulus sua Vasa figuret
Hoc rota argillam dum pede mixtet Aqua
In limo illi est fiducia rebus, at humor
Pulveribus sicus temperet arte suum
Sic quoq; tu facies exemplo doctior isto
Terram aquæ ne repent, ne superetur humo

English thus

Emblem: 15th Let the work of y Potter consisting in siccity
& moisture Instruct You: Discourse. 15th

As this Orb is made into one Round Body by a Complication of Earth & Wat-
-er so likewise the Potters work seems to be compounded of the same par-
-ticular Elements that is the Dry & the moist so that one may temper y
other for if the Earth should be without water & no Ocean Sea Lake Riv:
or fountain should be near it the Earth could bring for nothing of it self
but must perpetually remain unfruitfull. So if water should not be mixed
into the Cavities of the Earth but stand round about it it would easily cov:
the whole face of it & so it would remain uninhabitable But one entring
amicably into the other & water moderating the siccity of y Earth & Earth
the moisture of the Water by a mutuall Conjuncture the Friendly Enemyes advan-
-tages of both Elements do very speedily appear In like manner y Potter
mixes Clay wth Water that so he may make his masse tractable wch he
shapes upon his wheel & sets in warm Air that so it may dye leisurely
Then he adds the Violence of fire that his Vessells may be well hardend &
condensd into a durable Stone wch can resist both Water & fire, so the Phi-
-losophers say we must proceed in the Naturall work & therefore let
the Potter before us for an Example For it is certain as to the dry &
moist that is the Earth & Water they have both of 'em a very great
Affinity but there is no doubt much difference in their way of Coction

& in the matter & form of the Elements that are to be compounded. For the Potters Vessell have a Form that's Artificiall But y^e Philosophick Tincture has one that is altogether Naturall & so much Nobler then Theirs as the matter of it is more excellent then theirs. Each of them is indeed the work of Earth but their is nothing said to be in the Philosophicall w^ch hath not ascended & attein'd to the Heaven of Aer whereas in the other a thick & faeculent Earth is predominant the Effect of both is a Stone but a Comon that a Philosophick one By w^ch name accelem Regem being ioyned put a great Number of Artificiall Stones or Tylly into one chest & the white sort of flinty into another useing Diabolicall conjurations over them that one might be turnd into Silver the othe into pure Gold But when these were imagind to be the Stones of y^e Philosophers & a great sum of money had been expended in purchasing severall things & y^e new gold & Silver &^c were expected at a certain time did not appear & none of the Stones as it was hopd received conversion Death coming very opportunely to put an end to his shame & Folly For Gold & Silver is not to be sought for in y^t thing wherein they are not implanted by Nature & Diabolicall magick is so far from having any place in these works that it is as distant from them as the Auth: of them is from a devout & pious man & as Hell from Heaven So although a man should have the True Philosophick Stone yet let not any one imagine that impossibilities can be performd by it as Isaac admonishes us seeing no man by Law of Nature or Policy can be bound to things impossible As for the Tranmutation of Gemms & making Glasse able to indure the Hammer any man may know whether they are possible, or agreeable to the Nature of it or no Geber affirms concerning the Philosophers that they speak many things by Allegories & of himself that when he has spoke clearly he has said nothing but when und: a figure there he has hid the Truth as Wheat under Chaff Those things w^ch a man sows the same he shall reap &^c saying takes place in Vegetables & Animals though different species may sometimes proceed from y^e things sowd. but whether these things ought to be applyed to mettalls &^c are not propagated by seed as they are will be worthy of Consideration In these the parts are onely Homogeneous as Sulphur & Argent vive in those they are Heterogeneous or organicall in these are no receptacles of seed in them there are In these is found no Nutrition Augmentation or extension into all Dimensions, But have in all to the greatest degree Lastly these are Elementated Weights admitting nothing else but mixtion whereas they besides Mixtion have also a Vegetative or sensitive Soul Nevertheless it is True without doubt that there is something in plants under the Earth w^ch as yet is not Gold but by nature will become gold after a thousand Years. And who will deny they to be the Analogicall seed of Gold And seeing both Gold & the Auripick Nature are of one Enigmall though they be of the more noble Form & therefore the seed of Gold being known, the seed of the other will likewise be known. The Philosophers affirm that it is the Dry & moist that is Sulphur & Argent Vive and that it is to be extracted out of two Mundums in the greatest Purity

One Lyon hath Wings & the other hath none It is a thing known by experience that a Lyon does not so much excell other Animals in bigness & strength of body as in the generousness of his Nature When he is hunted being ashamd to run away he makes his retreat leisurely if he finds himself oppress by multitudes When he is out of the view of his Pursuers he makes hast away thinking the baseness of his flight is attond for by his endeavour to conceal it He leaps upon the Prey that he follows but he never uses that motion in his retreat His bones are solid without any Vacuity & are said to be so hard that fire will be struck out of two of them as from a Steel & Flint He fears fire above all things He seems to derive his substance from the Nature of y^e Sun for in force & heat he exceeds other Animals as the Sun doth the Starrs He always appears w^th fiery & open Eyes as the Sun beholds the Earth w^th an open fiery Eye. A Lyoness fighting for her whelps fixes her Eyes upon the Ground Least she should be affrighted at the Hunters spear When the Lyon perceives the coition of y^e Panther he takes revenge upon the Lyoness for Adultery & inflicts severe punnishment She therefore with her whelps runs away & seeks in a River or being conscious of her offence does follow the Adulterer flying for fear of the Male The Philosophers Thereon observing the wonderfull Nature of this Beast have made divers Allegories from Him w^ch they use as so many Hieroglyphicall writings relating to their secret Work And finding the Lyon to be a firm & constant animall Void of deceit himself and consequently of suspicion of others they resemble the best part of their Philosophick work to so noble a Character For as He flies not so neither does that, as his bones are solid so That is Fixd & knows no Conqueror But as the Lyoness is not always innocent & free from Adultery so neither is Luna or Mercury without some spot or Blemish but by the Ignorant is joined sometimes to one sometimes to another sort of matter from whence an adulterous conjunction of things different in Nature

may be said to proceed rather from [illegible]
contracted for the procreat of the Lyoness & Leopard have
comely Maine about their Neck & shoulders w^ch is y^e signall
Ornament of the Lyons legitimate offspring. Therefore let the
Philosophicall Lyoness be joind to her proper Male & there
will be born a whelp that is genuine & generous which may
easily be known by his paw But is not any sort of Lyoness
but one that has wings w^ch may be able to fight & contest w^th
the Lyon as relying upon the swiftness of her plumes that the
may not be suppress by the violence of his wrathe but may
be prepard for flight if any time he become furious without
just reason For when she is about to flye away & fearcard her
He is incited with a greater Love towards her & a firmer
friendship is contracted after such a Variance But you will say
who ever saw a Lyoness w^th wings? or what use can be made
of her plumes? There is a deep Valley near the Mountain Cytha
eron in w^ch are seen none but flying Lyonesses But to the Top
of that Mountain there resorts a Red Lyon of the same kind
w^ch that w^ch was slain by Hercules The Lyon therefore must be
taken & brought into the Valley and then immediately She
will be coupled with the Winged Lyoness She also will
easily suffer herself to be overcome because like will be
seduced by like Afterwards they must be both advanced out
the said Valley to the Top of the Mountain and henceforth
they will never depart one another but will always remain
together in inviolable wedlock The taking of these Lyons
Concubine is not easy but liable to many dangers. But
nevertheless it must be attempted. A Lyon feeds not with
the Lyoness but wanders apart as story relates therefore
they are to be sought & hunted for in different places But
if these two Lyons can be taken when they are Whelps
when their Paws first appear & they begin to walke
which is two months after their Birth and afterwards
they be joind upon their coming to riper Age The whole
matter will be effected without any danger but they are
born in the Spring time w^ch string requires the nicest ob-
servation But seeing the Lyons after whelping use
crosse & winding ways least their Den should be found
out great Care & Diligence must be used to seek them
& deprive him of their Whelps. Ep: 17th

Natura qui gaudet quaternarij opus libi quaterior orbes
Quaerendi interius quo ceris ignis agat
Imus Vulcanum orsus bene monstrat ut alter
Mercurium Lunam tertius orbis habet
Quartus Apollo caus Natura auditus et Jgnis
Ducat in hoc manus ille catena tuas
English thus

Ep 17th

68 69

Emblem. 17th Four Orbs govern thy work of fire. Discourse 17th
The Philosophers in many places make mencon of four sorts of fire necessa-
to the Naturall work namely Lully, the Author of the Scala Ripley & many
others Hence Scala says that Raymund speaks thrice of fires. & it to be remarkt
that here lye contrary operations because as fire does against Nature dissolve the
Spirit of a fixed body into the water of a Cloud & binds the body of a Volatile
Spirit into a congeald earth so contrary wise the fire of Nature congeals
the dissolvd spirit of a fixed body into a Globous Earth & resolves the body of
the Volatile Spirit fixed by fire contrary to Nature not into the water of a
Cloud but into Philosophicall water Ripley speaks more clearly of these fires
Gate 3. Stanza 15th.

Fouser Fyers there be by whych you must understond
Naturall, innaturall, against Nature alsoe
Elementall whych doth Even the Grond
These four Fyers use we & no mo:
Fyre against Nature must doe thy Bodyes woo
That ys our Dragon ay I thee tell
Fernely brenning ay Fyre of Hell

16

Fyre of Nature ys the thyrd menstruall
That Fyre ys naturally in every thyng
But Fyre occasionat we call innaturall
As hete of Asshes & Balmys for-purefying
Without these Fyres thou may not bring
To Purefaccyon for to be seperat
Thy matters togaither proportyonat

17

Therefore made Fyre thy Glasse wythin
Wthych brenneth the Bodyes more then Fyre
Elementall; yf thou wylt wyn
Our secret according to thy desyre
Then shall thy seeds with root & ispyre
By help of Fyre occasionat
That Kyndly after they may seperate

But they are called Fires because they have a Fiery Virtue the Naturall in
coagulating the innaturall in Dissolving The Fire against Nature in cor-
rupting the Elementary in administring heat & the first moton & there
is an order observd in em like that of a Chain that second may be mided
to action by the first the third by the second & the fourth by the third & first
so that one be Agent & the other Patient & the same be agent & patient in
a different respect. That 3d is observd of Iron rings held together by
a Magnes & joind by mutuall contact may be done likewise in these Fires
For the Elementary like a magnet doth send forth its Virtue through the
second & third even into to the fourth & join one to the other by mutuall
operation & cause them to cohere together all internall action be effected
amongst the Uppermost The first is Elementary Fire both in Name &
Substance the second is Air or Aeriall The third is watry or of the Nature
of Luna the fourth is earthy Thing no need of speaking of the first because it is pre-
sent to every mans sight & feeling The other three are Dragons mens-
struum watery Sulphurs or Mercury. Dragons because peradventure

of Venom they devour serpents of their own kind first Bakes
-ever bodys are mixd w^th^ em that is dissolve & coagulate em They
are calld Menstruums because the Philosopher Infant is produc
& nourishd from em till the time of his Birth. Lully in his
book of Quinto essentia distinction the 3d has a double menstrua
a Vegetable & a mineral Ripley in his preface to his Gates has
three w^ch^ agree & are but one in reality For the generacon of
the Infant is made from them all & white water presides at
birth w^ch^ is not of the substance but the superfluity of the
Infant & therefore is to be seperated. They are waters because
in Fire they show a watry Nature that is they flow & are liquid
w^ch^ are proper tys of water, it is certain that the properties of
Water are diverse & wonderfull some whereof do petrifie being
coagulated into hard stone for building. Not unlike these are
the mineral waters of the Philosophers w^ch^ grow harder &
turn into a stony resistance They are likewise calld Sulphurs
from the sulphurous Vertue w^ch^ they have in them. For
the Sulphur of Nature is mixd & made one w^th^ the other Sul
-phur & the two Sulphurs are dissolvd by one and one is
seperated from two & the Sulphurs are conjoind by Sulphurs
as Geximidius says in the Turba Now what Sulphurs are Dar
-Dary in the same place declares in these words Sulphurs are
onely hidden in the four Elements w^ch^ being extracted by
Art do naturally contein one another and are joind
together But if you can by water govern & well purifye
that w^ch^ is hidden in the Belly of Sulphur That hidden thing
meeting with its owne Nature rejoiceth even as water
with its like Morien also sayth I will now tell you what
it is, One indeed is Argent Vive & that Fiery. the second is a
Body compounded in it the third is the water of Sulphur
by which it is first washd corroded & governd till the whole
Work is perfected What has been said of Sulphurs the same
must be understood of so many Mercurys for so says the
same Morien, Argent Vive Cambar is magnesia but Ar
-gent Vive or Orpiment is Sulphur which ascends from
a mixt compound But I shall produce no more Testi
-monys because they are infinite These four Fires are
included in four Orbs or Spheres, that is each has its par
-ticular Center from which & to which can to which their
motions tend But nevertheless they are kept so bound
together by Nature partly, and partly by Art that the one
can operate little or nothing without the other so that
the Action of the one is the Passion of the other and so
on the contrary.

Ignea gens facit natura mittit in orbem
Vires atq suas multiplicare cupit
Obvia sic ignis facit ignea cuncta nec est res
Absq sua causa nobile quæ det opus
Aurum nil ignit per se nil ignis inaurat
Quodlibet agnosit quod tibi semen mest
English thus

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Emblem: 18

Discourse 18th

Natures way of working in all individuals of the universe is to use
one single procesu to complete & perfect one single motion. It appears
in the Anatomy of mans body in w^ch^ one muscle only serves for one
motion that is the Attractive but another opposite to the first
for the expansive so that if any member is to be brought into a
bending motion it must be effected by various muscles put into a
Circle so the operation of fire is one & single that is to make hot or be
fiery & to Assimilate to it self & burn all things to w^ch^ it is applied if
they be combustible Glauber Avicen says in his book of congelation
of stones What falls into salt pits becomes salt & what into fire be
-comes fire but somthings sooner some more slowly according to the
Power of the Active & resistance of the Passive And there is a place
in Arabia w^ch^ coloureth all bodys w^ch^ exist in it of its own colour
so each Naturall thing possesses & Vertue infusd into it by Nature
by w^ch^ it acts upon these things w^ch^ are mixt or applied to it by assimilating
or altering their Nature & form That w^ch^ in Vegetables & Animalls by
generation by the propagation of seeds that in simple & simply mixt
bodys is the intrusion of Vertue & transmutation. The sun the light of
heaven casts its rays upon the earth w^ch^ collected into concaves or
burning glasses demonstrate themselves to be produc'd from such
a cause & to seem as if they were the projectible forms of the sun
from whence it is evident that the Rays of the sun are nothing else
but a fiery flame extended & dispersd into an ample latitude, which
being collected & condens'd again into it self by concavous Diaphanous
circular & repercussive instruments. Concavous & steel mirrours doe
shine forth as a flame & burn all that approaches it In the same
manner there is a certain Vertue dispersd as a Vapor throughout
every Elemented body w^ch^ if it be gathered together & attracted into
one turns into water & from that water into Earth Glauber Avicen
in the place quoted before say that water becomes earth when
the Qualities of earth overcome it & so on the contrary But there
is a certain matter w^th^ some ingenious men use when they would
coagulate a thing that is Dry, this compounded of two waters and
is call Lac Virginis w^ch^ is the most certain effect of it so far that Ruth:
There are some who think themselves able to double or further to

multiplyd the Volume of the Solution [illegible]
in silver of scarce a pound weight & attracted & held up an [illegible]
of eight & twenty pound wt it was impossible for it to have done [illegible]
its force had not been increasd & strengthend wch undoubtedly was
expected by the revocation of the dispersd virtues into one point or po[illegible]
or by the attraction of them from a greater body into a lesse. There ar[illegible]
others who affirm that a Lead-making Stone may be made of the
sulphurous breath of Saturn infusd & reiterd upon & by common
Mercury till it be coagulated wch immediately turns Comon Mercury
into Lead. Some boast that they can from Antimony or its Stellated
Regulus make Copper from the Fume of Copper in as short a space as a
man can eat an Egge & that they have made all metalls. I will not
detract from their reputations tho to me it does not seem probable
I know not whether they are more expident or successefull who en
deavour to deduce gold from gold according to the saying of y Poeta
Laureus. He that desires Barley sowes only Barley. In gold an the seed
of Gold. Every naturall thing hath indeed a Vertue of multiplying
it self but they brought into Action in vegetables & Animalls only
not in metalls Mineralls earthy Fossils or meteors. Some plants
sprung from a small grain of seed do oftentimes yield a thousand seeds or
more & so multiply & propagate themselves & so yearly Animals also
have their product in greater or lesser Number according to each of
their Natures But gold silver Lead Tin Iron Copper or Argent Vive
are never known to multiply themselves or their kind after that
manner although it is often found that one may be comuted
into another & made more noble Nevertheless y Philosophers
affirm that the principle of Ignifying is in fire & so that
of Aurifying is in gold But the Tincture must be sought for
by whose Intermediation Gold is to be made You must search
for this in its own proper principles & generation & not in things
of another Nature For if Fire produceth Fire a Pear a Pear
a Horse a Horse Then Lead will generate Lead & not Silver. Gold
will generate Gold & not the Tincture. But besides all this the
Philosophers have a peculiar Gold which they do not deny
but must be added to the Aurifick Stone as a ferment at the
End of the work seeing it leads the thing fermented into
its own Nature without which the whole composition
would never return to Perfection

Ep 19th

Bis duo stant fratres longo ordine pondera terra
Diorum unus dextra sustinet alter aqua
Aeris atqs ignis reliquis est portio, si vis
Ut pereant unum ta modo morte premas
Et consanguineo tollentur funere cuncti
Natura quic eos mutua vincla ligant
English thus

70 71

Emblem 19. If you kill one of y four they will all suddenly dye

Discourse 19th

The Poets feign that Geryon King of Spain consisted of three bodys that
had been of a Purple Colour & that a Dog wth two heads & a Dragon with
seven more were set over them to watch them The same Geryon is re-
ported to be the Son of Chrysaor sprung from the blood of Medusa
as the Dragon was from that of Typhon & Echidna But since all three
agree neither wth History nor the Truth & yet fall in exactly wth the
Chymicall Allegories we think we have reduced them to that proper
head by applying them to that subject For by the threefold body of
Geryon we understand three Facts beheld in one Father according to
the sense of Hermes or as others would have it four Facts they having
regard to the four Elements For a Triangle must be made of a Quad-
-rangle as that was made of a Circle so this must return into a Circle
Now there is so great a consanguinity & naturall conjunction of
the Bodies of Geryon or the Elements that one being overcome &
slain the rest also dye of themselves & putrefy without the ap-
-plication of any manuall Force As to things wth two bodies it is
well known that one being dead the other wasts & consumes as we
saw in Italy by a boy of four Years old wch had two bodies the head
of one Brother was hid within the body of the other & was fixd to
him just at the Navel & so hung down from thence & being much
lesse then him was carried about by him. If you pressd the hand
or feet of the lesser more hard then ordinary the bigger felt the
pain nay & hunger too when the belly of the latter was Empty
for want of sustenance. And this is the Combination & Sympathy of
Nature whereby the members & parts of one & the same body or of a
body joind & born wth another are mutually movd & affected together
whereof if one be sound & unhurt it is not necessary that the others
should so remain. But if one be grievously hurt the rest do also
sympathize & perish by the same malady. So if one Neighbour
gains much money yes no profit accrues thereby to another of
his Neighbours, but if he suffers losse by Fire, his neighbour receives
much dammage For Your affairs are in danger when the next
house has taken Fire Therefore it is no way repugnant to Truth
that from the death of one of these brothers the destruction of the
rest should happen seeing that may come to pass by diverse mea

either because they were born at the same birth of one
:ther & mother & therefore as they had the same beginning
so likewise have the same period of their dayes wch thing (as we
have read) has happend to some persons or perhaps by the incli
:nacon of the Starrs or by being joind together not onely in
their souls but also in the Ligaments of their bodys or by consten
:nacon of mind strong imagination in time of pestilence or by
the Vow of a League in the Indies under the Dominions of the
great Mogul (he that now reigns being the ninth successor from
Tamerlane) there are certain Gentiles who go by ye name of Pythia
:oreans among whom this Ancient custome is observed that if
the husband dye the wife is burnt wth fire & lives in perpetuall
infamy deserted by all & esteemd as a dead woman which way
therefore ordeind that wives might be afraid of poysning their
Husband on like they also are resolvd to dye wth them, so
in the Philosophicall work when one brother is dead, the
others perish by Fire not compelld but voluntarily, that
they may not survive in infamy & sorrow Or if one be assault
wth a Club sword or stone he will raise a Civil war wth his brethren
as in those Gyants sprung out of the Earth who were born
from Dragons Teeth to oppose Jason & who at another time
& place rose up to resist Cadmus in this manner will all of
them fall by a mutuall destruction of one another For touch
or hurt him that carryes Air & he will rise up against two to
:gether that are nearest him namely against that wch carries wat
& him that carries fire & these will on both sides oppose themselv
against him that carries Earth & him that first promoted ye quarrell
till they have rsvivd mutuall wounds of wch they will dye For it is
thus resolvd among the Brothers that the more Earnestly and
fervently they love one another so if once they begin to hate
their anger shall be more implacable & not be appeasd but by
Death: as in a Stomach too hot or Liver corrupted the sweetest
honey is turnd into the most bitter Gall Kill him therefore that
is alive but so that you may bring him to life again when his
Dead, Otherwise his death will not avail You For his death will
be an advantage to him after his resurrection, & Death & darkness
& the Sea will fly from him as Hermes testifies & the Dragon
wch observd the Holy will fly from the Rays of the Sun & our dead
son liveth & the King cometh from ye fire Belinus in his Meta
:phor in the Rosary men tieng the same thing And let this be
done when You have drawn me partly from my Nature &
my wife partly from her Nature You must then also kill
the Natures & we are raisd up with a new incorporeall
resurrection so that afterwards we cannot dye

Flagrima Horat qua cuncta Velut Draco graviter ursi
Virginis eximium Vt superare decus
Hinc lachrymis suffusa Viro dum forte Videtur
Ille fuit miseræ Forte paratus opem
Protinus hanc clypeo velans contendit in hostem
Et docuit tantas ipernesse minte minas
Englisht thus

Emblem 20th Nature teacheth Nature how subdue Fire

Discourse 20th

The common token & symbol by wch the Philosophers may know one
:another is That Nature is guided taught governd & subdued by Nature
as a Scholler by a mistresse a waiting maid by her Lady a Subject by a
Queen a Daughter by a Mother a Kinswoman by a Kinswoman—
The truth of this appears by daily experience in the Education of
Youth amongst men the institutions of Learning Government & the
like. Pliny writes of Nightingales that one teaches allures observes
imitates overcomes another in singing or being overcome laments
& that sometimes being Vanquished in the conflict & her throat torn
wth her notes the perishes & fally down dead in the midst of her singing
We see also how all sorts of birds begin to instruct & accustom their
Young ones being yet tender & not quite fledged how to flye so that it
is not onely Nature but Art & use that brings them to the habit of
flying thô Nature alone gave power & organs for the exercising of
Action without wch no Art or Institution can find place or Foundacon
So Colts are taught to run by the Mare whelps to bark by the Bitches
Young Foxes to be cunning by their Dams Nor is there any animated
or sensitive Nature or species of Nature wch does not guide instruct &
govern another Nature wch is its offspring or else suffer it self to overrulld
by another Nature as a Parent We do not find such discipline in Vegetables
but use & the handywork of man is observed to prevail much upon
them For whilst the Corn is in the blade it may be cleansed from
Tares & unprofitable Thistles. whilst a Tree is yet a Twig it may be
bent & made to grow as you please so in Metalls & Philosophicall things
one nature keeps preserves & defends another Nature in Fire as it is known
to Founders & refiners but especially to Masters of Naturall things. Iron
added to Silver or gold being yet very tender & spirituall as they call it
must in its mines wth Cadmia Arsenick or depredating Antimony be-
:come very helpfull & performs the part of a Midwife if it be cast
upon mines to be burnt in the Fire of Furnaces After the same manner
when Iron itself is to be changd into Steel it is saved from burning by
powders of Chrystall glasse or the gall of glasse upon metallick powders
to be dissolvd that they may not perish by overmuch Fire In the
room of this their Eudica wch Morienus Romanus says is the gall
of glasse & to be had in glasse Vessells for the heat of Fire consumes
the body wch hasts burning. but when Eudica is applied it will cure
bodies changd into Earth from any burning For when bodies doe

glass by meer agreable to all bodys for it moves & pleases
them & defends them from all burning This therefore if y mat
w^ch teaches another allure to fight against Fire & be inured to
this if the Mistresse that instructs the scholar & if you consider
well the Queen governing the subject & y^r Daughter giveing
Glorie to her Mother This the Red servant w^ch ioins in Ma-
:trimony w^th his odoriferous Mother & of her begets a progeny
far more noble then its Parents This is Pyrrhus the son of Achilles
the young man w^th Red hair golden Vestments Black Eyes and
white feet This is the Knight that has the Torques or Collar
about him Armed w^th a sword & shield against the Dragon
that he may rescue from his jaws the pure & unviolated Virgin
named Albifica Beja or Blanca This is the monster killing
Hercules who freed Hesione the Daughter of Laomedon from
that monstrous whale w^ch he was exposed to. This is that
Perseus who by showing the Head of Medusa defended Andromeda
the Daughter of Cassiope & Cepheus King of the Ethiopians from
a sea monster & having freed her from her chains afterwards
married her This is He that may be compared w^th those Ancient
Romans the Restorers & deliverers of their Country M. Curtius
& Scaevola. Horatius Cocles, Manlius Capitolinus & the rest and
can free a City as well as his mother from Dangers For this is
the way & method of Nature tending to the perfection of
any work It deduces one thing from another & a more perfect
thing from an imperfect makes an Act out of a Power but
she does not finish all in a moment but by doing one thing
after another at last arrives at her End Nor does she doe
this onely but she likewise in the first place constitutes her
:self a Deputy to whom she leaves the Power of life & Death
that is of Forming other things For example in y^e generation
of a man she uses a long processe of ten months But first
according to Aristotle she frames the Heart as her Deputy
& the Principall Bowel & then the Heart delineats forms
& perfects the other members which are necessary to nutrition
:on Life & the generating power & imparts to them Life
& vivifying spirits by its Systole & Diastole that is by
the dilateing & Compressing of Arteries, so long as it is not
hindered by disease & Violence And so one nature teaches
another which You must remark and follow as the most
clear Example of the Philosophick Work

Ep: 21

Famina magis unus fiant tibi circulus, ex quo
Surgat, habens aquum forma quadrata latus
Hinc Trigonum ducas, omni qui parte rotundam
In spharam redeat: Tum Lippis ortus erit
Si res tanta tua non mox venit obvia menti
Dogma Geometra si capis, omne vides

English thus

72.
73

Emblem 21. Make of y man & woman a Circle of that a Quadrangle of
this a Triangle of the same a Circle & You will have y Stone
of the Philosophers Discourse 21

Plato that most Excell^t Philosopher was of Opinion that those notions
or Ideas &^c are the Foundations of Arts & Science &c as if were actually en
:graven & imprinted upon the mind of Man & that by the Repetition &
remembrance of them he can apprehend & knows all manner of learning
To prove this he introduces a Young Lad, rude & unInstructed & asks him
such Geometricall Questions that the Youth might be perceived to
answer right: whether he will or no, & altho' before he understood not
:hing of the matter Yet by these answers seems to have pe-
:netrated in to the Depth of so abstruse a Science From whence
he concludes that in children all Discipline & Doctrine is not at first
taken in & learnt: but called to mind & brought by the memory,
alluding by this to his Annus magnus or great Year. of w^ch he
says that forty eight thousand Solary Years agoe, before y^e Revolution
of the Heaven, the same persons things & actions were then in being
w^ch are at the present time when soever that is But every man may
perceive that these things have no more foundations of truth in
them then meer dreams We do not deny that there are some sparks
of Notions & meer powers imprinted in us &c must be reduced into
Act by institution. But we utterly deny that they are such or so great
as to be the Summaries of Arts & Sciences w^ch out any precedent instruction
It will then be asked from whence Arts & Sciences have proceeded if
men have not invented or whether they were not at first delivered from
Heaven & the Gods of y^e Nations? I answer that to say that burning Coals
lye hid under Ashes in so great a quantity that if the Ashes were but
removed they would be sufficient for the dressing of meat or oth^r uses
is a different thing from affirming that onely some small sparks lye there
covered w^th Ashes which they can be of Use & administer a sufficient heat
must be cherished & nourished to perish fewell by human art care & Indus-
:try or otherwise they would be easily extinguished. The Aristotelicks assert
the latter as the Platonicks do the former Reason & experience seem to ag-
:ree w^th this latter, whereas the first depend only upon Imagination & Fancy
Here it may be asked why Plato wrote over the Door of his school that no
one that was ignorant of Geometry was there to be admitted seeing
He affirmed that little boys did actually know it As men more unlearned
than Boys? or when they grow up do they forget what they knew when

children? That cannot be supposd for we see that Brutes do by the instinct of Nature as soon as they are brought forth abhorr & avoid the danger of Fire & water precipices & the like Yet an infant neither knows nor shuns such things Why do not the Bee fly & gnatt precipitate themselves into the Fire seing that by experience they cannot know by Experience that danger will arise from it. Why nature has taught them but she has not done so by man when newly born. If Geometry is so easy & Naturall to children? How comes it to pass that Plato did not know the Quadrature of a Circle? so that Aristotle who was his schollar affirms that it might be known but was not yet known. But that this was not unknown to the Philosophers of Nature is apparent from this That they command a Circle to be turnd into a Quadrangle & this by a Triangle to be reduced again to a Circle by wch they understand the most simple body wth out angles as by the Quadrangle they do the four Elements as if they should say The most simple corporeal Figure that can be found is to be taken & divided into four Elementall Orbs & become an Equilaterall Quadrangle. Now every man understands that this Quadration is Physicall & agreeable to Nature, by far more benefit accrues to the Publick & more light appears to the mind of man then by any meere Theory of Mathematicks when abstracted from Matter To learn this perfectly a Geometrician acting abt solid bodies must enquire what is the depth of solid Figure, as for example, the Profundity of Sphere & Cube must be knowne and transferrd to manuall Use & practice If the Capacity or Circumference of the Sphere be 32 foot How much will one of the sides of the Cube be to Equalize the Capacity of this Sphere on the contrary if the Sphere contein 32 Measures into great a circumference How much will the side of the Cube be to contein so much or by looking back from the Measure wch the Sphere or Cube contein to the feet of each Circumference. In like manner the Philosophers would have the Quadrangle reduced into a Triangle that is into a Body Spirit & Soul wch three appear in the three previous colours before Redness, that is the Body or earth in the Blackness of Saturn the Spirit in the Lunar whiteness or water the Soul or air in the solar Citrinity Then the Triangle will be perfect, but this again must be chang'd into a Circle that is into an invariable redness by which operation the Woman is converted into the Man & made one with him and the first Senary out of the perfect a Number absolvd by one, two having returnd again to an Unite in wch is Rest and eternall peace

Interfit amas [illegible] fruta meliorem prendere Labore
Saturni in faciem (qua nigra) spargo nives
Et dabitur tibi materies albissima plumbi
Post quod femineum nil nisi restat opus
Tum Boyle ere mulier qua colloca ignibus ollas
Fac sed ut in propijs Thetis liquescat aquis
English thus

Emblem 22 Having acquird white Lead do the work of women
(Author Boyle: Discourse 22d
As the Statues of mercury used to be erected where three ways met with inscriptions upon them to guide the Labour Traveller into the true way. So there are severall remarkable Sentences delivered by the Philosophers altho they be scattered up & down in their obscure books & Allegoricall writeings wch will direct the Inquirers after Truth & lead them as it were by the hand into the Right path. The present Emblematicall inscription is one of these. The meaning whereof is that Lead must be made of the Philosophicall Brasse, & Tin of that Lead wch by Geber is called white Lead who likewise teaches us how, by washing, saturn together wth mercury may passe into Jupiter Wherefore credit is to be given to this Index or direction altho spoken by Battus if at any time the discovery of Philosophicall Oxen & what place they frequent. when he say they were in the mountains & that they were under the mountains For many men as Arnold in his Novum Lumen cap 1. Affirms That Persons wandring in the mountains know not these Animals But they are openly sold at a very small price In the highest mountains snow is found even in Summer & Clouds most commonly by wch as it were by Vapour & water black Lead is washd and turnd into Whiteness But in the lowest Valleys & their veins their Crystalls are found congealed & hardened out of Ice together with Lapis specularis & Talc commended for masking the Face while and beautifull if an Oyle be made thereof But chiefly clear & running Mercury which being well prepard mends the Blemishes of Saturn and adornes him into the Throne of Jupiter But this is not to be understood of Saturn & Jupiter as they are commonly found For common Metalls do not Enter into the Physicall work But it is said of them when purgd by a long preparation & made Physicall Saturn is the Father of all the Gentiles or rather of all searchers after the Golden Fleece and the first Gate of Secrets. By him (says Rhasis in his epistle) the Gates of Science are opened. To him succeeds his Son Jupiter who expelld his Father out of his Kingdome and dismembrd him least he should begett more Sons and from that member cut off and thrown into the Sea Venus the most Beautifull of females is born From Jupiter

From Jupiter Hercules, from Thracia the daughter of Boreas a maiden
Mauritania, Luna & Sol, from Latona which four are brought
the Light by Coction onely which is the work of Women. But
by Coction is understood Maturation and dispersion of the more
Crude parts which is performed by Vulcan in the Vessells of
Philosophye, for it is not to be supposd that it is comon boyling
as to the method of its operation but that it agrees with that
onely as to its end or Intent For as a Woman Matures Fish
in Waters that is by resolving all superfluous moisture from
them into Waters and Air softens boyls and seeths them, so the
Philosopher handles his Subject in proper Water which is
then the sharpest Vinagar by Macerateing, Liquefying, Solving,
Coagulateing and Mixeing it in the Vessell of Hermes, the joints
of which as it is most requisite are most strictly Closed least
the Water exhale and that which is in the Vessell be burnt
Thus is that Vessell above the Vessell and the Philosophers Pott
the Balneum Laconicum or Vaporous Bath in which the Old
man sweats Some there are who Boyle Fish Lobsters Crabs and
Green pease in a double Pott so that the things before
mentiond are placed in the upper pott Water being only
in the Lower and the Potts placed one above the other
with Orbs least the Vapour should come forth By which means
the Vapour of the Water ascending onely penetrates and
matures the things contein'd & makes them much more
perfectly soft and tender then if they had been boyled in
Water Thus is the most Laudable way of the Philosophers
whereby they soften that which is hard, dissolve that which
is compact and Rarifye that which is thick For it is Air
or an insensible Vapour which matures decocts & perfects
the fruit of Trees and ngl Water Crude and Cold as it is such
Water. It is Air also which Tinges and Colours the Golden
Apples in the Garden of the Hesperides For if it is well
considerd the Ebullition of Water whereby raw flesh is
boyld tell is be fit to eat is nothing else but rarefaction
of Waters which Easily Vanish away the Air betakeing
itself from the Waters to its owne Sphere and the Water
subsideing in to its owne Centre

Emp. 23

Res est mira, fidem fecit sed Gracia nobis
Ejus, apud Rhodios quo celebrata fuit
Nubibus Aureolus, referunt, quod decidit imber
Sol ubi erat Cypria junctus amore Dea
Tum quoq; Pallas orebro Jovi excidit, aurum
Vase suo pluvia sic cadat in Tar aquo

English thus

Emp. 23

Emblem 23 When Pallas was born & Sol in Conjunction w^th Venus it rained gold at Rhodes. Discourse: 23

Unless it were to be understood Allegorically it would be madness to Affirm that Gold ever rained upon the Earth. For there are no Gold-bearing Rivers nor mines in the Clouds that it may possibly be said to be produced there, nor is gold of so little a weight that it may be thought to be attracted thither by Vapours But a Trope admitts and excuses all these things. For so truly as Pallas allegorically sprang from the brain of Jupiter and Sol was joind in Adultery with Venus so truly also fell Gold in Showers not as if we any ways doubt that both these have happend but that we may remove the litterall & vulgar sense from things that are spoken Allegorically For if we follow the plain words of this emblem there is nothing more absurd but if we attend to the meaning there can be nothing more true Now Rhodes is an Island at first called Ophiousa from the Multitude of Serpents. Then Rhodes from the Gardens of Roses which flourish there and lastly Colossicola from the Colossus of the Sun which being there was esteemd one of the seven Wonders of the world. Hence the Antients Philosophers seing that their mercureall matter when it is Crude has the resemblance of a Serpent but after it is prepard and decocted assumes to itself the purple Colour of a Rose, have taken several of their similitudes from this Island of Rhodes and for the same Reason ascribed to it that Golden shower w^ch fell upon Apollo's conjunction with Venus. This being at first spoken figuratively gave the Rhodians a pretence to grow Naughty upon their imagination that so great Deities should desire to have an offspring conceivd upon their Island and therefore they erected an Idol to the Sun of a most stupendious Value and Magnitude For that Colossus as Hystory relates was seventy Cubits high and so placd that ships under full sail might passe between the Legs. Its fingers were as big as ordinary Statues and few men could embrace its thumb The Artist was Chares Lyndius the Disciple of Lysippus

who way twelve yeary in smithing of it. After it had lien
and six yeary it way overthrown by an Earthquake and yet as
it lay prostrate way thought wondrous When the Soldan of
Egypt conquerd Rhodes he is reported to have laden nine
hundred Camells with the Brasse of this Statue, what Sol
is among the Planets say, the Philosopher that is gold among
the Metalls and this is cheifly appropriated to the Sun in the
respect of its Heat, Colour Virtue & essence Hence a golden
ram is ascribd to the generacion of the Sun & little Suns are
conceivd by Venus For Venus has a Rosy colour in her Face, wch
if it be infusd into the seed of Sol the offspring wch is hence pro-
duced must really be born at Rhodes For the Son of the Phi-
losophers is beautifull & like Roses. He draws and allures
the Eyes and minds of all men. He deserves Love, therefore
it is not strange that at his birth Miracles should happen
for he is afterwards to be miraculous in all his works
and to raise up a Shower of Gold He is brother of Augias
the Son of Sol who had oxen for his patrimony the Dung
of whom in one days time way purgd away by Hercules
He is the Brother of Aetes who possesses the Golden Fleece
obtaind by Jason It is reported of Pallas that was born from
the Brain of Jupiter without a Mother That the way
calld Tritonia because the way brought forth near
the River Triten. She is feignd to be the goddess of Wisdom
& is not undeservedly so esteemd being the springs from
the Brain wch is the seat of it. Golden showers did likewise
signifie her birth-day at Rhodes, that so the time of
her coming into this light might remaine in the
memory of mankind. For as at the time of a publick
rejoycing whether it be the Coronacion of a King or
the Birth of a Prince there are gold medalls thrown
~~thr~~ among the people so the same way done at the
birth of Pallas For Pallas is Sophia or Wisdom which
carries health in her right hand & riches & her left providing
at the same time both for many Ease & plenty. To Her
Perseus brought the head of Medusa wch turnd all things
into Stone & way horrid in its appearance with Serpents
& Vipers instead of Hairs wch she afterwards placd in her
sheild to use it against her Enemyes a Rude & Barbarous
people & therefore to be turnd into Stone. And in Truth Wis-
dom or Naturall Philosophy renders its moredulous & envious
contemners quite Stupid & Void of sense & understanding by the
means of that same thing from whence Chrysaor way borne
who way the father of Geryon if had three bodyes) That is by means
of y Lapidifick Gorgonian blood wch is nothing else but the Tincture
of the Philosophick Stone

Emblem 24th A Wolf devourd y King & being burnt himself restord
him to life again. Discourse 24th

The Hunger & rovacity of a wolf is remarkably knowne to be very
great insomuch that when his prey is wanting he will feed even
upon the Earth, with wch he is likewise wont to fill his belly when he is
about to set upon large heards of Cattle that so being made heavier by
that burthen he may resist more strongly & not easily be shaken of
from his hold When he enters a fold he doth not once kill enough
to satisfye his hunger but thro proceedings destroyes the whole flock
He is sacred to Apollo & Latona because he stood by her when she was in
Labour for Latona could not have been delivered unless he had been
present Hence likewise the wolf is thought acceptable to Apollo
because he celebrated his birth day as also because his Eyes shine &
cast forth light in the midst of the night Therefore the breathless
body of the King is thrown to the wolf when he is ravenously hungry
not to the end that he should wholly consume and annihilate
him but that by his own death he should restore strength & life
to Him. For there is a certain amatorious Virtue in the Style
of the wolf which is infusd into the King being half dead
wch makes him very desireable to all men upon the recovery of his
former Health & Beauty. The Hyrcanians nourish Dogs for no
other use but that they might cast their dead bodys to be
devourd by them as Eliano tells us. & so the Massagetes give men
that dye of diseases as a prey to dogs But the Philosophers
give their King to a wolf. Nor indeed are they pleasd with y Custome
of the Sabaans who carried out their dead in the same manner
as dung & threw their King upon the Dung hilly, nor that of the Troglo-
dytes who tyed the Necks of their dead men to their feet & hurried
them along with Jests & Laughter & so put em into the ground without
any Consideracion of the place of Burial But they chose to follow the
Custom of the Magi who did not bury their dead bodys till they had first
been torn to pieces by wild beasts or of the Indians who being drownd
& singing the praises of the Gods comanded themselves to be burnt alive
least old age should come upon them. But these customs were imposd
upon them all without any hopes of resurrection or Renewall of Life.

Proficiens Regis corpus ut inglutiem
Hoc domet, hunc dispone rogo, Vulcanus ubi ignem
Exicat, in cineres bellua que redeat
Illud agas iteratum atq iterum sic morte resurget
Rexq Leonino corde superbus erit
English thus

they evidently know that from their King ... will appear one that y alive, Strong & Young & that the Aged ... be burnt in his stead. For when the belly of the Wolf is so gorg'd ... will easily be slain But altho the King be dead he hath a Mar-=steall or Cygnean Virtue that he can neither be wounded nor consumed But where is this Wolf to be hunted or where this King to be taken The Philosophers answer that the wolf wandery up & down in the mountains & Vallies that he may sure his prey who must be drawn out of his dens & preserved for Use But the King being fatigued w^th y^e long journey he has taken from the East at length falls down & his death is then hastened by his grief seeing himself among Strangers, deprived of all his Hon^rs & so little esteemed as for a small price to be sold into Slavery. But it is necessary that the Wolf must be taken out of a Cold Region for those that are bred in cold Countryes are more fierce then in Libya or Egypt by reason of their greater hunger occa-=sioned by the external cold. Hence the devoured King revives w^th the heart of a Lyon & is able afterwards to conquer all beasts, & although the meanest in his Aspect among his six brothers as being the Youngest of them all Yet after many miseries & tribulations he shall at last come to the most powerfull Kingdom Jesu upon Croatian in the Rosary saith In Alchymy there is a certain noble body w^ch mood from Master to Master in whose beginning there shall be misery with Vinegar but in the End Joy w^th gladness And Manny in the same place says There is one thing to be chosen out of all w^ch is of a fluid Colo^r having a clear Liquid metallick species & is a thing Hot & moist watry & Dull & is a Leveing Oyle & Liveing Tincture A immerald Stone & Water of Life of wonderfull efficacy. It is not always safe for Kings to travell out of their Confines of their Kingdomes for if they endeav^r to conceal themselves & yet happen to be known by their Adversaries they are taken for Spyes & imprisond, if being know they would proceed w^th out an Army they are in the same manner in danger. And so it has happened to this Indian King, or if he had not been prevented by death it would so have happened. Thy the first Sublimation Solution & Nobilitation w^ch the Philosophers use that the second & third may be performed w^th more happy success. for they without this are of no moment the King being as yet Pusillanimous Drowsy & sick For he must first require Subsidies & Tributes of his subjects by which he may purchase himself garments and other necessaryes and afterwards he will be rich enough and able to new cloth all his subjects as often as he pleases. For great things being generally sprung from small beginnings can afterwards raise up small things or even suppresse great ones if such their pleasure be. As appears by some Cities w^ch at first were small but afterwards governd mighty Kings and from Villages became populous & Manificent Towns.

Ep. 25

Exiguus est non artis opus Draconem
Funere, ne serpat mox redivivus humo
Frater et ipsa soror junctis simul illius ora
Fuste premunt nec ns fert aliena necem
Phœbus si frater soror est at Cynthia Python
Illa, at Orion hac cecidere manu
English thus

77

Emblem 25^th The Dragon does not dye unless he be slain by a Brother & Sister w^ch are Sol & Luna. Discourse. 25

In the acquisition of the Golden Fleece the Dragon was first to be kill^d w^th Labour having been in vain attempted by many men they were ov^rcom by the Dragon & destroyd w^th his deadly poyson The reason was because they were not sufficiently armd against his Venom nor in-=structed by what device he might be slain But Jason the Physician neglected no manner of Remedy severall of w^ch he receivd from Medea (the counsel of his mind) & among them the Images of Sol & Luna, by the true use of w^ch he obtaind the Victory w^th way the golden Fleece Therefore the Dragon was slain by Sol & Luna or by their Images as the Philosophers often observe. So the Author of the Rosary out of other Writers as Hermes says The Dragon dies not unless he be killd be the Brother & Sister not by one alone but by two together to wit by the Sun & Moon. The Philosophicale Mercury never dyes unless he be killd w^th his sister that is it is neces-=sary to congele him w^th the Moon or Sun Note the Dragon is Argent-=vive extracted from bodies haveing in it body Soul & Spirit, where-upon he saith the Dragon dies not unless w^th his Brother & Sister that is Sol & Luna that is Sulphur extracted having in itself the Nature of moisture & coldness by reason of the Moon. w^th these the Dragon dies, that is Argent Vive extracted from the same bodyes at first w^ch is the Aqua permanens of the Philosophers w^ch is made after putrefaction & after seperation of the Elements & that water by another Name is called aqua Fatida. so far he goes w^th whom all the rest do agree, & therefore I think it unnecessary to quote 'em The People of Epyrus worshipp'd a Dragon in the Temple of Apollo in memory of Python that was slain by him There is by Natures a continuall war between the Dragon & the Elephant, at whose eyes & throat he always strikes till the Elephant falling upon the ground kills the Dragon w^th his Weight, from whence by many is said to come that Dragons Blood w^ch is imparted into these parts. The Dragons eyes are of equall value w^th Jewells His sight is very sharp & clear & therefore he is placed as a guard over Treasures as to the Garden of the Hesperides & the Golden Fleece

at Cholchos. The Ancients also joined him to Esculapius as an Hiero-
glyphick. But the Chemists appropriate Dragons to their Works
not in reality but an Allegory. For a Dragon always denotes Mer-
:cury whether he be fixd or Volatile. Hence Mercury has two serpents
about his Caduceus (for a Dragon is a great serpent) & Saturn has
but one wch devouring his Tayl. as also has Janus. A serpent is dedicated
to Esculapius ys. son of Apollo the Inventor of Medicine the Philo:
:sophick medicine) & it is believd that he was carried in ys shape
from Epidaurus to Rome & there always worshipped for ys cessation
of the pestilence wch (as they thought) was effected by him. Now the Phi-
:losophick Dragon is always most Vigilant & lively not easilye to be
wounded both by reason of the thicknesse of his skin & sharpnesse of
his teeth & Venom wch wch he is Armd: for altho the comon Dragons
are said to be without poison yet they is not without it venting
it upon any one that comes near unlesse he be manag'd warily
He therefore can rarely be overcome by Force unlesse the Craft of
those who are related to him by consanguinity be added to it.
For it is truly observed by an Author That it is a safe & usuall way to
deceive under the name of a Freind But how safe or usuall soever it
may be it carries a Crime along with it. It may be so in oth. affairs
but it is not so in this. Jugglers & mountebanks are said to kill worms
& drive them out of Children by a powder made of such worms, that
is to kill Brothers wth their brothers & Sisters: so here the Dragon is to
be killd wth the Brother & Sister wch is wth Sol & Luna. Whence it
appears that the Dragon is also one of the Planets tow'rds (as
before shewd out of ys Rosary) Mercury extracted out of Bodys
Some of the Grecians have told us that in the Reign of Herod
King of Judea a Dragon fell in love wth a beautifull maid of
yr Way marriagrable & lay wth her in Bed & That Tiberius ys Emperor
delighted in another wch he comonly fed wth his own hand. So also
the Philosophicall Dragon if he be rightly handled leaves his
fierceness & becomes a freind to man but he is dangerous if us'd
otherwise. Xanthus the Historian as Pliny relates it, tells us that
a Dragons Young one being killd was by his parent brought to life
again wth yt Herb called Balm wch notwithstanding I ascribe to a Philoso-
:phicall Allegory rather then a true History. For in Chemicall procesi
only Death happens to the live Dragon & life returns to ye dead on-
& that by turns alternately But it may be enquird when & how
the Dragon may be taken. The Philosophers answer. The mountains
give Dragons to Rebis & ye Earth Fountains. But in Tincture may be
seen the way of taking him & wth what care & Industry many men
watchd to seize a very great Dragon wch had been observd in Africa
that so he might be carried to Tiberius for they found his accustomd
path among stones, this they enclosd & having reduced it to a narrow
compasse they then included him in Bands & nets & tamd him by
Clubs & stripes till at last by the help of many Land Carriages
He was brought to yt Ship wch conveyd him to Rome.

Major in humanis ratio et sapientia vobis
Quam quæ divitiis Vitæque sana ferunt
Dextera salubre tenet spacium temporis avium
Illius at cumulos Larva recondit opum
Siquis ad hanc rationem manuque accesserit illi
Vitæ fructus in hac arboris instar erit

Englished thus

The Tree of life is the fruit of Human Wisdom

the motto first & then the emblem

Emblem 26. The Tree of Life is the fruit of Human Wisdom

Discourse 26th

Tully has excellently describd the Essentiall difference of Man
whereby he is distinguished from all other Animalls after this manner.
As a Bird for flying a Horse for running so a man is born for Reasoning.
For as Lyons Bears & Tigers do exercise & delight themselves in fierceness
Elephants & Bulls in strength of body, Eagles, Falcons & other Hawks in
preying upon birds & swiftnesse of Wings so man excells them & all
other Creatures in Reason, inference & understanding. So there is no
fierceness no strength of body no swiftnesse in Brutes so great as
not to be tamd subdued & out done by mans reason onely. For
Reason is not a thing humane or proceeding from ye Earth but
as the Poet saith a particle of divine breath sent from heaven
into man. It is sometimes called memory sometimes yt intellectuall
Vertue to wch if Use or experience be added Wisdom springs from
thence wch is the most precious thing that a man can obtain.
For Use is said to be as the Father & Memory as the Mother of so
generous an Offspring. But the Question is what is true Wisdome?
& most worthy of mans enquiry. Since the opinions concerning it
are infinite every man transferring it to their own imaginations.
It may be answerd that Wisdom (exception being always made of
that wch in divine things relates to the Welfare of the Soul) in humane
things does not consist in Sophistical Arguments Rhetoricall Flowers
Poeticall sound of Verses Critical subtilties of ye Gramarians. Not in
the craft of heaping up Riches by Violence, Lyes, deceit, perjurys
oppression without any regard to the Cryes & Labour of the Poor
For Wisdom is nothing else but the true knowledge of Alchymie
joind wth practice wch is of the greatest benefit to mankind. This is
the Wisdom surpassing all things wch wth her right hand penetrates the East
wth her left hand ys West & Embraceth the whole Earth. Tis of this
Wisdom that Solomon discourses so Excellently in her Book of
Wisdom & shews us how they that are acquainted have Eternall
perseverance & her friendly pertake of sincere pleasure. And he
that diligently inquireth after Her, shall receive much Joy
For there is no tediousness in her conversation but to be present

heard of Man yet Wisdom of [illegible]
Free of life to all that lay hold upon her & happy is every one
retaineth her Lactantius therefore calleth her the food of the
Soul. The wise shall inherit Glory & He that esteems Wisdom
shall be exalted & honoured by Her. She is more powerfull then
all things & comforts a wise man more then ten mighty
Princes that are in the City And to this worldly kingdome
may be applied what is said by the Prophet Baruch
Where is Wisdom where is strength & where is understanding
that thou maist know also where is length of dayes & life
where is the light of the Eyes & peace & as Solomon affirms
in the Book of Wisdom Great pleasure it is to have Her
Friendship & in the works of her hands are infinite
Riches & in the exercise of conference with Her prudence & in
Talking with her a good report Morienus the Philosopher
speaking of it ~~reports~~ says This is knowledge which draws
him that possesses it from the misery of this world and
brings him to the knowledge of those good things that
are to come & he Affirms it to be the Gift of God. For
this is nothing but the gift of God most High who comforts
& reveals it to such of his Servants & faithfull as He pleases
They therefore ought to be Humble & subject in all things
to the Omnipotent God. And in another place. For it is
convenient for You to know o King that this Magistery
is nothing else but the Arcanum & Secret of Secrets of the

67.

Ep. 27

Luxuriat Sophia diverso flore ROSETUM
Semper at est firmis janua clausa seris
Unica cui claves sex tibi habitat in orbe.
Hac sine, tot carpes, cruribus absq; viam
Parnassi in vanum conaris ad ardua, qui vix
In plano valeas te stabilire solo
Englisht thus

68.

79

Emblem 27th He that endeavours to enter into the Philosophic Rosarye
without a key, is like him that would walk without feet

Discourse 27th

They write of Erichthonius that he sprang out of the Earth whilst Vulcan
Wrestled with Pallas the Goddesse of Wisdom & was born not with the feet of a
man but formed like a Serpent. Such are those Persons who by the means
of Vulcan alone without the Wisdom of Pallas do beget Offsprings that are
monstrous without feet & abortive which can neither profit others nor bene-
fit themselves It is a miserable thing for men to goe upon all four
that is upon his hands & feet but worse to be altogether destitute of
feet & to use his Arms instead of them for they seem to have degenerated
into the Nature of Worms who go after the manner of reptiles But the
two [illegible]

For a withered Arme, Legg foote or such like:

Fo Vide

Cut from ye member, the nayles, haire, or some part of the Skin, and with a ~~nimble~~ nimble: pierce a willow twig into the pith, put the pared nayles haire, or Skin into the hole, and with a pegg of the same wood, stop it close observing the Moone to be in conversione: & the good planets in sext: a multiplying signe as Gemini: and fortunate and powerfull over Saturn, which is a wicked Degree.

This Effect ye shall have, if ye take the nayles, and haire which is Cut of the members and Close them in the Roote of an Hasletree, and Stint upp the hole with the barke of the tree, and Cover it with earth, and as the tree groweth & flourisheth & by little & little the patient will recover health: but ye must diligently observe the motion of the Heavenly Bodyes, & Spetially the Sunne and Moone, when this is Effected.

Wise Prouerbs for that all that wise men seeke after is in vaine:

Mans Soule is Carryed in this manner.

Fo Vide

The mortall Seede is Carryed in the Sperme
The Sperme in the Spirit or Ayre:
The Spirit in the bloud:
The Spirit being dispersed through the veines and Arteriall bloud doth stirre upp and move the liuing Creature in Every part:

Vita hominis spatium est miserum
absq; benigno intuito Jehouæ.

for a swelled Legg when the skinn is not broken

Take white Coprose & beate it small & steepe it in beere all night in the morninge stir it and warme it wet clothes in it and lay it to the leg morning and all night

for the Pallett of the mouth when it is downe

Take white doggs turd and dry it and beat it very well and take it upon your thome and touch the Pucla therewith and it will goe up

for a Lisk

Take new milk and thicken it with white starch and being well boyled eat a good meale of it to breakfast but put in neither bread nor salt use it 2 or 3 dayes till you be well

for Impedis in the face

Take a peece of white bread and let it steepe in water which is runinge and the morning following eat the bread and drinck of the water and fast an houre after doe this 2 or 3 moringe —

to break a bille

Take yeast and spread it on browne paper and remove it morninge and euening

for an Itch or heat in the face

Take the white of an Egge and beat it well put to it 2 spoonefulls of Vineger and 3 spoonefulls of your owne urine beat all these well together and wash your face therewith

for a Rume fallen in the eyes

Take Pigions doung and wine Beneger and frie them together and lay them to the nape of the neck as hot as you can

for a cramp

In may take black snailes in there deathe lieth certaine bones which must Rauel Roles made in them and strung and worne about the wrests of the armes

for Corns

Take a vason and rost it and lay it to ye corns red wax is also good

for a sore breast

Take a sour leaven and lay to it and remove it eury day

For a sore breast take fallet oyle ye yolke of an
and a little Veneger beate them together spread them on
browne paper and lay them hote to ye breast

for wormes ether in ye belly or stomack

Take ye topes of Rosemary and stampe them with a little
beere and drinck it 9 mornings fasting together

A Plaister for ye stone

Take good olde Swans browne sayer candle 4 Onyes
tender seeds fraysed 4 ounce boyle these to a little
past to it when it is strained salte butter 2 spowneffulls
of the galle of a beast which hath been killed 2 dayes
before

A drinke called Vrao

Take the goale of a Red cow every moring and wash ye sore
with it like warme

BRITISH MUSEUM

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	10	00	12 6
	24	00	17 5
	31	00	16 4
Sept	14	01	3 9
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October	6	00	13 4
October	12	00	16 1
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Nov	16	00	17 4
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Resolved

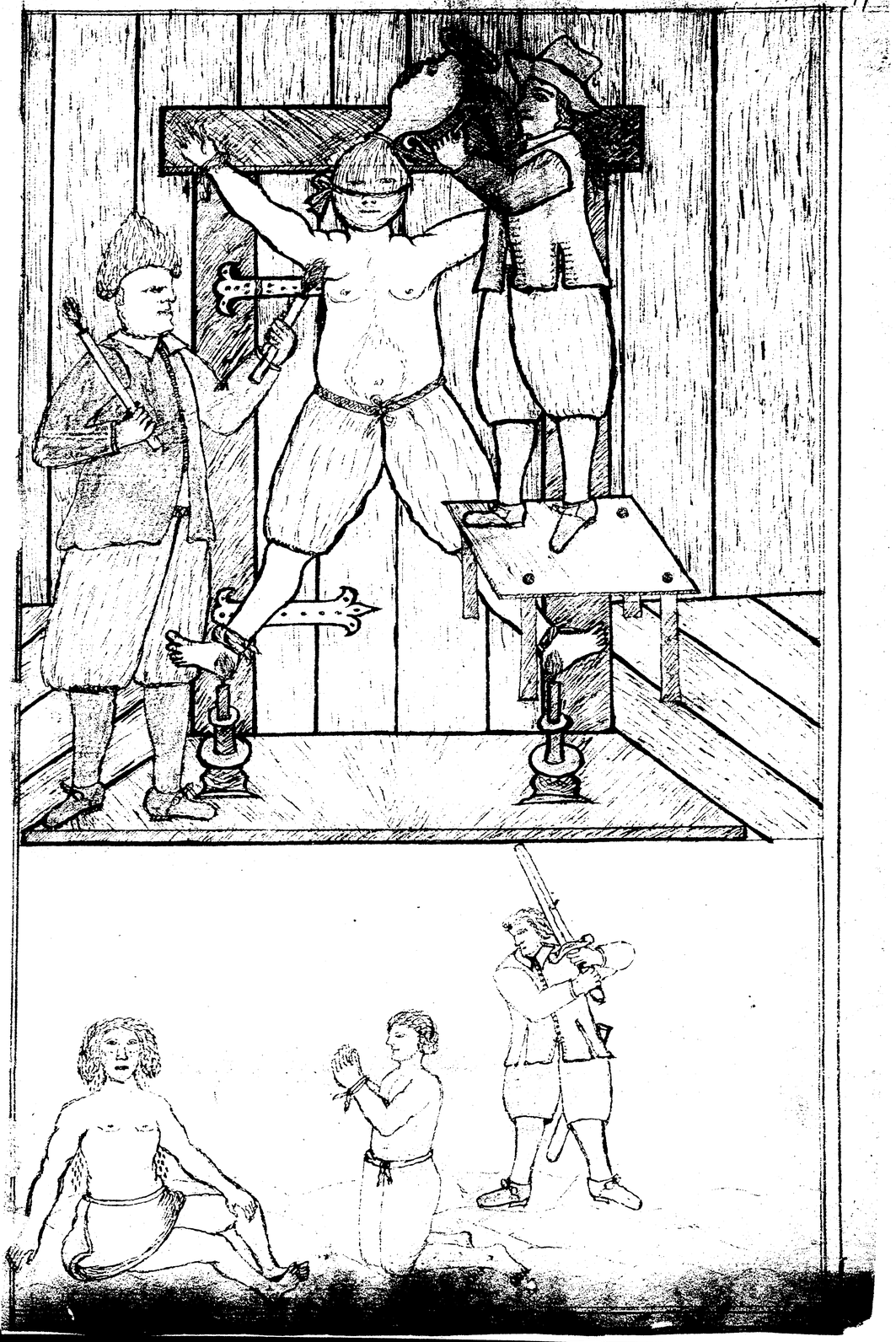
2 10ᵗʰ 2ᵈ
ᵈ for 12.69 as followeth

The following MS with a similar plate prefixed, is printed verbatim, with the following title.

" A true relation of
" the unjust cruel & barbarous
" proceedings against the
" English at Amboyna in the
" E. Indies, by the Neither-
" landish Governours &
" Councell there." &c &c &c

The 3ᵈ impression.
Published by Authority.
Lond. 1632. in 4ᵗᵒ
Printed by G. Purslowe
for Nathan. Newberry.

The cruelty of y^e Duch at Amboyna to y^e English
An° 1623



5

1673
d for 11 6 y ffollowth

The following 1125 with a
similar plate prefixed, is
printed verbatim, with the
following title.

" A true Relation of
" the unjust cruel & barbarous
" proceedings against the
" English at Amboyna in the
" E. Indies, by the Neither-
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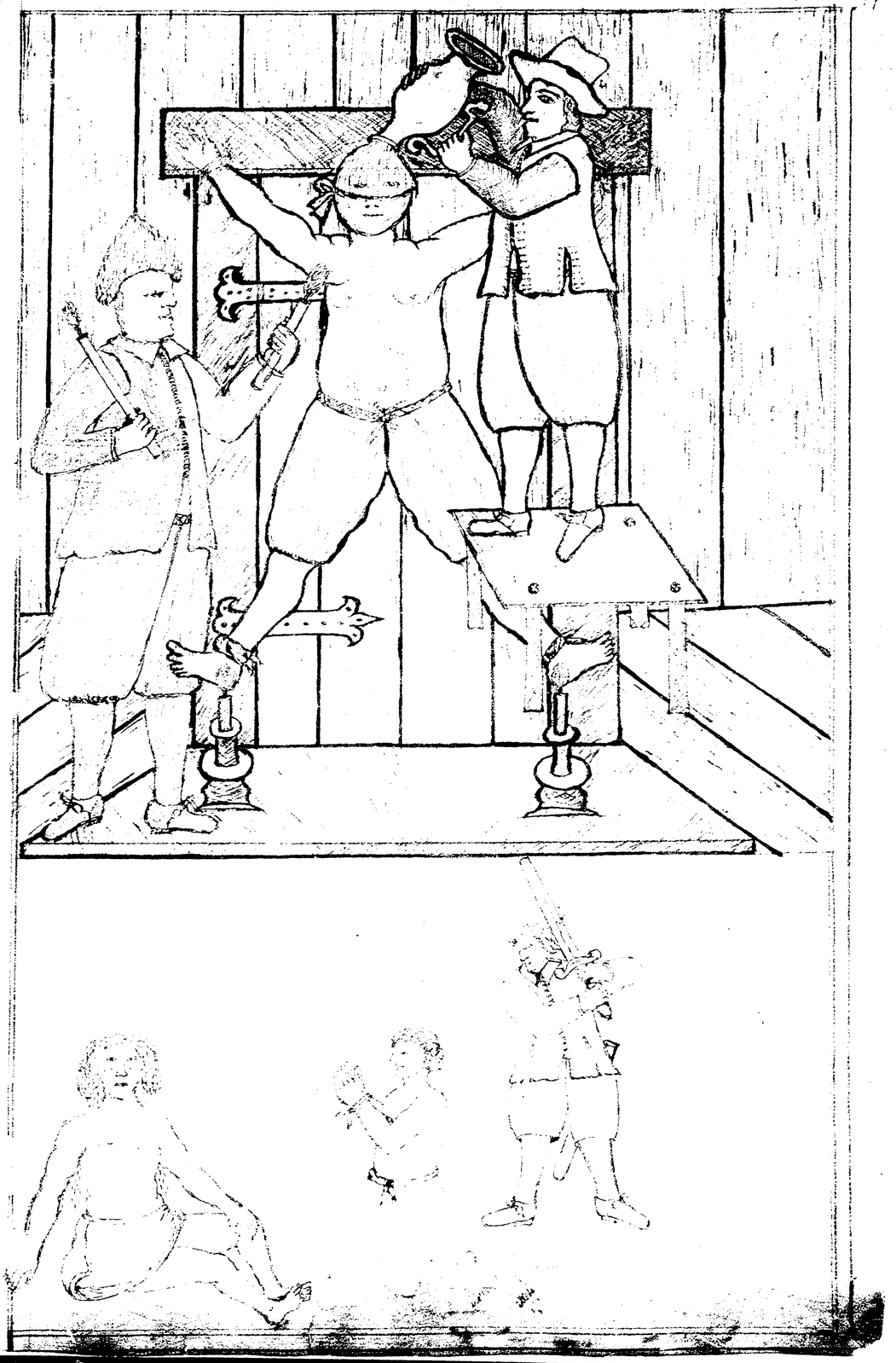
The 3d impression.
Published by Authority.
Lond. 1632. 4to.
Printed by G. Purslowe
for Nathan. Newberry.

The cruelty of y. Duch at Amboyna to y. English
1677



A true Relation of the cruell and barbarous Proceedings against the English at Amboyna in the East Indies by the Neither-Landers there in the Yeare 1623.

not allow of the English Companies parte of the same charge, but only in ready money, thereby drawing from the English, who ought to pay but one third parte, more then two thirds of the whole true charge. Hereupon & upon the like occasions grewe some discontent & disputes & the complaints were sent to Jaccatra in the Island of Java Maior to the Councell of Defence of both Nations there residing. Who being not agreeing upon the points in difference sent the same hether over into Europe to bee decided by both Companies here, or in default of their agreement by the Kings Ma^tie & the Lords States generall according to an Article of the Treatie of the yeere A^o. 1619. in this behalfe. / In the meane tyme the discontent betweene the English & Dutch about these & other differences continued & daily encreased, untill at last there was a sword found at once to cutt in sunder that knott which the Councell of Defence of Amboyna & Jaccatra could not untie. And this was thus in manner as followeth.

About the 11th of February 1622 Stilo veteri. a Japonese a Souldier of the Dutch in their Castle of Amboyna, walking in the night upon the wall, came to the Sentinell (being a Hollander) & there amongst other talke asked him some questions touching the strength of the Castle, & the people that were therein. / It is here to bee noted that the Japoneses (of whome there were not Thirty in all the Island) did for the most parte serve the Dutch as Souldiers, yet were not of their trusty band, alwaies lodged in the Castle, but upon occasion called out of the Towne to assiste in the watches. This Japonese aforesaid was for his said conference with the Sentinell apprehended upon suspition of Treason & put to the torture. Hereby (as some of the Dutch affirmed) hee was brought to confesse himselfe & sundry others of his Countrymen there to have contrived the taking of the Castle. / Hereupon other Japoneses were examined & tortured as also a Portugall the Guardian of the slaves under the Dutch. / During this examination which continued three or foure daies some of the Englishmen went to & from the Castle upon their businesse, sawe the prisoners, heard of their tortures, and of the crime laid to their charge. But all this while suspected not, that this matter did any whitt concerne them, having never had any conversation with the Japoneses nor with the Portugall aforesaid. At the same tyme there was one Abell Price Surgeon of the English, prisoner in the Castle, for offering in his drunkennes to sett a Dutchmans house on fire. This fellowe the Dutch tooke & shewed him some of the Japoneses whome they had first most grievously tortured, & told him that they had confessed the English to have beene of their consort for the taking of the Castle, & that if hee would not confesse the same, they would use him even as they had done those Japoneses, & worse also. Having shewen him the torture they soone made him confesse what ever they asked him. This was the 15th of February 1622 Stilo veteri. Forthwith about .9. of the clock the same morning they sent for Capt Towerson & the rest of the English that were in the Towne to come to speake with the Governor in the Castle. They all went save one that was left in the house. Being come to the Governor, hee told Captaine Towerson that himselfe & others of his nation were accused of conspiracy to surprise the Castle & therefore untill further triall to remaine prisoners. Instantly they also attached him that was left at home in the house, tooke the Merchandizes of the English company [illegible]

into their owne custody by Inventory, & seized all the Chests, boxes, books, writings & other things in the English house. / Capt Towerson was committed to his chamber with a guard of Dutch Souldiers, Emanuell Tomson was kept prisoner in the Castle, the rest sent aboard the Holland Shipps, then riding in harbour, some to one shipp & some to another & all made fast in Irons. The same day also the Governor sent to the two other Factories in the same Island to apprehend the rest of the English there. So that Samuell Colson, John Clarke & George Sharrock that were found in the Factory at Hitto, & William Griggs & John Sadler at Larica were all brought prisoners to Amboyna the 16th of February, Upon which day also John Powle, John Wetherall & Thomas Ladbrooke were apprehended at Cambello & Loho & brought in Irons to Amboyna the 20th day of the same month. In the meane time the Governor & Fiscall went to worke with the prisoners that were already there. At first they sent for John Beomont & Timothy Johnson from aboard the shipps, who being come into the Castle Beomont was kept with a guard in the hall & Johnson was taken into another roome. Where by & by Beomont heard him crye out very pittifully, & then to bee quiet for a little while, & then aloud againe. / After that the foresaid Abell Price the Surgeon that was first examined & tortured as is above remembered was brought in to confront & accuse him. But Johnson not yet confessing any thing, Price was quickly carried out & Johnson brought againe to the torture. Where Beomont heard him to crye some tyme aloud, then quiet againe then roare afresh. At last after hee had beene about an howre in this second examination, hee was brought forth wailing & lamenting, all wett & cruelly burnt in divers parts of his body, & so laid aside in a by place of the hall with a Souldier to watch him that hee should speake with no body. / Then was Emanuell Tomson brought to examination, not in the roome where Johnson had beene, but in another some thing further from the hall. Yet Beomont being in the hall heard him roare most lamentably many times. At last after an howre & a halfe spent in tormenting him, hee was carried away into another roome another way, so that hee came not by Beomont through the hall. Next was Beomont called in, & being demanded many things which hee denied with many oathes & protestations was made fast to bee tortured, a cloth put about his neck, & two men ready with their Jarrs of water to bee poured on his head. But yet for this tyme the Governor bad loose him, hee would spare him a day or two, because hee was an old man. This was Satterdaies worke the 15th of February aforesaid.

Upon Sunday the 16th of February, William Webber, Edward Collins, Ephraim Ramsey & Robert Browne were fetcht from aboard the Rotterdam to be examined. And at the same tyme came Samuell Colson, William Griggs, John Clarke, George Sharrock & John Sadler from Hitto & Larica & immediatly upon their arrivall brought into the Castle hall. /

Robert Browne the Taylor was first called in, who being tormented with water, confessed all in order as the Fiscall asked him.

Then was Edward Collins called in, & told those that were formerly examined had confessed him as accessarie to the plott of taking of the Castle, which hee denied with great oathes & execrations they made him fast to the rack, bound a cloth about his throate ready to be put to the torture of water. Thus prepared, hee prayed to bee let downe & hee would confesse all. Being lett downe, hee againe protested his innocency, yet said, That because hee knewe they would by Torture make him confesse any thing, though never so false they should doe him a greate favor to tell him what they would

him saye he would speake it to avoid the Torture, The Fiscall here upon said, what doe you mocke us; & hoisted up him againe, & so gave him the torment of water; which he not able long to endure, prayed to bee lett downe to his confession. Then hee devised a tale with himselfe & told them that about two monthes & a halfe before, himselfe, Tomson, Johnson, Browne & Fardo, had plotted with the helpe of the Japoneses to surprise the Castle. Here hee was interrupted by the Fiscall, & asked whether Towerson was not one of that conspiracy? hee answered no. You lye said the Fiscall, did not hee call you all to him, & told you, that these dayes abused by the Dutch, had caused him to thinke of a plott, & that hee named not me, but your conspiracy & [illegible]. Then said [illegible] John Joost [illegible] stood by, did not you all sweare upon a [illegible] to bee secrett to him. Collins answered [illegible] that hee knew nothing of any such matter. Then they [illegible] him againe. [illegible] hee said it was true that hee had sworne. Then the Fiscall asked him whether [illegible] Marterins were not consenting to this plott; hee answered no. The Fiscall then asked him [illegible] the President for the English at Jacatra, & Mr Welden [illegible] at Banda, were not [illegible] to this business. [illegible] answered no. Then the Fiscall asked him what meanes the Japoneses should have executed their purpose. Whereat when Collins [illegible] staggering & devising some probable fiction, the Fiscall helped him, [illegible] to each pointe to the [illegible] had beene without, & the [illegible] comming to [illegible] the Japoneses to [illegible] said to the Fiscall, [illegible] spake for him. Whereupon the Fiscall without attending the answere to the former question, asked what the Japoneses should have had for their reward, Collins answered 1000. [illegible]. Lastly hee asked him when this should have beene effected. [illegible] not knowing what to answer on the suddaine; yet was hee [illegible] glad to come cleere of the torture, though with certaine beliefe that hee should dye for this his confession.

Next was Samuel Colson brought in being newly arrived from Hitto [illegible] before touched, [illegible] brought to the torture, who for feare of the paine, [illegible] Collins come out in such a case that his eyes were almost [illegible] out of his head with the torment of water, chose rather to confesse all they asked him, and so was quickly dismissed [illegible] & protesting his innocence.

Then was John Clarke [illegible] with Collins from Hitto [illegible] after was [illegible] without in the [illegible] him with water [illegible]. The manner of his torture [illegible] Thomsons was as followeth. First they hoisted him up by the hands with a cord upon a large doore where they made him fast upon two staples of iron, fixed on both sides at the top of the doore posts, haling his hands one from the other as wide as they could stretch. Being thus made fast his feete hung some two foote from the ground, which also they stretched asunder as farre as they would reach, & so made them fast beneath unto the doore trees on each side. Then they bound a cloth about his neck & face so close that little or no water could goe by. That done they

they poured the water softly upon his head, untill the cloth was full up to the mouth & nostrills, & somewhat higher, so that hee could not breathe, but hee must withall suck in the water. Which being still continued to bee powred on softly, forced all his inward parts, came out of his nose, eares, & eyes, & often as it were stifling & choaking him at length tooke away his breath & brought him to a swound or fainting. Then they tooke him quickly downe & made him vomit up the water. Being a little recovered they tyed him up againe, & powred in water as before, eftsoones taking him downe as hee seemed to bee stifled. In this manner they handled him three or foure severall tymes with water, till his body was swolne twice or thrice as bigg as before, his cheeks like greate bladders, & his eyes staring & strutting out beyond his forehead. Yet all this hee bare without confessing any thing, insomuch as the Fiscall & tormentors reviled him saying, That hee was a devill & no man, or surely was a witch, at least had some charme about him, or was enchanted, that hee could beare so much. Wherefore they cutt of his haire very shorte, as supposing hee had some witchcraft hidden therein. Afterward they hoisted him up againe as before, & then burnt him with lighted candles in the bottome of his feete, untill the fatt dropt out the candles. Yet then applied they fresh lights unto him. They burnt him also under the elbowes & in the palmes of the hands, likewise under the arme pitts untill his inwards might evidently bee seene. At last when they sawe [illegible] make no [illegible] confession, then they ledd him along with questions of particular circumstances, [illegible]. Being thus wearied & overcome by the torment, hee answered yea to whatsoever they asked, whereby they drew from him a kind of a confession, to this effect, To witt That Capt. Towerson [illegible] about [illegible] last before sworne all the English at Amboyna, to bee secrett & assistant to a plott that hee had projected with the helpe of the Japoneses to surprise the castle & to putt the Governour & the rest to death. Having thus martyred this poore man, they sent him out by foure blacks who carried him betweene them to a dungeon where hee lay five or sixe dayes without any surgeon to dresse him, untill his flesh being putrified, greate Maggotts crept from him in a most noysome fashion. Thus they finished this bloody dayes worke [illegible] but the rest of the English [illegible] that came in [illegible] till then attended in the [illegible] first to the [illegible] where they were [illegible] & from thence to the same loathsome dungeon, where Clarke & the rest were [illegible] with the poore Japoneses, lying in the putrefaction of their tortures.

The next morning being Monday the 17th of February Old Stile, [illegible] & Fardo with certaine Japoneses were brought to the place of execution.

The Japoneses were first cruelly tortured to accuse Griggs, who last [illegible] Griggs, to avoid the like torture confessed all the Fiscall demanded. [illegible] John Fardo & some Japoneses. But Fardo [illegible] tortures of water at last confessed what soever the Fiscall [illegible] him, & so was sent back to prison.

The same morning John Beaumont was brought into the torture chamber, where one Capt. [illegible] a Dutch man [illegible] Interpreter. With

Griggs was also brought in to accuse him, who said that when the consultation for taking of the Castle was held, then he the said Beomont was there present. Beomont denied it with a great earnestness & deep oathes. At last being drawn up & drenched with water till his inwards were ready to crack, he answered affirmatively to all the Fiscalls interrogatories. Yet as soon as he was let down he clearly demonstrated to Capt. Newport & one Johnson a Dutch Marchant then also present, that these things could not be so. Neverthelesse he was forced to put his hand to his confession, or else he must to the torture againe with [illegible] to which he subscribed; & so had a great iron bolt & two shackles riveted to his leggs, & then was carried back to prison.

After this George Sharrock Assistant at Hitto was called to the question, who being [illegible] others were martired, made his earnest prayer to God (as he said upon his oath) & he hath acknowledged that he would suffer him to make some fair probable lies against himself, as the Dutch might accept & so he might escape the torment. Being brought to the rack, the water provided, & the candles lighted, he was by the Governour & Fiscall examined & charged with the conspiracy. He fell upon his knees & protested his innocency. Then they commanded him to the rack & told him unless he would confesse he should be tormented with fire & water to death, & then should be drawn on the gallows [illegible] hanged up. He still persisting in his innocency, the Fiscall [illegible], then he craved respite a while, & told them that he was at Hitto & not at Amboyna upon New-yeares day, when the consultation was pretended [illegible] before, as was known to [illegible] of the Hollanders [illegible] there also with him. Whereupon they commanded him againe to the rack, but he craving respite as before now told them, that he [illegible] John Clarke that was with him at Hitto, saying that the Dutch had done them many insufferable wrongs & that he would be revenged of them, to the [illegible] broken with Capt Towerson of a [illegible] plott. At which the Fiscall [illegible] So he went on saying That John Clarke [illegible] to go to Macassar there to consult with the Spaniards to come with Gallies & [illegible] Seram where no shipps were [illegible] he answered that [illegible] Clarke for the motion, & from them forth [illegible] all from the matter & should [illegible] another tale. To which [illegible] Towerson [illegible] Sharrock [illegible] Then the Fiscall [illegible] said as before in the beginning [illegible] brought thither. Why then quoth the Fiscall [illegible] the prisoner resolute [illegible]

all that he had spoken touching any Treason, was false & feigned to avoid Torment. Then went the Fiscall out into another roome unto the Governour, & soon returned, & sent Sharrock to the prison againe. The next day he was called againe [illegible] a formall confession of his last conference with Clarke at Hitto touching the plott to take the Castle of Amboyna, which being read unto him, the Fiscall asked him whether it were true or no. He answered no. Why then said the Fiscall did you confesse it. He answered for feare of Torment. The Fiscall & the rest [illegible] he had spoken it & it was true & therefore he should subscribe it [illegible] refusing to doe, they said [illegible] Torture. So then he subscribed it, which as soon as he had done he fell presently into a great passion [illegible] innocent blood of himselfe & [illegible] the Fiscall [illegible] with whom he also [illegible] to speak [illegible]

William Webber being [illegible] was told by the Fiscall that John Clarke had confessed him to have been at Amboyna on New-yeares day & present [illegible] plot [illegible] alledging [illegible] that day [illegible] at consultation at Amboyna [illegible] He also [illegible] his knife [illegible] at that time [illegible] one Lecluse a Dutch Marchant [illegible] pretended consultation. Webber [illegible] that he had [illegible] confessed [illegible] pointe touching the [illegible] of Clarks [illegible] though often threatened with the torture [illegible]

There was [illegible] brought [illegible] protesting his innocence [illegible] would make good his former confession againe [illegible] put away. They also brought William Griggs [illegible] confessions to his face [illegible] as they would [illegible] further [illegible] spoken only to avoid torment [illegible] againe to the torture [illegible] their former confessions to be true.

Yet not [illegible] his hand to his confession, he [illegible]

thad hee thought the same would bee, whether upon this that was constrained to confesse what was false, or upon the constrainers. The Fiscall after a little pause upon this question, went into the Councell then in another roome; But anon returning tolde him hee must subscribe it, wch hee did, but withall made this Protestation: [illegible] you make mee to accuse my selfe and others of that which is as false as God is true: For God is my witness I am as innocent as the child new borne.

[illegible] they examined all that belonged to the English Company in the severall Factories in the Islands of Amboyna.

The 11th of February they examined John Wetherall Factor of Cambello [illegible]. Hee confessed hee was at Amboyna upon New yeares day: but for the conspiracy [illegible] hee said hee [illegible] other, but touching certaine clothes of the English Company lying in the warehouse rotting & worme-eaten, wch they counselled together how to put of for the best advantage of their [illegible]; the Governour said, they questioned him not about this, [illegible] protested his innocency [illegible] dismissed. But the next day hee was sent for againe, & Capt. Towerson brought to confront and accuse him [illegible] before [illegible] against him, But [illegible] now these words only. Oh Mr Wetherall, Mr Wetherall speake the truth & nothing but the truth [illegible] charke. So Capt. Towerson was put out againe, & Wetherall brought to the torture of water, wth greate threats that the water would not make him confesse [illegible]. Hee [illegible] to tell him what he should say or to write downe what they would [illegible]. [illegible] said hee needed no tutor, [illegible] make him confesse of them. But when they [illegible] & same he knew not what to say [illegible] & asked him to [illegible] as they had done others, [illegible]

Next was called in John Powle, Wetheralls Assistant at Cambello, but hee proving hee was not at Amboyna since [illegible] when hee was brought thether prisoner, & being spoke for by one John Joost [illegible] acquainted with him was dismissed without torture.

Then was Thomas Ladbrooke servant to Wetherall & Powle at Cambello, brought to bee examined; but proving that hee was at [illegible] the time of the pretended consultation, & being [illegible] from the Agent of Amboyna was easily & quickly dismissed.

Ephraim Ramsey [illegible] examined upon the whole pretended conspiracy [illegible] Captaine [illegible] denied all & proving that hee was not at Amboyna at New yeares [illegible] also spoken for by [illegible] was dismissed [illegible] in the rack a good while with his [illegible] about his mouth.

Lastly [illegible] at Larica was examined, but being found to have [illegible] when Griggs & others were there was dismissed.

Which said [illegible] Examinations, Tortures & Confessions being the

worke of eight daies, from the 15th to the 23d of February, After was two daies respite before the Sentence. John Powle being himselfe acquitted as before said, went to the prison to visit John Fardo, one of those that had accused Capt. Towerson; [illegible] John Fardo religiously protested his innocency, but especially his sorrowe for accusing Mr Towerson. For said hee the feare of death doth nothing dismay mee, for God I trust will be mercifull to my soule, according to the innocency of my cause. The only matter that troubleth mee is, that through feare of torment, I have accused that honest godly man Capt Towerson, who I thinke in my conscience was so upright & honest towards all men, that hee harboured no ill will to any, much lesse would attempt any such businesse as hee is accused of. Hee further said, hee would before his death receive the Sacrament in acknowledgment that hee had accused Capt Towerson falsely & wrongfully, being forced by feare of Torment.

The 25th of February [illegible] all the prisoners aswell the English as Portugalls & Japonezes were brought into the greate hall of the Castle & there were solemnly condemned, except John Powle, Ephraim Ramsey, John Sadler & Thomas Ladbrooke [illegible] acquitted as aforesaid.

Capt. Towerson having been during all his imprisonment kept [illegible] so that none [illegible] to speake to him [illegible] in his chamber as some of the Dutch [illegible] was suppressed save only a bill of [illegible] by one Thomas Johnson [illegible] acknowledge that the English Company [illegible] of money [illegible] the end of this Bill hee writ these words, [illegible] by the [illegible] of mee Gabriell Towerson now appointed to dye, guiltlesse of any thing that can bee justly laid to my charge, God forgive them their guilt, & receive mee to his mercy Amen. This Bill being brought to Mr Welden the English Agent at Banda, hee paid [illegible] in the acknowledgment.

William Griggs [illegible] written words following [illegible] imprisoned John Beomont Merchant of [illegible], [illegible] of Larica, Abell Price Chirurgeon of Amboyna [illegible] here by Prisoners [illegible] Rotterdam apprehended for [illegible] blowing up the Castle of Amboyna [illegible] judged to death this 5th of March [illegible] constrained to speake that which wee never meant nor once imagined, the which wee take upon our deathes and salvation; they tortured us with that extreame torment of fire and water, that flesh and blood could not endure. And this wee take upon our deathes, that they have put us to death guiltlesse of our accusation. [illegible] that [illegible] our Imployers may understand this [illegible], and that [illegible] should have a care to looke to your selves, [illegible] was to have [illegible] you in also [illegible] concerning you, which if they had tortured us, [illegible] have [illegible]. And so farewell written in the darke.

This Table booke was afterward delivered to Mr Welden afore named by one that served the Dutch.

Samuell Colson also another, that accused Capt. Tower son writt as followeth, in the waste leaves of a Booke, wherein were bound together the Common Prayers, the Psalmes & the Catechisme.

In one page thus

March the 5th Stilo novo, being Sunday aboard the Rotterdam lying in Frone.

Understand That I Samuell Colson late Factor of Hitto, was apprehended for suspition of Conspiracy, and for any thing I know must dye for it, Wherfore having no better meanes to make my innocency knowne, have writt this in this booke, hoping some good English man will see it, I doe here upon my salvation, as I hope by his death and passion to have redemption of my synns, that I am cleere of all such conspiracy, neither doe I know any English man guilty there[illegible], nor other creature in the world, as this is true God blesse me. Samuel. Colson.

On the other side upon the first page of the Catechisme is thus written.

On another leafe ye shall receive more wch I have writt in this booke. Samuel Colson being

in the beginning of the Psalmes.

And in that leafe so referred unto is thus written viz.

The Japonez were taken with some villany and brought to examination being most tyrannously tortured, were asked if the English [illegible] any hand in yt plott wch torture made them say, yea. Then was Mr Towerson, Mr [illegible], Mr Colins, John Clarke brought to [illegible] and were burned under the armes, the armes pitts, the hands and soles of the feete, wth another most miserable torment to drinke water, one of them almost tortured to death did [illegible] that wch they never knew by reason of ye torment wch flesh and bloud is not able to endure. Then were the rest of [illegible] with me one, being wished to confesse, or els I must goe to torment, wth [illegible] [illegible] tormented to witnes against me, or els hee should be tormented againe, wch rather then hee would endure, hee said, what thei would have, hee would speake. [illegible] that I never knew or els goe to torment [illegible] I did confesse that wch [illegible] is not true being [illegible] torment, Then did they make [illegible] witnes against Captaine Towerson, and at last made Captaine [illegible], being for feare of some cruell torment, for [illegible] know no more. [illegible] this [illegible]. [illegible] 5th of March Stilo Novo

Samuell Colson

[illegible] in another page [illegible] is word.

I was borne in New Castle upon Tyne, where I desire this booke may [illegible] that my frends may know my innocency. Samuel. Colson.

[illegible] to one that served the Hollanders, who sowed it up in his bedding afterwards at his opportunity delivered it to Mr Welden before named.

All [illegible] writings are yet extant under the hands of the [illegible] [illegible] in England.

The 6th of February Stilo [illegible] [illegible] brought into the [illegible] Hall of the Castle [illegible] to bee prepared for death, by the Ministers. The Japonezes were all in generall, as some of them had [illegible] before in particular, cried out unto the English [illegible] Englishmen where did wee [illegible] The English answered [illegible] you accused us. The poore men [illegible] [illegible] had so done [illegible] [illegible] [illegible] were thus [illegible]

[illegible] in the [illegible] Capt. Towerson was [illegible] the place of examination, two greate [illegible] of water [illegible] did or suffered was unknowne to the English [illegible] After supper John Powle, Ephraim Ramsey, John Sadler, who were found not guilty as aforesaid, were taken from the rest, [illegible] another roome [illegible] Samuell Colson [illegible] Emanuell Tomson [illegible] The Fiscall told them it was the Governors mercy to save [illegible] [illegible] they should drawe lotts for it. [illegible] the [illegible] the rest that were guilty [illegible] Samuell Colson back into the hall [illegible] out of the Hall into the [illegible] [illegible] his life.

So then there remained in the Hall only [illegible] of the English [illegible] before were [illegible] in severall roomes apart from the rest. [illegible] them to make their true confessions: for it was a [illegible] [illegible] their innocency [illegible] the Ministers that they might [illegible] a seale of the forgivenes of their sinnes, [illegible] the [illegible] confirme their last profession of their innocency [illegible] bee granted. [illegible] Samuell Colson [illegible] the Ministers [illegible] guiltiness, being otherwise also [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

him his purse wth such money as hee had in it, saying Domine, God blesse yu; Tell the Governour I freely forgive him, and I intreate you to exhorte him to repent him of this bloudy Tragedy, wrought uppon us poore innocent soules. Here all the rest of the English signified their consent to this speech. [illegible] spake John Fardo to the rest, in presence of the Ministers as followeth. My Countreymen & brethren that are here wth mee condemned to dye, I charge yu all as yu will answere it at Gods iudgment seate, if any of you bee guilty of this matter, whereof wee are condemned, discharge your consciences & confesse the truith for satisfaction of the world. Hereupon Samuel Colson spake wth a loud voice saying, According to my innocency in this treason, [illegible] pardon all the rest of my sinns, And if I bee guilty thereof more or lesse, lett mee never bee partaker of thy heavenly ioye. At wch words every of the rest cryed out, Amen for mee, Amen for mee, good Lord. This done, each of them knowing whom hee had accused, went one to other begging forgivenes for their false accusation, being wrung from them by [illegible] and they all freely forgave one another: for none had done it [illegible] falsly. [illegible] George Sharrock who [illegible] to relate this [illegible] to John Clarke amongst the [illegible] craved forgivenes at his hands. Clarke freely forgave him saying, How should I looke to bee forgiven of god, if I should not forgive yu, having my selfe so falsly accused Capt Towerson and others.

After this they spent the rest of that dolefull night in prayer singing Psalmes & comforting one another, [illegible] the Dutch that guarded them offered them wine [illegible] away their sorrowes according to the custome of their owne nation in like case, but contrary to [illegible] the English.

Upon the morrow morning being the execution day the 27th of February O. Stile, John Powle being freed (as is above written) came into the roome where the condemned persons were & found them at prayer. They all requested him to recomend them to their friends in England [illegible] themselves & others touching this business was all false & forced by feare & torture.

The same morning William [illegible] was called [illegible] into the [illegible] roome & there pressed to [illegible] [illegible] [illegible] [illegible] [illegible] Sharrock wth him.

That morning also Emanuel Thomson [illegible] Bromont [illegible] [illegible] much good hee obtained [illegible] [illegible] [illegible] [illegible] [illegible] noble Company [illegible] [illegible] [illegible]

All things being prepared for the execution, the condemned were brought forth of the hall where by the chambers where the guilt & pardoned men stood in the doore to take the farewell of their Countrymen now going to execution, staying a little for this purpose, they prayed & charged those that were saved to beare witness to their friends in England of their innocency & that they dyed not Traitors but seemingly innocent, meerely murthered by the Hollander, whome they prayed God to forgive their blood thirstines, and to have mercy uppon their owne soules.

Being brought out into the yard, their sentence was there read unto them from a Gallery, & then they were carried to the place of execution together wth the Japoneses & a Portugall, Not the ordinary & direct way but round about in a long procession through the towne, the way guarded by five companies of Souldiers Dutch & Mardykers, & throng wth the natives of the island, that upon the summons given the day before [illegible] of the Drumme flocked together to behold this triumph of the Dutch over the English. Samuel Colson had composed a prayer in writing, in the end whereof he protested his innocency wch prayer hee read to [illegible] the night before, & now also at the place of execution [illegible] pronounced the same, then threwe away the paper, wch the Governour caused to bee brought to him & kept it.

Emanuel Thomson told the rest hee did not feare, [illegible] stedfastly uppon their death [illegible], & so one by one wth great cheerfullnes they suffered the fatall stroake.

The Portugal prayed [illegible] & often kissed the Crosse, [illegible] innocent of this Crime [illegible] punishment uppon him for having a wife [illegible] perswasion the Dutch [illegible] countrey his first being.

The [illegible] their [illegible] & Abel [illegible] English [illegible] Samuel Colson factor at Hitto, [illegible] Amboyna, Timothy [illegible] factor at Cambello, John [illegible] at [illegible] factor at Lorica, John Fardo [illegible] Carlos.

The [illegible] to [illegible] the English company.

[illegible] of the execution, there arose a great darknes, wth a sudden [illegible] out of wch two [illegible] Dutch shipps riding in the [illegible] Anchors & [illegible] hardly saved from the rocki. [illegible] after one William [illegible] the English [illegible] had a fewe moneths [illegible] in the [illegible] of [illegible] the Dutch. [illegible] English were buried, being [illegible] against [illegible]

(5)

of y^e fortunes of
English at Amboyna

X Amboyna

(5)

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M.e.A 84
3648
XVII

Semigeton

OR CLAVICULA SALOMONIS: REX: or the Little Key of Solomon the King

Which Contains (viz) all the names ordors & offices of all the spir
that Ever he had any Converse with with the rites & Ceremonies to
Each spirit & the manner of Calling them forth to visible appea
ances in five parts &c

The first part is a book of Evill spirits called GOETIA showing ho
he bound up those spirits & used them in procuring all things which h
Obtained great fame

The second part is a book of spirits partly Evill & partly good
which is named THEVRGIA: GOETIA all original spirits &c

The third part is of spirits Governing the planetary hours &
what spirits belongs to Every degree of the signes & planets in the signes
Called the paulins art &c

The fourth part of this book is Called ALMADEE of solomon which
Containes 20 of those spirits which governs the four altitudes or
the 360 degrees of the Zodiack

This two last orders of spirits is good & is called THEVRGIA &
To be sought after by Divine sorcery &c

The fifth part is a book of orations and prayers that King Solom
used upon the altar in the temple which is Called ARTEMON
NOVAM the which was Revealed to Solomon by the Holy angel
of god called Michael and he also received many books rou
with the fingers of god which was declared to him by the said Angel
with claps of Thunder without which notes K Solomon had
never obtained to his great knowledg for by them in short time he
knew all arts & sciences both good & bad from this books it is calle
the notary art &c

In this book is contained the Whole art of Solomon although
there be many other Books that is said to be his yet none of to
be compared to this for this Contains them all although they
be titles with severall other names as the book Heliogo which
is the very same with this last Called Artem NOVAM now the
notary art &c # This Book was first found in the
Caldean & Hebrew tongues at Jerusalem by a Jewish Rabby &
by him put into the Greek Language & from thence into the Latten
as it is said

Here begineth the first Book called GOETIA #

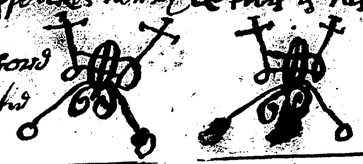
The 1st principall spirit is a King ruling in the East (called) BAEL &
makes you go invisible he hath three legions of inferiour
spirits he appeareth in three shapes sometimes like a
times like a toad & sometimes like a man

and Some times all those formes at once he speaketh horsly & this is his Char

which is best to be worn as alamon before

him who calleth him forth or else he

will not doe yor homage ======



The second spirit is a duke called AGARES he is under the power of

the East & Cometh vp in the forme of an old faire man riding

vpon a crocodill verie mildly bearing a goshauk on his fist he mak

eth them run that stand still & bringeth back a runnaway he can

teach all languages on tongues presently he hath power also of Seas

Cities both spirituall & temporall & causeth Earthquakes he rules

of the order of vertues he hath vnder his gouvernment 31 legions

and this is his seale or Caracterne

which is to be worn as alamon before him

The 3d spirit is a mighty prince being of the same nature as Agares his

Called VASSAGO this spirit is of a good nature & his office is to declare

things past & to come & to discouer all things hid or lost he is Gouern

ing 26 legions of spirits & this is his seal

VALEFOR his seale

The 7th spirit is AMON he is a merquis & great in power he most fre

he at first appeareth like a wolf with a Serpents taile vomiting o

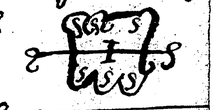
of his mouth flames of fire but at the commaund of the mighti

he putteth on the shape of a man with Doges teeth he foretelleth

a vision or in a vision & read he telleth all things past & to come

& procureth love & reconsileth Enemies betwixt friends & f

& gouerneth 40 legions of spirites his seale is this



which is to be worn as aforesaid &c

The 8th spirit is BARBATOS he is a great Duke & appeare

vpon the sun is in sagatary with 4 noble kings & their companie

of great troopes he giueth vnderstanding of the singing of birds

& the voices of other creatures as the barking of dogs he breake

the hidden treasure vpon that hath ben laid by the inchantments

of the magicians & is of the order of vertues which some part

he beares rule still & he knoweth all things past & to come &

reconsileth frinds & those that is in power he ruleth ouer 30 legion

of spirits his seale of obedience is this which worne before you

The 9th spirit in order is PAIMON a great king & very obedient to

START

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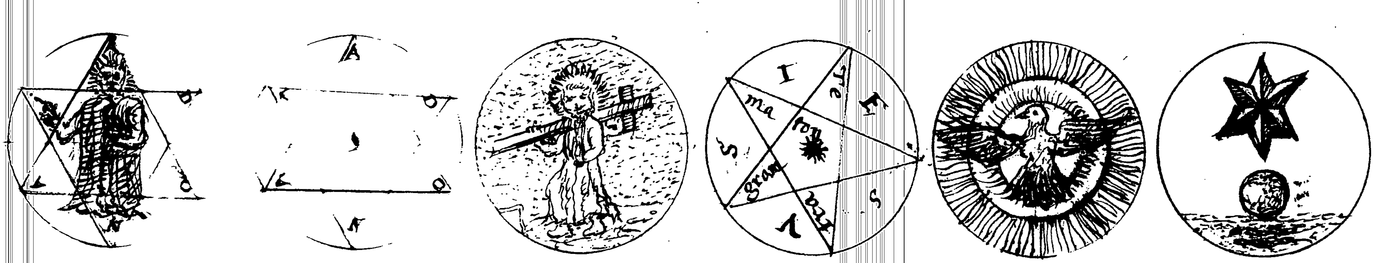
Janua Magiæ reserata — fo. 1.

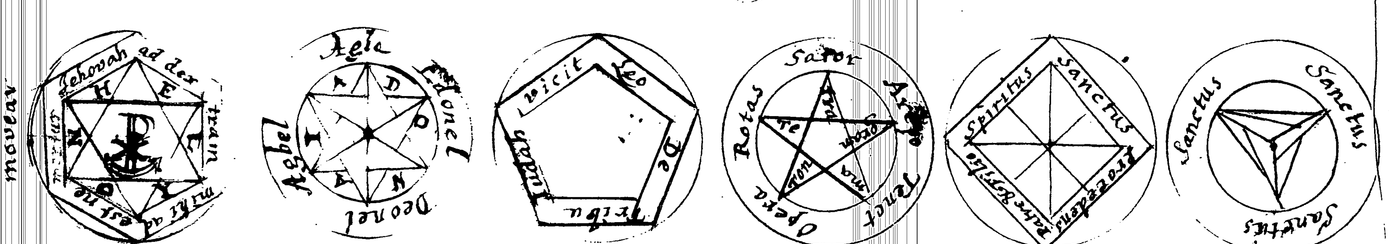
Clavicula Solomonis, The Little Key of Solomon which contains all the Names Orders and Offices of all Spirits that ever he had any Converse with, with the Seales or Characters belonging to each Spirit and the manner of Calling them forth to appear, in 5 parts called Books — fo. 195.

Father Son Holy Ghost



Father Son Holy Ghost

rini Augmenti occultatus Idealibus formis



moveav

[illegible] Gen. 1. [illegible] 1. 26. 27.

That incomprehensible & Abundant God, hath framed so Lively Images like Vnto himselfe, & they are the world & all, that in one of these he might be Delighted to behold all those his Greatly Various, Manifold, Admirable & wonderfull works of the Creation & operations; & in the Other be glory fied; who seeing he is one, & hath Created the world, Round, seeing he is Eternall, hath Created the world Immoveable, seeing he is Immortall, hath Created the world the Greatest of all things, seeing he is the Choicest Life, he hath Adorned the world with Vitall Goods, begetting all things out of himselfe, & seeing he is Omnipotent, By his will alone (not by any Necessity of Nature) hath Created the world (not out of any fordgoing Matter, but out of Nothing; & seeing he is the Choise Goodness, Embracing his works, which is the Idea of all things (ab Origine) w^th his Choicest & Essentiall Love; he hath fabricated this Externall world, After the Exemplar of the Intellectuall, & Ideall World, sending forth nothing of the Essence of the Idea, is out (counted of Nothing that which he had from the Eternity of the Idea.

[illegible] Also after his owne Image & Similitude the world is the Image of God, So man is the Image of the world.

[illegible] this of the world, that man is not (counted) Image of Image of God, But after the Idea, is the Image of the Image, & for he is (called) Microcosmos, or the Lesse world.

[illegible] Image of God is his Word, the Wisdome, Light, Life & Truth, Existing by himselfe, of which Image Mans Soule is the Image; Therefore we are said to be made after the Image of God, not after y^e Image of the Image worlds, or of the Creatures, For as God cannot be touched nor perceived by the Eare, nor seen with the Eyes, so the Soule of man can be neither seen heard nor touched, And as God himselfe is Infinite, & cannot be Compelled by any [illegible]

So also the mind of man is free, & cannot be Enforced or bounded, As God Comprehendeth all this whole world, & what so ever is in it, in his Mind alone; So the mind of man Comprehendeth it even in thought, And as God moveth & Governeth all this world by his Word alone, So mans Mind Ruleth & Governeth his Body; Therefore man is called the Other world, & the Other Image of God, because he hath in himselfe that is Contained in the great world, & yet there is Remaining nothing which is not found Even Really in Mans mind, himselfe possessing y^e Divine Deity [illegible] him as in the greate world.

And the Heavens, with the most true Proprieties of their Natures, And also the whole Body, even with the Chariot of the Soule in proportion Corresponding to the Heaven [illegible] the Vegetative life of Plants, the Sensitive of Animalls, Angelicall Reason, Power, Vnder standing, & the true Divine possession of all these things, flowing together into one, Wherefore we may truly say, that man is called a Body Contayning

Creatures, not onely as being made another World, that he Comprehendeth all y^e parts thereof in himselfe; but also Doth Receive & Containe Even God himselfe, As Saint paul Clearly Expresseth, Saying, y^e are the Temple of God.

Here it is no absurd unjust, or Atheisticall Tenet, nor any ways unbecoming a Christian to Confirme this Tenet, and say, that man is the most Expresse Image of God, Seeing he Containeth in himselfe, all things which are in God. But Not, that God by a Certaine Eminency Containeth all things by his power (simply as the beginning of all things) And he hath given this power to man, That he should in Like manner Containe All things, but it is by a Certaine Act & Composition, as the Bond, tye and Knot of all things; Therefore man onely Rejoyceth in this honour, that he hath a similitude with all operation with all & Conservation with all,

Now be it with the matter in a proper Subject, with the Elements in a fourefold body, with plants in a four fold Vertue, with Animalls in a Sensitive facultye, with the Heavens in an Ethereall spirit, with the Life of the Superiour parts in the Inferiour, with the Angells in Wisdome & Vnderstanding, with God in Containing all things.

And with God and the Intelligences by Faith & Wisdome, with the Heavens & Heavenly things, by Reason & Discourse, with the Inferiour things, by Sense & Imagination, Lastly to this shall be added, even as God hath promised, by Knowing & Loving him.

Moreover man also (as Reason all things Intelligible, Seeing he hath for an Adequate Subject the Intellectuall Truth in Himselfe, whether there be any Dispensation and thing found in me, in which of Divinity may not shine forth, Neither is there any thing in which God may not also be Represented in man.

... shall Know him selfe, shall Know all things in him selfe,
And more Especially he shall Know God, according to whose Image he
was made, he shall Know the worth & the Resemblance of which he
Beareth, And he shall Know all Creatures wth which he Symbolizeth,
& obtaine all the Secret & true Understanding that can be had from
Angels, spirits, Heavens, Elements, Animals, plants, stones, & whatsoever Els,
& know all things may be fitted for all & Every purpose or purposes, in and
According to their time, place, order, Measure, proportion & Harmony.

... more Every one shall Know him selfe, by so much he
obtaineth the greater power of attracting the Like Qualityes & Vertues,
& Likewise Operateth greater & more Wonderfull things, & so by Consequence
& Course Gradually attends to so Great perfection, that he is made the Son
of God, His transformed into that Image which is God, his United wth
him; A Gift that is not Granted to Angels, ye world, or any Creature, but
to man Only

... to be made the Son of God, & to be Heire
to God, all things which are in man are united also, & Especially his
mind, then his spirit, then his Animall powers, & then his Vegetative
faculty &c:

... of the Divine Image, is the proper & peculiar Gift to
man, & Common to no other Creature.

... things placed in man, thus Distinguished according
to their respective Distinct parts & Qualityes.

The { Suprem,
Highest,
Middle,

The Suprem, is that Divine thing which is Called the mind, or Supriour portion,
or illuminated Intellect, Moses Calleth it the breath of Life (that is) Breath from
God, or his spirit inspired into us.

... is the Sensitive Soul, which is also Called an Image, Saint
paul nameth it the Animall Man:

The middle is the Rationall spirit, Knitting & tying together, both Extreams;
(that is) the Animall Soul with the mind, Savoring of the Nature of
Both Extreams, yet it Differeth from the Illuminated Intellect, the
mind, light & Suprem portion, it Differeth also from the Animall
Soul, from the which the apostle teacheth us, that we ought to Seperate it
by the power of the word of God, Saying the word of God is Lively &
powerfull, more penetrating than a two Edged Sword, piercing even
to the Dividing of the Soul & spirit

... is the Supreme portion, never Sinneth, nor Consenteth to Evill,
but always Resisteth Error, & Exorteth to the best things; so the
Supriour portion of the Animall Soul, is always Disobedient & Evill,
for it Consenteth & Draweth to the worst things, of which Saint
Paul saith, I see another Law in my Members, Leading and Captiving
to the Law of Sin

... Illuminated Intellect, Created in and Immortall,
but ... (as punishment) yet to be punished & ... with
Sorrow & Misery; But the Spirit, the Animall Soul Giving of this
by Inward prod, & ... according to its Demerit, addicts to either
of ym

of them, for Creatures Gathered to the Lowest portion, it is all Length, Breadth & Depth with it, till it be Attained into God, & Father Unto the Inferiour or Animall man, it is Depraved & becomes Vitious, Foolish, Mad & wicked Spirit

The Soul of Man, Being a Certaine Divine Light, Created after the Image of the most High Cause of Causes, & first Example & Substance of Gods, Creatures had somewhat Three fold in particular, & through What ordeine it Joyneth to the Body &c:

This a Certaine Divine Substance, Individuall & wholly present in Every part of the Body, so produced & by an incorporall Author, & so Preserved by the power of the Agent onely -

The Soul is a Substantiall Number, Uniforme, Rationall & Compendious unto it Selfe, for Exceeding all Bodyes and Materiall things, Superlative, whereof is not according to the matter, nor proceeding from Forraine & Grosser things, but from the Efficient Cause: Which is a Quantitative Number, but removed from all Corporall Dimensions, is not Divided nor Multiplyed by parts;

Therefore the Soul of Man is a Certaine Divine Substance, flowing from a Divine fountaine, carrying along with it Selfe Vnto Bulke & Measure of whole the Creator hath Disposed all things; Even Created Number, by which thing it hath Proportion with all things Containing or Standing all things.

Now Mans Soul immediately proceeding from God the Efficient is Joyned by Compassed Bonds to the Grosse Body, Which is for the Suits Decent, it is Involued in a Celestiall and Aydriall Body, Called the Celestiall Vehicle or Chariot of the Soul.

Through this a Middle thing, by the Command of God, who is the Ordo of the Worlds, it is first Infused into the Middle point of the Heart, Which is the Center of Mans Body, & from thence it Diffuseth through all the parts and Members thereof, Joyneth with his Chariot of Natural heat, Being a Spirit Vivificall due to the heart by that, by which plungeth it selfe into the Humors, where it intombeth in all the members, & all there is made Equally the Neighbor, although it be Diffused through the Creatures, And thus it is manifest, how the Soul by an Immediate Body (that is to say) an Aydriall Vehicle is united to a Gross and Mortall Body.

But when the Middle things doe Dissolve or fail, by any Disease or Sore decides, all Mischiefe from the Soul, by the Middle things Recollect it selfe, and flyeth back into the heart, which now is the Receptacle of the Soul.

But the Spirit of the heart failing, and nothing Retained it with in, & now Death, and the Soul flyeth away with his Celestiall Body, Mortall Soule, it Suffereth a four fold Separation, And that is First Divine, By the Image of the Divine proximity.

The Second Intellectuall by formality of participation.

The Third Rationall Subjectified in his proper Essence

The fourth Animall or Naturall, by Communion with the body & there Inferiour things.

Shuttle. there is no Work in the whole world, so admirable, so Excellent, so wonderfull, wherin the Soul of man (being Associated to his Image & of Divinity) standing & not falling, cannot Accomplish by its owne power, without any External help.

Now we have in view to treate of the Celestiall properties of the Soul of man, and the Dignity & thereof, & its Conjunction to y^e body; wch will now shew forth the Dignity & of the body, & how through Each degree of Dependency, his Mind ascends into the intelligible World, & becomes more Sublime, like unto the Intelligences &c:

The omnipotent God, in the admirable Creation & Composure of the Worlde, with all Diversity & Distinction of all the Creatures therin, and the several Species, Kinds, Dispositions & natures thereof; Allthough the Least of these things (according to the Wonder and Astonishment we have gotten by the Power, & Glorious works & they were framed by) yet in the Creation

out the wonder & they were made, according to their Species, and

& degree

& the

a bout the production of the Creatures, & the Heavens;

according to our Image & Likeness without the body, (& gravity &

Reason

Reason, giveing him Dominion over the Fowles of the Ayr, the fishes of the Sea, & all the Creatures of the Earth, saith the text word & &c:

Therefore man this Deliberately made, thus highly honoured, indued w^th aforme so Angellicall, prorogatives so Royall, a Stature so Erect & body so Ascendent, & lifted up towards heaven, a minde so Polate and Ample, able to Comprehend the hight & Depths of Mysterys, measuring the world in a moment (yet not Contained in the world)

The Contemplation Wherein, made the Kingly prophet and Psalmist David (being stirred up with the wonder and love of such a Workman) to Break forth into this passion, psal: 139: I will Magnifie thy name Lord, how wonderfully am I made, all thy works & thy hands are wonderfull & my Soul hath tasted and knoweth right well, my mouth was not hid from thee, being made in darkness, & How wonderfully was I fashioned in the lowest parts of the Earth, Thine eyes did see my substance yet being Imperfect & in thy book were written all my members which in continuance were fashioned when as yet there was none of them (A)

Solid & the

& Glorious

& Wonderfully

that is Corporeall & Sensible, wee Obtaine by (Distance (Distance of Divinity, & the body & adhering to & joyning & Diversity of the Soul, according to the (Essence Faculty, & Energy & Power, & Act, & finally Resolved & with Hope, (Joined with the true & Humane Sense of Love & Charity, it passeth into the nature of God, wherby he becomes God

the

He knows the Rise of Demons, & himself to have his Originall with them,
Despising the part of humane Nature in himself, having a sure confidence
of the Divinity of the Soul, by which he Obtaines, Whatsoever he asks
at the hands of God, by the help of Angelicall Ministry, & Conversing with
those blessed Creatures, &c

Therefore being Drawn from the Archetype
himself, according to the Harmony of the Microcosm, being the Image of
the Divine Idea, powerfully attracts the Correspondency & attendance of the Gods &
Angels to our Assistance, Compells all Evill spirits to our Commands & Subjection,
Subjects all the powers of the world unto our Service, Yea all Creatures both
Necessarily Obey us, & all the Quire of Heaven doth follow us, whose office it is
to Execute his Commands, who then according to Gods Decree & their Duty,
both Manage our affairs and petitions according to our desires.

It remains at present, Before we enter to treat on the proper subject which
we intend, (as has been said) some Necessary directions as Certaine
paths to lead us the more easily unto the truth, whereof the three Guides
namely

(without of the) Deity, fall short as the most excellent
Descending from the Intelligencies above, to the most inferiour things
& (beyond that) Ascends our mind Unto the Divine Deity, powerous
as in all our Works, yields Assistance according to our Wishes, and Administers the
power to our Supplications &c Lastly it Enlightens our thirst
things it desireth, wherein is (obtained) most Wonderfully, now it shews the most
& brings it to perfection.

[redacted] Faith, Vertue of all, not grounded on humane fictions,
but Divine Revelations, wholly pierceth all things through the whole world; for
Seeing it Descends from above, from the first Light, & remaines nearest to it,
is far more Noble and Excellent, then all the Arts Sciences, & Beliefs arising from
Inferiour things; By faith is man made somewhat the same with the Superiour powers,
and Enjoyeth the same power with them, Faith is the Root of all miracles, by which
alone we approach to God, from whome we Obtaine Divine power & perfection;
wherefore all things are to be believed, because all things are Easie to God;
Nothing is impossible to him, therefore nothing is incredible, & he who shall fail
In his faith, shall Do nothing worthy Admiration, but Rather Incur punishment
& Sustaine Loss therefore.

A Spirit of (being Divine & pure), inflamed with a Religious (& Devout)
zeal, hope, Directed by faith, placed in the Light & top of the humane Soul,
(both suddainely Attract & Correspond to) the very truth, & beholds all the Natures,
Grounds, (causes & Beginnings of things, both naturall & immortall, in the Divine truth
it self, the first (cause & Author) in a certaine Glass of Eternity
That is, (through Intellectuall) knows those things that are above
Nature, & under stands such things that are below, & that it is not in Sciences and Arts only
that this understanding (hath its seat & Being, there Science & Reason all Natures, but also
Reasoneth this miraculous power, to obtaine things, by (virtue & to be [illegible]
things)

(Is) and framed a Natural Body, yet may (by) his predominant
Soul (nature), & (most subtle words, call Incantations, & Difficult Operations,
as that Angels & spirits may Obey us, the stars we Governe & Heavenly

Heavenly powers Compellers, the Elements made Obedient &c: ——— —

[illegible] Art therein, if it would work any admirable thing, Experiment, operation or Effect in those inferiours, must have a Respect to its Beginning, that it may be strengthened & illustrated thereby, & receive power of acting through Each Degree, from the first Author ———

[illegible] a certain Maxime, and an Observable Rule, that Whosoever doth y^e more Exactly imitate the Celestiall Bodys, Either in Nature, Study, Action, Motion, Gesture, Countenance, passions, of the mind, and Opportunity of Reason, is so much the more Like unto them, and shall receive the Larger Gifts & Benefits from you; the Reason is apparent, for the Body doth not resist a most powerfull Soul, and perfect mind Doth not Change its Councell (B)

further Observations thereof ———

Note

The Divine Creator [illegible] having Created all things, ruling & Disposing y^m, & governing them with his Wisdom, doth so distribute the gifts of his Deity, and settleth his Heavenly Decrees, according to his Divine Determination, by (and of y^e Decrees & Counsell of all Counsellors, and in this Divine Order wherein y^e Celestiall Creatures Calls a Starting and Leaping after y^e [illegible] & Commandment of God doth the Angells (as by Ministers) the same Doth the Spirit of Stars (as it were by Instruments) which according to y^e Creation thereof Worke, that after this manner all things might minister to y^e Use of Man.

So y^t is given & ordained, applying the things proper by Nature of the Superiours to their Respective parts, according as they were Referred to you, both in Respect of their Offices and Degree of Creation &c.

[illegible] may aptly be reduced from the inferiours to y^e Stars, from y^e Stars to their Intelligences, from thence to y^e first Cause it selfe, from y^e Series and Order whereof all hidden Philosophy flowes, for Every Dog, Some Naturall thing is Drawn by art, & Some Divine thing is Drawn by Nature, in the attracting like by like, and of Suitable things by Suitable, and by such Kinds of Attractions, Orders & mutuall Correspondency of things amongst y^m Selves, of Superiours with inferiours, for Every Inferiour thing in its Kind, Should Answer its Superiour, and through this the Supreame it Selfe, & Hereby it receives from heaven that Celesticall power, which is Called the Quintessence, and from y^e Intellectuall World a spirituall & Enlivening Vertue, transcending all Qualityes & Powers, & Lastly from y^e Exemplary or Originall worke, through the mediation of the other, According to their Degree, receive the Originall power of the whole perfection, from Him, that Every Superiour moves its next inferiour, in its Degree and Order, not onely in Bodyes but also in Spirits. ———

[illegible] Celestiall Doctrine moves this particular Soul, and the Rationall Acts y^e Soule, and the Vegetable the Body, the whole perfect part of this Inferiour World, Differs from y^e Heavens, according to their Natures & Appetites, Powers and parts of the Universall Body, Differs from one another, and the Superiour moves all things about it Selfe, and (after a manner) Contains all the same Beings from y^e first to y^e Last, wonderfull in the Mysterious Order.

[illegible] Doth moreover the Bodyes of the Elementary World, Generate, Corrupt & Change, from y^e [illegible] & Celestiall Disposition, partly Naturall and Sensible, partly Supernaturall and Spirituall Essences, Depending on the Powerfull Motion, with the Ruling Intellect (or Divine power) and the Decrees from God (the first Author) from whom all

all things are produced, & upon whome all things Depend, and through whose Comand,
Every Orb, acts in its office, accordingly from the will of the Creator, according to y^e will
of the Creator; in the by which we attaine, not onely to y^e Knowledge of things Naturally,
But come to the perfection of more Rare & Sublime things (Celestially &c: —
as may be instanced in many presidents, both Ancient & modern — But
y^t [illegible] is the image of God, the Acting intellect is the image of y^e word,
the Soul is the image of this intellect, & our words y^e image of the Soul, by which
It acts upon Naturall things Naturally, Natured being the work therof, And Every
one of these perfects his Subsequent, & none of the Latter Exists wout y^e
former, for they Depend amongst themselves, by a kinde of Ordinate Dependency,
So y^t when the Latter is Corrupted, it is returned into y^t w^ch was next before it, untill
it come to the Heavens, then to y^e Universall Soul, & Last unto y^e acting intellect
by which all Creatures Exist, & then by Degrees in y^e principall Author, y^e first & [illegible]
Last, by whose Power & will all things at first had their Returnes,

This is the [illegible] and Continuity of Nature, that all Superiours do run & flow through Every inferiour, with a Long and Continued Series (or succession) Deporting its Rayes, even to y^e very Last things. And so inferiours through these Superiours, come to y^e Dispose of all.

[illegible] of God in the works; of the Worlds, Heavens, Planets, Bowels of Beasts, plants, Spheares, Mouths, y^e Mouth, Stones

Heaven, Heaven with Heavens, Animall with the Heavens, this Heaven with y^e
Intelligences, the Intelligences with the Divine Properties, Letters, Words, &c
Consequently with God himself according to whose Image & similitude
and all things in the Universe were Created

[illegible] Spirituall, this plant agrees with a fruit in y^e Vegetation; a Beast with
A man in Sense: Man with an Angell in understanding, an Angell with God in immortality
[illegible] to the mind, the mind to y^e intellect, the intellect to y^e intention,
the intention to y^e imagination, the imagination, to y^e Senses, & this Sense at last
to things, &c: —

[illegible] (to conclude), thus: inferiours are so successively joyned to their
Superiours, that third proceedes from their Head (the first Cause)
like as a Certaine String, Stretched out to y^e Lowermost things of all, of y^e which String,
if one End be touched, the whole doth presently shake & Soundeth to y^e other End;
Even so, at the motion of the Inferiour the Superiour is also moved, to which
the other doth answer, like as Strings of a well tuned Instrument: So y^t the Lower is
moved, caused or produced in those inferiours, to which as to its Roots, Causes &
Signes, it is Reduced (D)

it is very difficult, if not impossible, to Convince or perswade a Knowing & Intellectuall man, by Reason, into a Rationality of Such things, that Educeth a little
objecteth his present Capacity, out of Reasoning that impossibilities, by Sense
for the Immortall Spirit is a Nature, is of this inferiour [illegible] this (evidently) by [illegible]
operations of y^e mind, & Nature, for [illegible] no more [illegible] all Disputations
[illegible] for Dogmaticall Philosophers, doth not admire this most Divine
Motion, & this great Secrets of Nature proceeding out of this principle, so wonderfully
from a more inward principle, more Admirable Experiments, Operations & Effects
are produced and brought to passe, by y^e help of this (evident) Authority
(Meaning) according to y^e Rule, & Discourse of Reason & Experd Sophicall
Science, and is not a Stranger to this Heaven &c

...rebius I will Briefly treate of the Celestiall & Terrestiall Harmonyes, and the Mutuall Correspondencyes of those inferiours with their Superiours, whereby we become Capable of Receiving Certaine Celestiall guifts from above: &c: — and shall now Lay down Some Beneficiall Assphorismes, Worthy of Remark:

Beneficiall Aphorismes.

1: We ought to allow, nothing more in this Life, then that we Regenerate not from the Excellency of the mind, by which we Come neerest to God, and put on the Divine Nature, least at any time our Blind waxing Dull, through a stupid & Vanity should decline & yeild to the fraicty of our Earthy Body becomeing fleshly Vitious: Wherefore we ought so to order our minds, that it be it Selfe, being mindfull of its owne Dignity & Excellency, should always both think, & Operate Something worthy of it Selfe: But the Knowledge of the Celestiall & Divine, & Humane, & Naturall & Artificiall, & Morall, & Supernaturall, & Divine Majesty, & Power, & Wisdome, & Goodness, & Providence, & Justice, & Mercy, & Truth, & Glory, & Blessedness, & Eternity, & Immortality, & Kingdome, & Priesthood, & Sacrifice, & Redemption, & Regeneration, & Resurrection, & Glorification, & Ascension, & Session at the right hand of God, & Intercession, & Mediation, & Advocation, & Propitiation, & Reconciliation, & Sanctification, & Vocation, & Faith, & Hope, & Charity, & Love, & Obedience, & Humility, & Meekness, & Patience, & Constancy, & Gravity, & Sobriety, & Temperance, & Chastity, & Modesty, & Shamefastness, & Fear, & Reverence, & Worship, & Adoration, & Thanksgiving, & Praise, & Glorifying, & Confession, & Invocation, & Prayer, & Supplication, & Petition, & Obsecration, & Contrition, & Compunction, & Repentance, & Mortification, & Crucifying, & Abnegation, & Self denyall, & Contempt of the World, & Heavenly Conversation, & Meditation, & Contemplation, & Elevation, & Ravishment, & Extasie, & Illumination, & Sanctification, & Deification, & Glorification, & Transformation, & Transmutation, & Transelementation, & Transubstantiation, & Transnaturation, & Transcendency, & Transmigration, & Transitory, & Transient, & Transparent, & Transpicuous, & Transmissive, & Transmittent, & Transmutable, & Transmutative, & Transmutatory, & Transmutatorious, & Transmutatoriously, & Transmutatoriousness, & Transmutatoriousness, & Transmutatoriously, & Transmutatorious, & Transmutatory, & Transmutative, & Transmutable, & Transmittent, & Transmissive, & Transpicuous, & Transparent, & Transient, & Transitory, & Transmigration, & Transcendency, & Transnaturation, & Transubstantiation, & Transmutation, & Transformation, & Glorification, & Deification, & Sanctification, & Illumination, & Ravishment, & Extasie, & Elevation, & Contemplation, & Meditation, & Heavenly Conversation, & Contempt of the World, & Self denyall, & Abnegation, & Crucifying, & Mortification, & Repentance, & Compunction, & Contrition, & Obsecration, & Petition, & Supplication, & Prayer, & Invocation, & Confession, & Glorifying, & Praise, & Thanksgiving, & Adoration, & Worship, & Fear, & Reverence, & Shamefastness, & Modesty, & Chastity, & Temperance, & Sobriety, & Gravity, & Constancy, & Patience, & Meekness, & Humility, & Obedience, & Love, & Charity, & Hope, & Faith, & Vocation, & Sanctification, & Reconciliation, & Propitiation, & Advocation, & Mediation, & Intercession, & Session at the right hand of God, & Ascension, & Glorification, & Resurrection, & Regeneration, & Redemption, & Sacrifice, & Priesthood, & Kingdome, & Immortality, & Eternity, & Blessedness, & Glory, & Mercy, & Justice, & Providence, & Goodness, & Wisdome, & Power

power to our works, and drives clearly away the Deceits and Delusions of all Evill spirits, and get Subjects them to our Comands too.

2: [illegible], and the Muses, avoyd the friendship of the multytude, be courtious of time, Beneficiall to all men, Use the Angels & spirits given & attributed unto them as ministers, without Rashness & presumption, as the Messengers of God, be Vigilant in thy Calling.

3: Be obedient to good Admonitions, avoyd all procrastination, accustome thy Selfe to Constancy and Gravity, both in thy words & Deeds, fly from Earthly things, Seeke after Heavenly things, put no Confidence in thy own wisdome, but Look unto God in, things.

4: Let Reason & Knowledge be earnest, fix it in thy mind, Learn much but not many things, because a Humane Understanding, can not be alike Capable in all things, Unlesse it be Divinely Regenerated, & unto him, nothing is so Difficult, which he may not be able to attaine to:

[illegible] to shun that Cause [illegible] to [illegible] things [illegible] things [illegible] Theosophia [illegible] Magia [illegible] Cabala [illegible] Astrologia [illegible] Alchymia [illegible] Philosophia [illegible] Medicina [illegible] Theologia [illegible] Jurisprudentia [illegible] Mathematica [illegible] Physica [illegible] Metaphysica [illegible] Logica [illegible] Rhetorica [illegible] Grammatica [illegible] Poesis [illegible] Historia [illegible] Chronologia [illegible] Geographia [illegible] Cosmographia [illegible] Astronomia [illegible] Astrologia [illegible] Arithmetica [illegible] Geometria [illegible] Musica [illegible] Optica [illegible] Perspectiva [illegible] Pneumatica [illegible] Hydraulica [illegible] Mechanica [illegible] Architectura [illegible] Militaria [illegible] Navalia [illegible] Agricultura [illegible] Venatica [illegible] Piscatoria [illegible] Aucupatoria [illegible] Pastoralia [illegible] Rustica [illegible] Domestica [illegible] Civilia [illegible] Politica [illegible] Oeconomica [illegible] Ethica [illegible] Moralia

6 I say properly all that a Secret in Magick, which no man can
Attaine unto by humane Industry, without Revelation: this Knowledge
whereof is hyth, Obscured, hidden by God in the Creation, yet
notwithstanding, he doth permit to be revealed by Spirits & Angels,
to be used of the thing it selfe, And these Secrets are either
Concerning things Divine, Naturall or humane; Which we do but Rightly
Consider & examine afore, we shall Come unto the whole w^th the most Sober
7 I, that man understanding be Divinely or Angellically
Inspired, by Conjunction or Revelation, it is the onely Effector
of all wonderfull operations, and produceth what thing soever it
Indulgently Conceiveth: Let a Magician therefore, Carefully shroud
himselfe, under the wings of Divine Assistance, least he fall into ye
Snares of Temptations

8 Secondly that ye mix no Experiments that are of Contrary
Qualityes or offices, but let every one be simple & sound all, for
God & Nature hath appointed all things, to a Certaine rule
end & proportion, wch no Contradictions can (without the Divine
will & power) alter or change, & whatsoever is done by
doing according, or unlike & God forbidding Contradictions,
work Divine Supercelestiall, Hyperphysicall, Supernaturall
Agency, wherefore all Visible and Invisible, regulated &
Ruled by Wisdome, shall Reason & Understanding unto us

g: [illegible] so much becometh a Magician, as Soundness in faith,
Constancy in action, & mind immovable in hope, patience in perseverance,
and when the like Rotation in its like, third is (I say) none more happy than such
because the holy Angels are Conversant about them, possess the Custody of ym,
they will familiary Converse w^th them, and willing to give attendance
to ym, & Communicate unto ym what soever shall be Desired, they will
Successfully & Successively supply them in all things, according to their
Severall & Respective Ord^rs & Offices, & faithfully instruct them in all
wisdome & Knowledge, by the Doctrine of Angelicall Ministory, and
Inconstancy, & Dispair, bring all to Confusion & loss, & nothing to effect.

10 He who would know Secrets, Let him first Learne to know how to
Keep Secrets Secretly, & to Reveall those things ye are to be revealed,
& to Seal those things ye are to be sealed. Observe this Rule, & the
Keys of thy Understanding shall be open, to Understand Secret things,
and Thou shalt have in Secret thy mind Desire, to be Directed & Revealed
unto, and thou shalt have the things of God & ye Spirits promptly &
readily to their Creation, to Ministred unto the Sons of Art, by Numeration
(wch Numeration shall be Guided by Reason) with all Divine
(Celestiall & good Gifts which we do, &c
Whilst ye wait upon this, & Justifie upon Imaginations
from (Obstacles, & Remove from both mind the Desires, to
Seek for Earthly regards, Honours, Pleasures, Delights, to
be Destitute
of Fear & Shame, for you are Naturally as is pos[illegible] & Enclined
to receive the Celestiall Influence

12/ [illegible] effect divers things by faith (that is) a firm
Adhesion, a fixt intention, and vehement Application of the worker
or Receiver, to him yt co-operates in any thing; & gives power to ye
worke which we intend to do, so that their is composed in us,
(as it were) the very image of the Vertue to be Received:
we must therefore in all things affect vehemently, imagine,
hope & believe strongly, for that is the greatest helpe, &
conduceth wholly to the Assistance of the Operator; it is a Ver-
y fixed Maxime amongst physicians, that a strong beleife,
And certainly doubtless hope & love, towards the physician and Medicine,
doth conduce much to health, yea sometimes more than the Medicine
it selfe; for the same that ye Efficacy & Vertue of the Medicine
Works, the same doth the strong imagination of the Physician
Work, being able to change the Qualityes in the Bodyes of the sick;
Especially where the patient placeth much confidence in the
Physician & trusteth wholly, & resigneth himself to his
Physicians Directions what soever he shall bidd him, yt should give
Ease, or any successfull Effect from ye
14 [illegible] ing of [illegible] things proceeds so much the more, that
good Spirits & Angells by the Communion that we have with
them, daily Illuminating & Strengthning us with Divine
by Daily working & acting upon our Intellect, framing & making
us by their Influences, like Angells most like to them selves

Even so far, as that we at some times have the appearance of Good Angels
unto us, and familiar Converse with them; & hereby we both Contemplate Divine
things, & work wonderfull operations to gods glory and the use of man;
faith assisting, and the Capacity Comprehending: &c.
14 All Evill Spirits are ever strong by us, through the Assistance of the com.
being invocated by Divine & Supernatural all powers, & miracles & Sacred
Historyes, and by breathing forth Venerable names and Words, w^ch Devout
Speech: Now by the power and Efficacy of such Conjurations, they are
Subjected, bound and Allayed, for they Cannot Endure them; whereby they
are Enforced presently to Yeild unto us, and forthwith to Depart out
of those Bodyes or places, which they possess or inhabit.
16 Vertue is no Vertue, unless it have some like in Ruling whereof
it may shew and Exercise its power; for as Victory Cannot Stand
without Valour, so Valour cannot Subsist without an Enemy, wch
Valour we Value, & the Strength by Valour wrought, but forthwith
Addresse our selves to Valour it self, that we may Know its Nature, being
stript of its Objects; So that Imagination cannot Attain to perfect
Knowledge of things, Unless it Ascend to the same, & Know
what it shall Establish, and Confirm as its Object
17 The [illegible] ice [illegible] ries we paid to all
those [illegible] ions [illegible] ing [illegible] ough

To the Superiour intellect, is always tending to Good; the which intellect both indeed, always shows a pathway to y^e will as a candel to the eye; But it moves not it selfe, but is the Mistriss of hir owne operation; from Whence it is called y^e will: And though it always tends to Good, as an Object Suitable to it selfe, yet some times being blinded with Error, the Animall power forcing it, it chuseth Evill, believing it to be Good: Therefore will is Defined to be a faculty of the Intellect, whereby Good is Chosen by the help of Grace, But Grace not assisting, then is Evill Chosen, Therefore faith, hope, charity, and all y^e Vertues, is in the will, as the first mover, which being absent the whole Consent falls into Dissonancy.

19) Those who only trust to the Labour of nature and only, and the power and Labour of y^e Superiour things, thinking thereby to attaine Divine things, and those who faine to raise a foote in the Heavens, God Leadeth to recall those things from y^e pride of the Heavens, which ought to be Heavenly from Gods above; but stands in their judgments, and Labour in Vaine: for those Superiour Species of things, which have their power derived from the Heavens, the Heavens from Intelligences, and the Intelligences from God, in whom all things present in the greatest perfection, the while wherein Man there is not a vertue nor a Gift hath not (or is provided with some) Intelligence, the one a plant, the and in Man all are Vniversally in the Archetypall

19) Man hath a fourfold operation; first Divine, by the Image of the Divine propriety, the Second Intellectuall, by formality of participation With the Intelligences, the third Rationall, by the perfection of its proper Essentiall Essence, the fourth Animall or naturall, by Communion w^th the body and third in Inferiour things; So y^t there is no work in this whole world so Admirable, Excellent & wonderfull, which the Soul of Man being Associated to the Image of Divinity, Cannot accomplish by its one power, without any Externall help: Therefore the form of all Magicall power, is from y^e Soul of man, Standing & not falling. (C)

[illegible] is not neither to be esteemed, but

[illegible] is nothing of such transcending Vertues, which being Distitute of Divine Assistance, is Content with the Nature of it selfe; Therefore all things are full of Gods, for that all in Inferiour bodyes are Exemplifyed by the Superiour Ideas.

[illegible] Soules or Minds, not [illegible] simple, pure, Immaterialle, Indivisible [illegible] Nature [illegible] by the Nature of said Ideas in the Same.

[illegible] by way of Ideas, Vitally and [illegible] made amongst their Selves, by some Celestiall Influences [illegible] what [illegible] in the new World should be done [illegible] without any Thing, is that they [illegible] Essence, that such [illegible] a Compound Substance.

very

Very intelligible it selfe (that is) in the Soul of the world, Differing, of one from the other by absolute formes: But not that all the Ideas in God are but one form, but in the Soul of the world they are many.

[illegible] places in the minds of all other things, whether they be joyned to y^e body, or Separated from the body; by a certaine participation, & by Degrees are Distinguished more & more.

[illegible] as certaine small seeds of formes, infused by the Ideas

[illegible] they are placed in matter, as shadowes.

[illegible] that their are many Seminall formes of things, in the Soul of the world, as Ideas in the mind of God, by which formes, she did in the Heavens above the stars, frame to herselfe Shapes also, and stamped upon all these same properties.

[illegible] Shapes and properties, for the Celestiall [illegible] hardnes (wherewith they are fitted), that is sensible to sight [illegible] provided in a word to fall under the operating Power of the Heavenly gifts (Known as yet unto few) through the seminall formes of the Soule of the world.

[illegible] (as I said) given unto the properties of the Celestiall [illegible] the nature of things are made by certaine Celestiall vertues (viz.) such as have a certaine Harmonicall foundation

foundation, not fortuitous, or Casuall, but Efficatious, powerfull & Sufficient Doing nothing in Vain.

[illegible] in their actings, but by accident (Viz.) by reason of their impurity or inequality of the Matter; So y^t upon this account, third and fourth of the same species, more or lesse powerfull according to y^e purity or indisposition of the matter for all Celestiall influences may be hindred by the indisposition & insufficiency of the matter) when the powers of Celestiall Vertues were infused according to the Desert of y^e matter.

[illegible] things (viz.) such things which have a greater Resemblance of things Separated, have more powerfull Vertues in operation, being like to y^e operation of a Separated Idea

[illegible] that the Situations of Celestials, is the cause of all those excellent Vertues that are in inferiour species

[illegible] Rings of all the Heavens, and their motions Dispose of all things, and are from them as the Idea of the Deity to his Creatures, and Ideas of Intelligences, unto faithfull officers, all things intrusted to y^e, in their Power. Vertues, the Heavens & Stars as Instruments Disposing the matter in the meanest for Receiving those forms which Rules & Governe Majesty, to us (governed by) Stars, and the Vertues of formes Distributed thro' the ministery of these Intelligences, which he has set as Rulers & Governours to his Works, to whome Power is entrusted the things Commanded to y^e, that so the Vertues & operations of all things

all things, as hearbs Mettals Stones &c: may Cond from the governing Intelligences immediately from the first Idea, & next from y^e Configurations of the Heavens, Disposing & Lastly from y^e Complexions of the Elements Disposed, Answering to the Celesticall Influences, by which the Elements themselves are disposed & ordered.

Now these separations are performed in three fair ways, by Expresse forms, in the Heavens by Disposing Vertues, in the Intelligences by mediating Rules, and in the Originall Cause by Ideas & Exemplary forms.

And this must of Necessity, agree in the Execution of the Effect & Work of every thing.

And this is the wonderfull Work, operation and effect in Vegetables, Stones Mettals &c: yet it is greater in the Stars, beyond both from the governing Intelligences, every thing receiveth his Vertues for to work many things, especially from y^e Signe Starr, with whom all things do Exactly Hermetically Correspond.

Now, that there is no other Cause of the Necessity of Effects, then the Connexion of all things with the first Cause, and third Cause, beyond

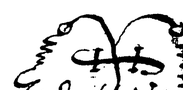
which is God, although he doth by Intelligences and y^e Heavens, work upon third in forreign things, yet sometimes he works those things Immediately by him selfe, & are Miraculous.

Intelligences as Secondary Causes (called hand maids) doe by the Command & appointment of the first Cause necessarily act, and are necessitated to produce their Effects, yet if God shall not with standing, according to his pleasure, so Discharge & Suspend y^m, that they shall wholy Desist from y^e necessity of that Command & appointment, then they are Called y^e Greatest Miracles of God, as is abundantly Manifested in holy Scripture, but for Brevity Sake here Omitted, &c: (E)

Angels
& Spirits

Now of the names, natures, orders, offices, Degrees & Hierarchyes, Mansions & other Distinctions of the Celestiall Angells, or Pure Intelligences, & other Angelicall powers (Celestially Dignified) both of the Light & other Elements; together with the Dominions of the Elementary powers or spirits, both of Light & Darkness, Residing in the four Elements, fire, Ayr, Earth & water, And the four Angels or governors of the Compass East, West, North & South; And other Wandering spirits both Elementall

& wayward ness and all other things, he is Indifferent good & natured; willing to do any thing &c. & exerciseth wisdom, he governeth 26 Legions of spirits his mark or seal is this moon and is to be worne as a Lamin &c.



The 3d spirit is called **Dantalion** he is a great & Mighty duke appearing in y forme of a Man w^th many faces, all like men & women & a Booke in his right hand, his office is to teach all arts & sciences to any one &, and to declare y secret & Counsells of any one, for he knoweth y thought & of all men and women, and can change them at his will, he can cause Love and shew (by vision) y true similitudes of any one w^ch them be in ye plaine part of y world they will, he governeth 36 Legions of spirits his seal is this w^ch is to be worne as a Lamin.

The 4th spirit in order is called **Andromalius** he is a great and Mighty Earle appearing in y forme of a Man, holding a serpent in his hand, his office is to bring a theife, goods & ye stolen, Back, and to discover all witchcraft and murder & stand & all things & punish them w^ch other wicked people & to discover treasure that is hidd &c. he governeth 36 Legions of spirits his seal is this w^ch is to be worne as a Lamin in time of action &c.

These 72 kings are under the Mighty kings or Princes of y^e King Amaymon & commanded into a Consell of Kings w^th their Legions of whome **Belial Biteth Asmoday & Gaap** were the first, & most exalted & cheife of their order, for Salomon never could learne why he thus bound them, and when he had thus bound them up & sealed y^m vp, he by y^e divine power cast them all into a deep Caldron red in Babilon, & the Babilonians wondering to find such things there, they went to help him & take y^e Seal upon supposing to find a great treasure, but when they had taken it upon out flew all y^e 72 spirits immediatly, and their Legions followed them, and they were ready to fight against their former plaine, But only Belial who entred into

Into a certaine Image, and there gave answare to those who did offer sacrifice unto him as y^e Babilonians did, for they offered sacrafice & worshiped that Image as a God &c.

Observations

Thou art to observe first y^e Moones age for y^e working, & the best days are when y^e is 2, 4, 6, 8, 10, 12 or 14 days old, as Salomon sayeth, and no other days are profitable &c.

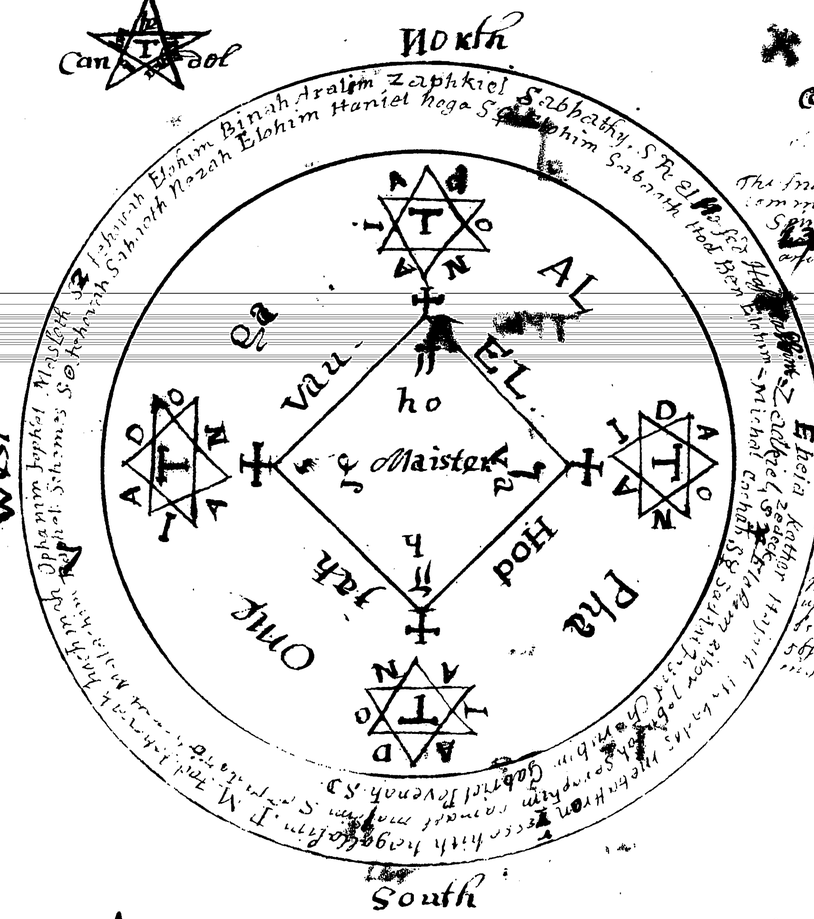
These also those 72 Kings are to be made in Metalls, the cheefest King in ☉, Marquises in ☽, Dukes in ☿, Prelates in ♃, Knights in ♄ & Presidents in ♀ & Earles in ♂ & ☽ equally alike &c.

Those 72 Kings are under the power of Amaymon, Corson, Ziminiar & Goap who are Kings ruling in y^e 4 quarters, East, West, North & South, and dare not be stirr for the Egipt Kings reason & great occasion. But Invocated & commanded, to find such & such spirits assunder their power and power, as is shewed in y^e following Invocations or conjurations &c.

The chiefe Kings may be found from 9 to 12 of y^e Clock at noone & from 3 till sunset. Marquises may be found from 3 of y^e Clock y^e afternoon till nine at night and from 9 at night till noone next day.

Dukes may be found from sunrising till noone next day.
Prelates may be found in any hour of the day.
Knights may be found from y^e dawning of y^e day till sunrising & from sunsett till 12 at night.
Presidents may be found in any hour of y^e day & morning twilight at high noone & midnight.
Earles may be found in any hour of the day in woods or any other place where men resort & not in desert & solitary places &c.

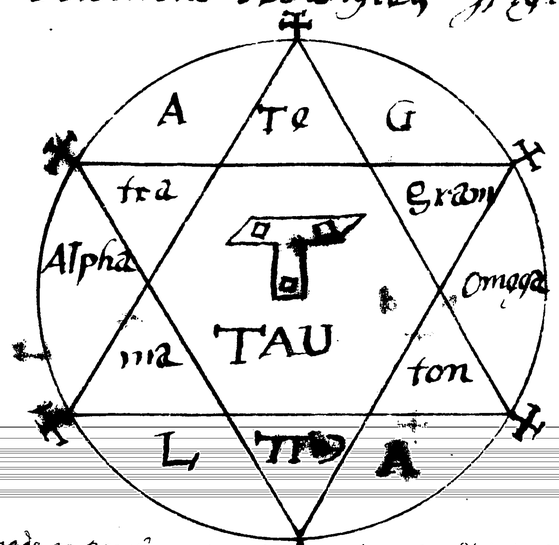
A figure of the Circle of Soloman, that he made for to preserve himself from the power of the evil Spirits &c



The triangle that Solomon commanded the Lesser Demon Spirits into, it is 12 foot from the Circle, and 3 foot over.

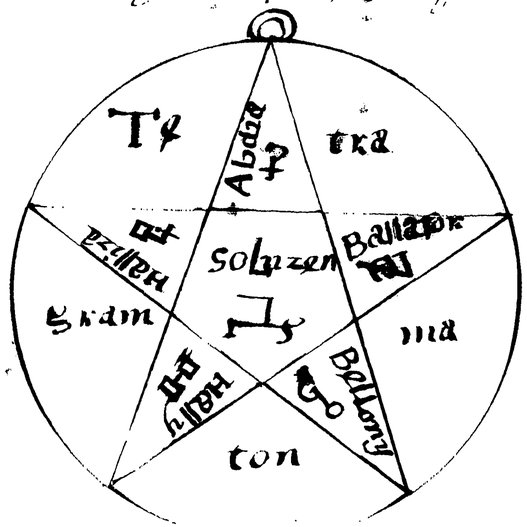
Make this Circle upon clean Parchment with the Spirits Name &c

Solomons straigled figure —



This [illegible] made on parchment made of a white Skin and worne at the Skirt of y[e] [illegible] and covered w[th] a linnen cloath dy[e]d which is to be shewed to the Spirits when they are appeared that they may be compelled to be obedient and take a humane shape &c —

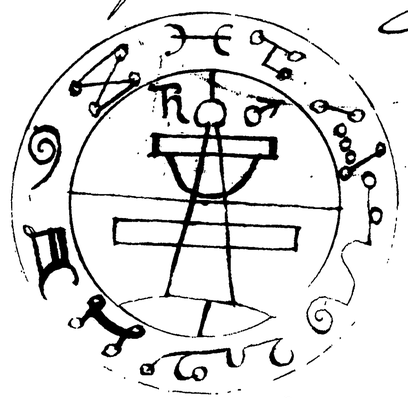
The Pentagonall figure of Solomon.



This figure is to be drawne upon the Skin of a [illegible] of a white [illegible] and dyed to command by &c

This Ring is to be held before the face of the Exorcist to preserve him from the stinking fumes of spirits &c —

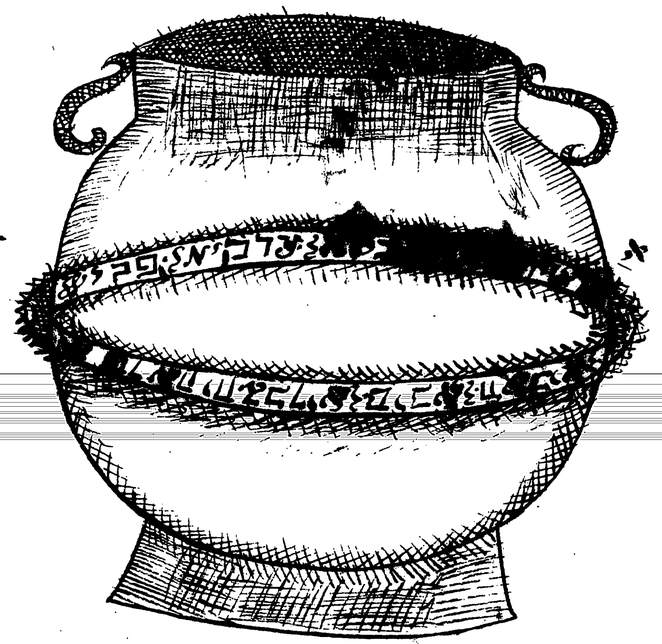
The Secret Seal of Solomon. by which he bound and sealed up the aforsaid Spirits with their Legions in a Brazen Vessel &c.



This Circle is to be made by one that is Clean both Inwards and outwards and hath not defiled himself by any woman in the space of a Month; but hath with fasting and prayers to God desired pardon of all his sins &c: It is to be made on a Thursday or Saturday night at 12 of the Clock written with the Blood of a Black Cock which must be new killed, on virgins parchment Noble, on Good nights the Moon must be increasing in Her Quarter it so [illegible] it with Allum, Raisins of the Sun, dates, Cedar, Frankincense, Myrrh, by this seal Salomon compelled the aforesaid spirits into a Brass Vessel, and sealed it up with the same, he by it gained the love of all manner persons, and overcame in Battle, for neither weapon nor water could hurt him,

The forme of

The Forme of the Brasse Vessel that Salomon shut
these spirits in - - -



Conjured seal aforesaid was made in Brasse, to touch Christ with at ye ffeast &c

The other maner with is a Sceptre or sword, a mitre or cap, a long white robe of Linnen, with shoes and other Cloathes for ye purpose also a girdle of a Lyons skin 3 inches broad, with all the names about it as about the pectoriall round first, &c also pen ynkhorn and a thasfindich of Charcoles Kindled to put the fumigations into to make or perfume ye place appointed for action - also annointing oyle to annoynt ye Crystall, & fair water to wash ye blood &c in so doing as to you aforesaid viz Thou shalt purge me with Hyssop & I shall be cleane, Thou shalt wash me & I shall be whiter then the snow &c with ye Garments putting on, you must say by ye figurative mysteries of these holy Instruments or Instruments, I will cloath me with ye armour of Salvation in ye strength of ye Lord Ancor Amacor Amides Theodonias Anitor, that my dd Lord God may be Exalted through ye strength Adonay, to whom ye prayse & glory &c for ever & ever Amen

After ye have Perform'd make prayer to God according to your worke, as Salomon hath commanded This Forme that Salomon used for any particular art is shewed in ye 4th part of this Book wch is called Artem Novam. &c

The Conjuration for to call forth any of the fore said Spirits.

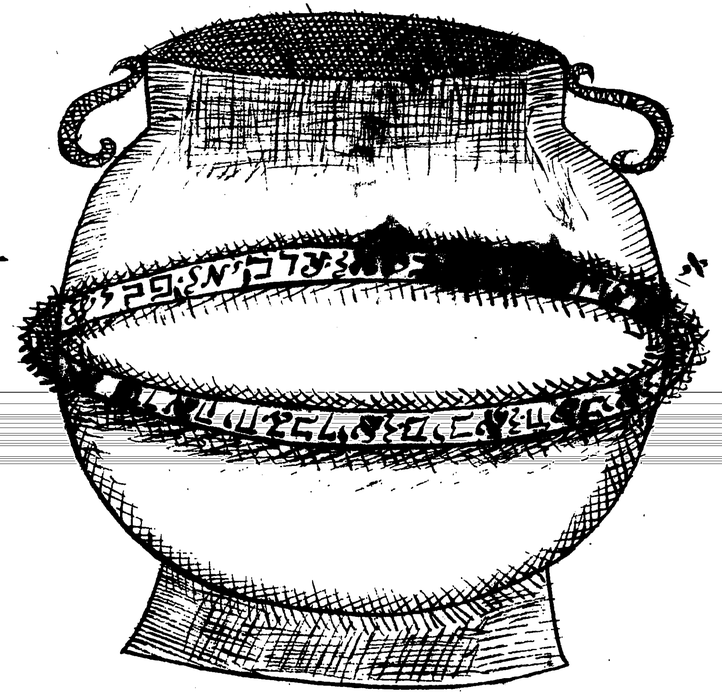
I Conjure and conjure you spirit N. wth Virtue & power armed from ye Supreame Majesty Peremptorily command you by Bealanenis, Baldachiensis, Paumachiæ Apologiæ Sedes and ye most powerfull prince Genio Liachidi Minister of ye Earth Bath, Chief of ye Port of Apologia, in ye Ninth Region, I exorcize & powerfully command you spirit N. in and by him that said ye word, and it was done; and by all ye holy and most glorious Names of ye most holy and true God, and by these his most holy Names Adonai, El, Elohim Elohe, Zebeoth, Elion, Escerchie, Jah, Tetrasramaton Sadai, That you for the appear and shew ye selves hither unto me fore this Circle, in a fair and humane shape, without any deformity or ugly shew and without delay, do ye come, from all parts of ye world to make more full answer unto all things wch I shall ask of you, and come you visibly and affably without delay, manifesting wch I do charge, bring to conjure by ye Eternall living and true God, Helioren I conjure you by ye Great and true Name of your God that ye obediant unto and by ye hand of ye King, wch was the wonderfull power you, that forthwith you come without tarrying, and fulfill my desires, and commands, and persist unto ye End, & according to my Intentions and I conjure ye by him, whome all Creatures are obediant and by this most great name Tetragrammaton Jehovah, wch being heard, ye Elements are overthrown, ye Ayr is shaken, ye Sea runneth back, ye Fire is quenched, ye Earth trembleth, and all ye hosts of ye Celestiall, Terrestriall & Infernall are troubled, and astonished and confounded together that you visibly and audibly speak unto me with a cleare voice intelligible, and without any ambiguity, understood come you in the name Adonai Zebeoth, Adonai Amiorent, come come away stay not upon Adonay, sadey, the Kings of [illegible]

Say this if the [illegible]

Say if Sedenarii

I Conjure, compell and command you spirit N. to appear in this Circle, in fair & comely shape, without any deformity or uncomeliness by ye name & by ye name Jehovah wch Adam heard speak & by ye name Jehovah wch Jacob heard from ye Angel wrestling with him, and was delivered from ye hands of Esau his Brother, and by ye name of God Agla, wch Lot heard and was saved with his family, and by ye name Anapkexaton

The Forme of the Brasse Vessel that Salomon shut
these spirits in



This vessell soal'd as ford said was made in Brasse, to touch this booke with at ye Consecr:

The other necessaries is a sword or knife, a mitre or cap, along white robe of Linnen, with shoes and other Cloathes for ye purpose also a girdle of a Lyons skin 3 inches broad, with all the names about it as about the mitre cross round girt, &c, also pen ynke and a thin linnen of Charles Lindsey to put the fumigations to make or perfume ye aire against the actions also annointing oyle to annoint ye Temples & Eyes & faire water to wash ye hands & in sprinkling ye aire & to say ab David psal 51 Thou shalt purge me with Hyssop & I shall be cleane, Thou shalt wash me & I shall be whiter then snow &c and ye Garments putting on you may say by ye figurative mysteries of this holy actions or ornaments, I will cloath me with ye armour of Salvation in ye strength of this holy Ancor Amecor Amides Theodonias Anitor, & that my desired End may be Effected through ye strength of Adonay & whom I pray & desire yt for ever more Amen

Where ye hand Sodowm make prayrs to God according to your workes, as Salomon hath commanded & he found that Salomon used for any particular art is shewed in ye 4th part of this Book w^ch is called Artem Novam &c

The Conjuration for to call forth any of the forsaid Spirits.

I conjure and conjure you spirit N. & bring w^th power armed from ye Supreame Majesty Roughly command you by Bealanensis, Baldachiensis, Paumachiæ Apologa- cedes and ye most powerfull printed Genio Liachidi Ministr of ye Tartar dam Bat; Chief of ye Bat of Apologia, in ye Ninth Region, I conjure & powerfully command you spirit N, in and by him that said ye word, and it was done; and by all ye holy and most glorious Names of ye most holy and true God, and by these his most holy Names Adonai, El, Elohim Elohe, Zebeoth, Elion, Escerchie, Jah, Tetragramaton Sadai, That you for the appear and show yr selves here, unto me Certain, in a fair and humane shape, without any deformity or ugly shew and without delay, but yr come, from all parts of ye world to make me ready answers unto all things w^ch I shall ask of you, and come you orderly & visibly and agreably without delay, manifesting it before, being conjured by ye Eternall living and true God, Helioren I conjure you by ye Great and true Name of your God that you obediance unto and by ye hand of ye King, w^ch Earth and Hell ow^e you, that forthwith you come without tarrying, and fulfill my desires, and commands, and persist unto ye End, according to my Intentions and I conjure ye by him, whom all Creatures are obedient and by this most holy name Tetragrammaton Jehovah, w^ch being heard, ye Elements are overthrown, & the Aire is shaken, & the Sea runneth back, & the fire is quenched, & the Earth trembleth, and all ye hosts of the Celestiall, & Terrestriall Spirits are dismayed & troubled, and astonished and confounded together, that you reasonably and truly speak unto me with a cleare voice Intelligible, and without ambiguity, and speak and say unto me the name Adonai Zebeoth, Adonai Amiorent, [illegible] Adonay, Sadey, [illegible]

Say what you [illegible]

Say ye Creed.

I invocate, conjure and command you spirit N, to appear and shew your self unto me, in this Circle, in your undoubted shape, without any deformity or ugly sight, hereby to grant my desire & by the name of Adam, Heaven, Speak & by the name Jotham Jacob heard from my angel wrestling with him, and was delivered from the hands of Esau his Brother, and by the name of God Agla, w^ch being heard and answered with his family, and by the name Anapkizaton

& Aron heard and spoake and betrame wife: and by y^e name Sebeines Amachia
w^ch Joshua talled upon and y^e sun stood still, and by y^e name Emanuel w^ch y^e three
Sedrath Mesech and Abednego lining in y^e midst of y^e fiery furnace, and were
delivered, and by the name Alpha & Omega which Daniel named & Destroyed
the Bell & y^e Dragon, & by the name Zebaoth which Moses named, & all the
Rivers & waters in the land of Egypt were turned into blood & by the name
Elcerchie Oriston w^ch Moses named, & all the Rivers Brought forth frogges,
they went into y^e houses of y^e Egyptions, Destroying all things, & by the name
Elion w^ch Moses called upon, & there was great haile, such as never was since
the Creation of the world to that Day, & by the name Adonay w^ch Moses named
and there came up locust throwout all the land of Egypt and devoured all that the Haill had
left, and by the name Hagios, and by the seal of Adonay and by Otheos. —
Hcyros, Athenatos; Paracletus and by their holy and sacred names Agla
On, Tetragrammaton and by the dreadfull Judgment of god, and by unceane
of glass, which is before the face of the divine Majesty, who is mighty and most powerfull
and by the four beasts which have sixe wings, & eyes before and behind, and by the
fire round about his environ, and by the holy angells of heaven, and by the mighty
wisdom of god, and by the seal of Baldachia, and by the name Primeumaton
w^ch Moses named and the Earth opened and swallowed up Chora, Dathan
& Abiram, that you make true and faithfull answer, to all my demands
and to perform all my desire, so farr as in office you are capable to perform therefore
come y^e peaceable & visible and affable now without delay to manifest what doe
speaking with a perfect and clear voyce, thereby unto my understanding &c

I [illegible] the name of the Eternall King of Kings
& Lord of my Companions (that without they will
[illegible] constraint —

I conjure the spirit N. by all & every the names of the most great and
comprehensible Lord god of Hosts, that you come quickly without delay, from all parts and
places of the world, to make rationall answer to my demands and that visible and affably
speaking with a voice intelligible to my understanding as aforesaid, I conjure and adjure
you spirit N. by all aforesaid and by the seven names by w^ch wise Salomon bound
them and they seven in the height of brass, Adonay, Prerai Tetragrammaton;
Anepherceton, Inesenfatall, Bathatumon, & Itemon, that you appear
hear before this Circle, to fulfill my will in all things, that shall seem good unto me
and if you be disobedient and refuse to come I will in the power and by the power of
the name of y^e Supream and everliving god, who created both you and me and all
the whole world in the day and what is contained in it Eye-Saray, and by the power of

of his name Primeumaton; which commands the whole Hosts of Heaven, Curse you and
deprive you, from all your office, Joy & place and binde you in the Deepe of y^e Bottomless pitt
there to remaine unto the day of the last Judgment, and there binde you into Eternall fire into
the lake of fire and Brimstone unless you come forthwith and appeare before this Circle
to doe my will & pleasure therefore come in and by these holy names Adonay, Zebeoth,
Adonay, Amiorem; come y^e Adonay commandeth you: —

If you come so farr and he yett doth not appeare you may binde him & put to some
other place by his King, and cannot come and if it be so, invocate the King as followeth
to send him. But if he doth not come still, then you may be sure he is bound in chaines
in hell & he is not in the custody of his King: So if you have a desire to call him
from thence you must observe the spirits name &c —

For to Invocate the Kinge as followeth —

O you great mighty and powerfull King Amaymon; who beare the rule by the power of
the Supream god El, over all spirits both Superior and Inferiour of the Infernall order in the
Dominion of the Earth, I invocate and command you by the Especial and truest name of your god
and by god that you worship and obey, and by the seal of y^e Creation & by the most mighty & powerfull
Name of god Jehovah Tetragrammaton, who cast you out of Heaven, with all other of this
Infernall [illegible] spirits and by all y^e most powerfull and great names of god who created Heaven, Earth &
hell and all things contained in them, and by their powers and vertues & by y^e name Primeumaton
who commands the whole host of Heaven that you cause & make and bring N. to come unto me
hear before this Circle in fair and comely forme, without doing me any harme to me or any other
Creature and to answere truely and faithfull to all my Requests that in accomplishing my will and
desire, in knowing or obtaining any matters or things by these workes & prayers to him to
perform & to accomplish, there by the power of god El, who maketh and disposeth of all things
both celestiall, Terrestriall and Infernall —

After you have invocated the King in this manner, if you doe not soon perceive y^e spirit
you would have called forth by the aforesaid Conjuration, reiterating them foure all times together, and
he will come without doubt if not at y^e first or second time repeating. But if he doth not come
add the spirits Name to the end of y^e aforesaid Conjuration, and he will be forced to come if he be
bound in chaines, for he cannot break from them and he will be at liberty. —

A generall Curse. called the Spirits Chaine or Count
Curse of Spirit that Rebell

O thou wicked and disobedient spirit, because thou hast not regarded nor obeyed my words which I have here cal'd thee by many glorious and incomprehensible names by the true god Maker and creator of you and all the world, by the power of those names I command thee to depart into the Lake, of the Bottomless Pitt there to remaine untill the day of doome in flames of fire and Brimstone unquenchable unless thou forthwith appear before this circle in this Triangle Come to me into the same presently and quickly in & by the names

Adonai Zebaoth, Adonay Amioram, come come why stay'st thou? Adonay comandeth you

If thou wilt have read so farre and he doth not come then write his name vengefull in seven parts and put it into a Box with Brimstone assafoeda and such things that will cause a strong smell and hang the Box round with a point and hang it on a Stick or point and set it over the fire of Charcoale and lay to the fire still (it being placed toward that quarter the spirit is to come) — — — I conjure you spirit by him that made thee and all other good creatures in the world that you Tormentor Burn and consume this spirit N everlastingly I command thee thou spirit N into fire everlasting because thou art disobedient and doest not the command nor kept the precepts of the lord thy god neither will thou appeare to me nor obey my voice nor my invocations having thereby called you forth, I am the servant of the most high and Imperiall Lord god of hosts Jehovah and dignified and blessed by his Celestiall power and permission therefore cometh thou to answer to these my proposalls hear and come unto your adversary and contemner you and yield obedience and reverence and therefore I shall excommunicate you and deliver thy immortall and true part that is inclosed in this Box and shall burne it in morall fire and fury for ever in Gehenna immortall oblivion under the earth immediately come & appeare visibly affably friendly & courteously hear unto and before this Circle in this Triangle in chaste and comely forme and in no wise terrible hurtfull or frightfull to me or any other creature upon the face of the Earth and make thou sure to my request and accomplish all my desires in all things that I shall make unto you &

If he come not yet say the following

Now O thou spirit N because thou art disobedient and wilt not appear unto me to answer to such things as I have required of you or would have you satisfie in & by Gods in the name and by the power and dignity of the omnipotent Immortall Lord god of hosts Jehovah Tetragrammaton, the only creator of heaven earth and hell and all that is in them is who is the malediction & curse of all things both visible and invisible curse you and depriue you from all your office, joy and place and do bind thee my debtor of my Bottomless Pitt there to remaine untill the day of Judgment I say into the Lake of fire & Brimstone which is prepared for all rebellion disobedience and obstinate & pertinacious spirits, but all the

Holy company of heaven curse thee, Thr ⊙ D and Planets the light and day of heaven curse thee, I curse thee into the fire unquenchable & tormenting unspeakable and eternall and by thy name and seal is contained in this box, chained and bound up and shall be choaked in sulphurous & stinking sulphure and burne in this materiall fire &c. I in the name Jehovah and by the power and dignity of these three names Tetrasramaton Anepheneton & Primeumaton I cast thee o thou disobedient spirit N into that lake of fire which is prepared for the damned and cursed spirits and there to remaine untill the day of Doom and never more to be remembered of before the face of god to shall come to judge the quick and the dead and be world by fire —

Now the exorcist must put the box into the fire and by and by he will come, But as soone as he is come quickly vendred the fire that the Box is in and make a sweet perfume and give him a kind entertainement for in the pentacle that is at bottom of the Vessell covered with a linnen cloath lying. Behold the conclusion of your disobedient Behold the Pentacle of Salomon which I have brought here before thy eyes. Behold the person of the exorcist who is called Octimos, with the midst of the exercise who is armed by god and without fear who potently invocateth you and you to answer Therefore make rationall answers to my demands and be obedient to me your master in the name of the Lord Bathat rushing upon Abrac Abeor coming upon Aborer. —

Then when he will be obedient and bid you aske what you will for they are perfected by god to fulfill your desire and demands, and when they are appeared and kneeled downe humble and meek then you are to say: welcome spirits or most noble king or kings I say you are welcome unto me I have called you throughout him who created both Heaven and earth and all that is contained in them and you have obeyed unto my voice that called you forth I charge you that you remaine affably and courteously hear this Circle (or before this Circle in the V Triangle) and so long as I have occasion for you I charge you not to depart without my leave untill you have faithfully and truely performed my will without any fallacie &c. — — — — — —

If he will not depart

O thou spirit N because thou hast very disobediently refused my commands, and may ready and willing to come at my first call & good pleasure this to depart unto thy proper place without doing any injury or danger to any man or beast depart I say and be ever ready to come at my call being duely exercised and conjured by the sacred rites of magicke I charge thee to withdraw quickly and speedily and the peace of god be ever continued between me and thee down —

After you have given the spirit license you are not to answer any trouble that they begone and you have made your peace with god for the great blessing he hath bestowed upon you in granting you your desire and delivering you from the malice of the enemy the Devil

Note you may command these Spirits into the Brazen vessell as you doe into the Triangle saying That you forthwith appeare before this Circle in this vessell of Brasse in a faire and comely shape &c as is shewed before in the foregoing Conjuration. &c

The End of the First Part which is called Goëtia

Here beginneth the Second Part called the Art Theursia Goëtia of Kinge Salomon

In this following Treatise you have 31 Names of Chiefe Spirits with Severall of the ministring Spirits which are under them, with their Seale and Characters which are to be worne as a Lamin on your Breast. For without that the Spirit that is appeared will not obey you, to doe your will &c. c c c . c c

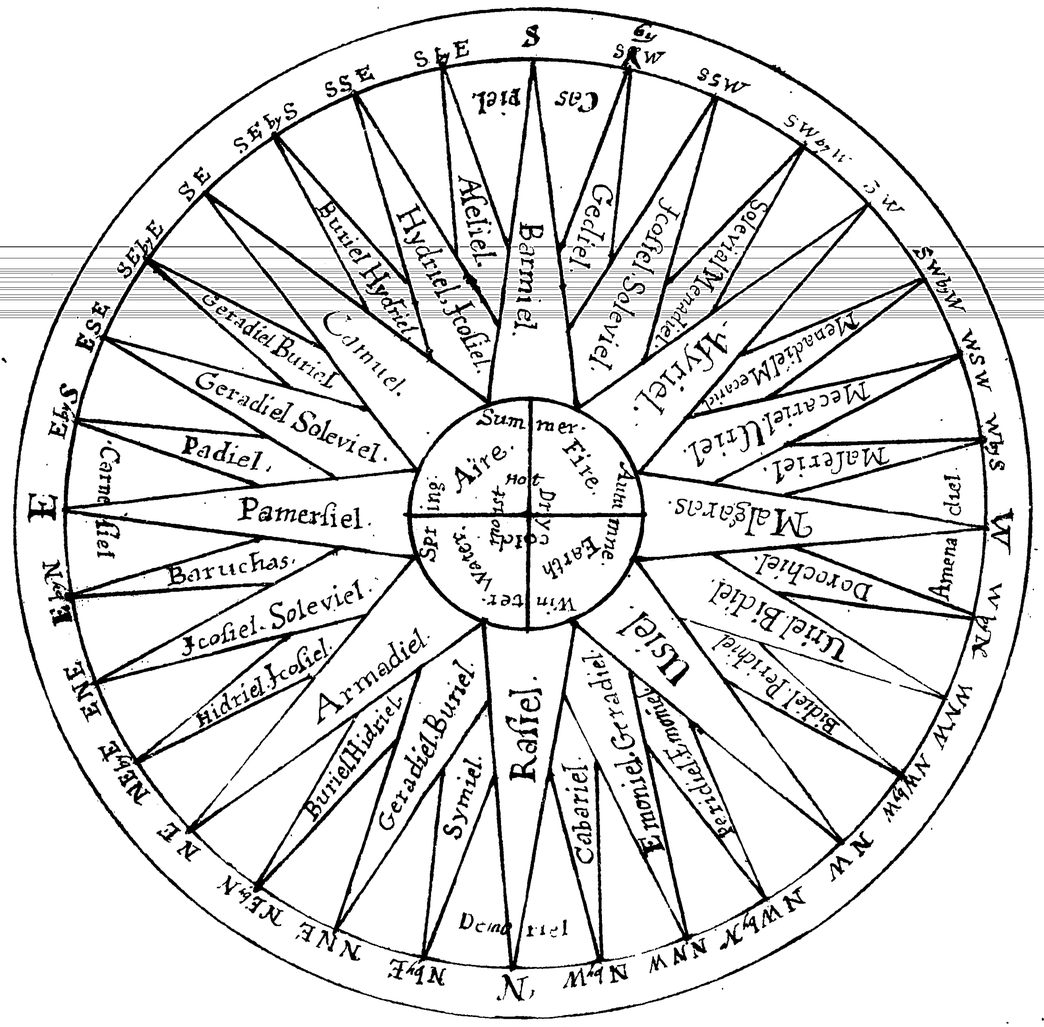
The offices of these Spirits is all one for what one can doe the other can doe the same, they can shew unto you all things that is hidd and done in the world. and can fetch and carry or doe any thing that is to be done or is contained in the four Elements Fire, ayre, Earth and water &c. alsoe the Secrets of Kings or any other person or persons but it is in vaine to vrite it will

These spirits are by nature good and evill That is, one part is good, and the other part evill. They are governed by their princes, and each princes hath his place to abide in the points of the compasse as is shewed in the following figure. Therefore when you have a desire to call any of the Kinges or any of their Servants, you are to direct your face to that point of the compasse the Kinges hath his mansion or place of abode, and you cannot well erre in your operation

Now every prince is to observe his situation. yet all of one forme. except the name and place of the Spirit. for in that they must change and differ. the one from the other Spirit is to be observed accordingly:

as for the garments used in this Materiall. they are spoken of in the Booke Goëtia aforegoing Therefore it is needless to mention them here againe &c

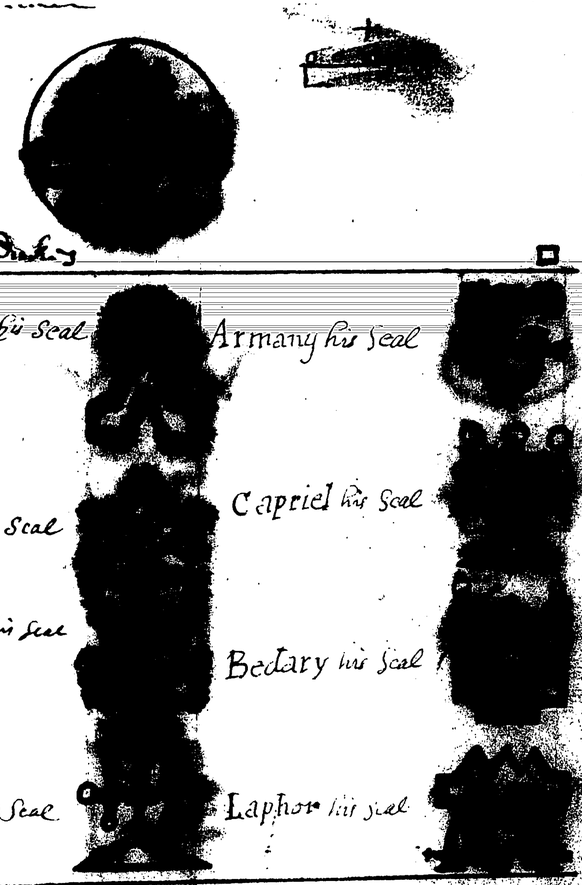
The form of the figure which discovereth the order of the 31 kings or princes with their servants ministers for when the king is found his subjects are easy to be found out &c



You may observe by this figure that 20 of these Kings have their seats in one circle, and remain in one place and that y^e other 11. are moveable & sometimes in one place & sometime in another. and in some tables they together more or less. therefore its no matter in which way you stand with your face, when you have occasion to call any of them both or their servants

Carnesiell is the most great and Chiefe Emperor Ruling in the East who hath 1000 great Dukes and a 100 lesser Dukes under him, besides 5000,000,000,000 of ministring spirits which is more inferiour then the Dukes wherefore we shall make no mention, but only of the Chiefe Dukes and their seals because they are sufficient for practice

Carnesiel his Seal



Note Carnesiel when he appears, day or night attends him 6000 Dukes but when you talk any of these Dukes there under attend about 300 and sometimes not a good 30 the

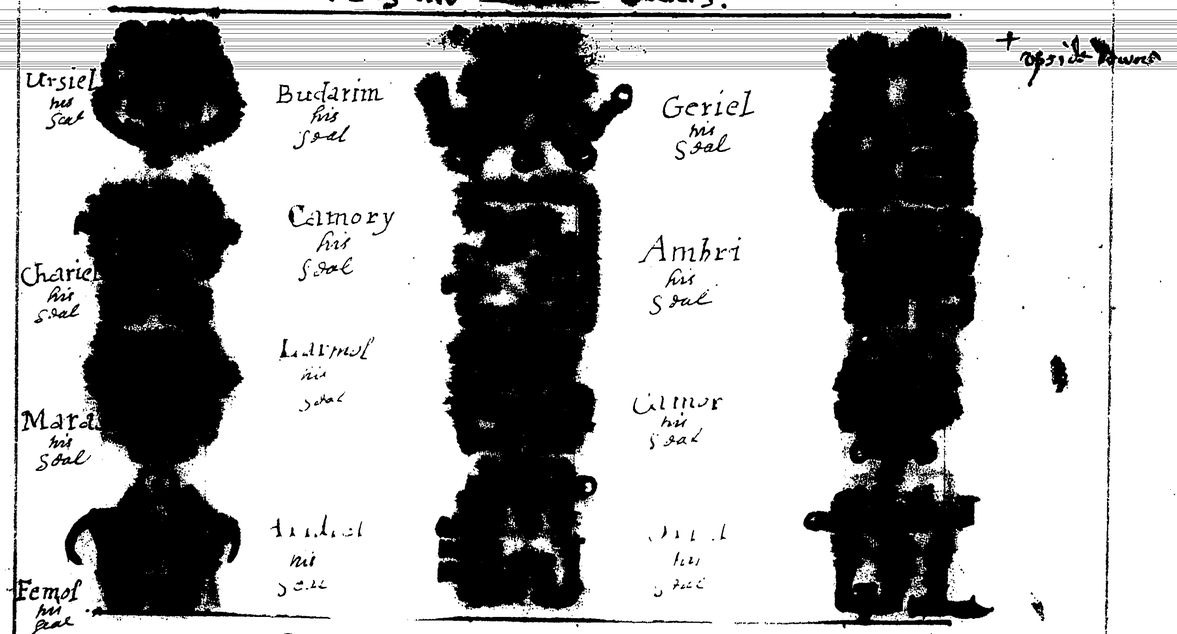
The Conjuration of Carnesiel as follows

I conjure thee O thou mighty & potent Prince Carnesiel who is the Emperour & chiefe Comander ruling as king in the Dominion of the East who knows only by the power of the supreame God El, over all Spirits &c

Caspiel is the ~~most~~ Great, and Cheefe Emperor Ruling in the ~~South~~ who hath 200. great Dukes and 400 lesser Dukes under him besides 200000000 of ministring spirits, w^th ~~a~~ innumerable Inferiour ~~the~~ Whereof wee Salomon saith shall make not mention, but only of 12, of the Cheefe Dukes and their Seales for they are sufficient for practise ~~~~

Caspiel his Seal

12 of the Dukes.



+ of the Powers

These 12 Dukes have 2.000. under Dukes a piece to attend them ~~~~ whereof some of them sounds along with him when he is Invocated, but they are very Stubborne and Churlish &c.

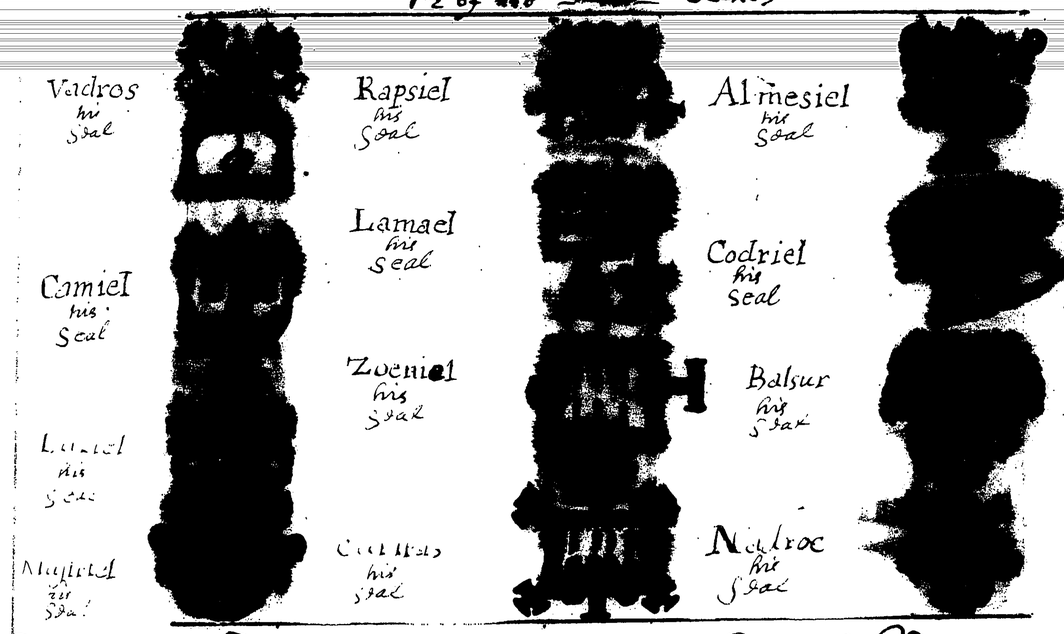
The Conjuration of Caspiel

We Conjure thee O thou Mighty and Potent Prince Caspiel &c.

Amenadiel is the Great Emperor of the west, who hath 200 great Dukes, and 500 lesser Dukes, besides 400000300001000000, other ministring spirits more inferiour to attend him, whereof we shall not make any mention, but only of 12, of the chiefe Dukes and their Seales w^th his suffitions for practise

Amenadiel his Seal

12 of the Dukes.



Note. Amenadiel may be called at any hour of the day or Night but his dukes who hath 2880 servants a piece to attend them are to be called in certaine hours, as Vadros he may be called in the 2. first hours of the day Camiel in the second 2 hours of the day and so successively on till you come to Nadroc who is to be called in the 12 last hours of the Night. And then begin again at Vadros &c. and Rule is to be observed in calling the Dukes belonging to ~~~~ Semeriel the Emperor of the West. ~~~~

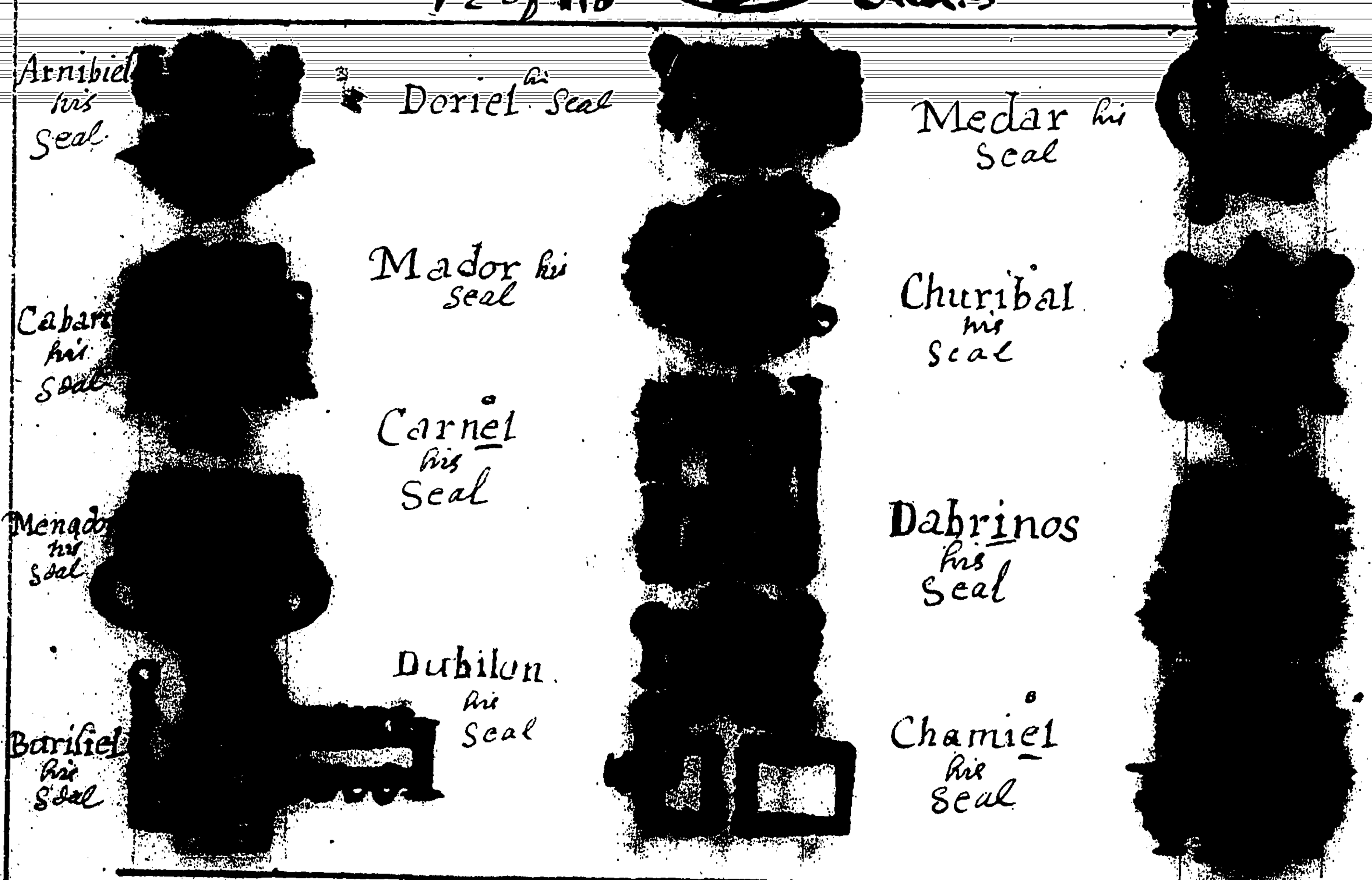
The Conjuration

We conjure thee O thou mighty & potent Prince Amenadiel who is the Emperour & chiefe King ruling in the Southern of the West &c.

Demoriel is the Great and Mighty Emperor of the North, who hath 400, great Dukes and 600 lesser Dukes with 7000000.8000 00900000. Servants under his Command to attend him, whereof wee shall make mention but of 12. of the cheefe dukes and their seales, which will bee sufficient for practice, ... ——

Demoriel his Seal

12 of his Dukes



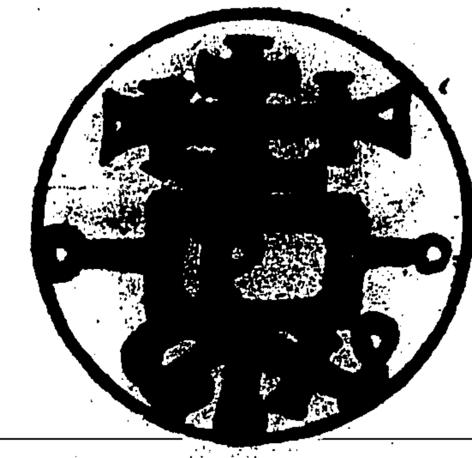
Note Each of those Dukes hath 1140. Servants whoe attends them as neede Requireth for when that Duke you call for have more to doe then ordinary he hath the more Servants to attend him ... — — —

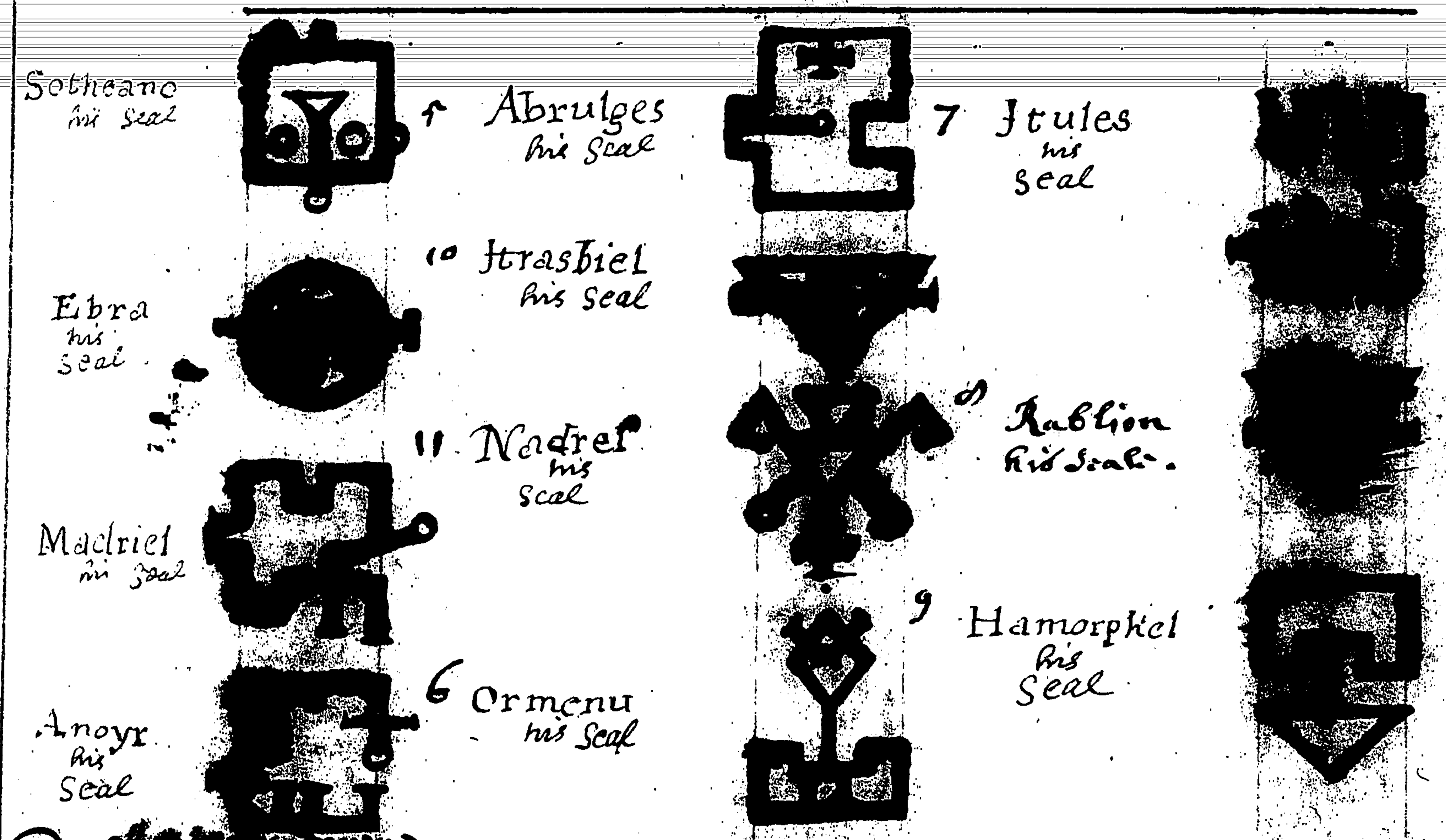
The Conjuration of Demoriel.

Wee Conjure thee O thou &c:

Pamersiel is the First and Cheefe spirit in the East under Carnesiel who hath 1000. spirits under him which are to be called in the day time but with great care for they are very ~~fals~~ Lofty and stubborne whereof we shall make mention but of 11 as followeth ...

Pamersiel his Seal

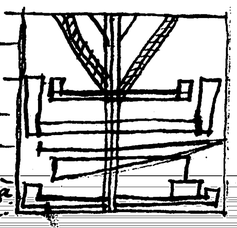




Note These Spirits are by Nature Evill, and very false not to be trusted in secret things but is Excellent in driving away Spirits of Darkness from any place, or house that is haunted, &c — — —

To call Forth Pamersiel, or any of these his servants, chuse the uppermost private or secret and ~~most~~ Still Rome in the house or in some certaine Island wood or Grove or the most occult and hidden place from all commers and goers, that noe one chancely may (if possible) happen that way, (Chamber or what soever place else you make Choice in) observe that it be very Ayery because those spirits that is in this part

part and all of the Lyre, you may call the Spirit into a Crystall stone or Glass
Redy at a bidding an instant & upon all way of Doctr to Ring & binding of
spirits, the Crystall stone must be four Inches Diameter set on a
Table of Art made as followeth wch is truly called the seventh Table
of Salomon, & having the Seals of the Spirits, On your Breast,
and the Girdle about your waist and you cannot erre, the forme
of the Table is Exact, as this present figure doth here represent &
shew, & hold the the figure which you have _____
this pass parde, what is to be pass parde, Exact _____
the consecration following truly all finde _____
that is whilst the spirit come, be without _____
Doubt be will come, hold the Sword and Rod is _____
to be used in all the following part of this Book _____
as is Kind of Pamersiel and his Servants also _____
the same in calling the King and his Servants &c.



The Consecration of Pamersiel.

We [illegible] thee O Pamersiel, a Cheefe Spirit. Ruling in the East, &

The Second Spiritt in order under the Emperor [illegible] East is called
Padiel he Ruleth in the East and by South as King, and governeth 30000
spirits under him and 200000, by night, besides 33 Legions all Thousands under them,
They are all good by nature and may be trusted. Salomon saydth that these
spirits have not power of themselves but what is given unto them by
their prime Padiel therefore he hath made not mention of any of their
names because if any of them is called they cannot appear without the
Leave of their prime as other wise can do &c you must use the same method
in calling this prime Padiel, as is declared to fore Pamersiel the Seale
of Padiel, is this. _____

Padiel his Seale

The Conjuration

We do Conjure thee O thou Mighty and Potent Prime Padiel, who
Rulest as a cheife Prince or King in the Dominion of the East & by South,
We Invocate Command & compell you, by the especiall name of Yod Hee &c.

The third Spirit called and Ranked In order under the Chiefe Mighty
God at and potent King of the East is called Samuel who Reigneth Ruleth and
governeth as King in the South East part of the world & hath many & several spirits
under his Government & command whereof now shall only make mention But this
that appertaineth to belongeth to the dayes 30 to y^e night and each of these have 30, Servants
to attend on them, Excepting Samuel, Sitgara, Asimiel, Calym, Dobiel and
Meras, for they have 100, apiece to attend them, but Pediel, Moriel & Sugaros, they have none
at all, They appear all in a verry Beautifull forme, & verry courtiously, and in y^e night as well
as in y^e day the they are as followeth w^th their Seales

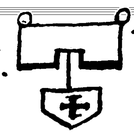
Samuel his Seal

10 of his Servants belonging to y^e day
& will appear in the night.

Ten of his Servants belonging to the
night & will appear in the day.

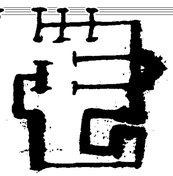
Orpemiel his Seale

Citgara. his Seale



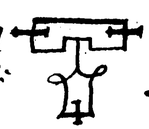
Asimiel his Seale

Meras his Seale.



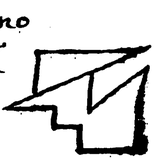
Omyel his Seale

Pariel his Seale

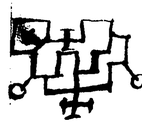


Calim his Seale

Azemo his Seale



Camyel his Seale



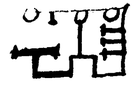
Cariel his Seale

Dobiel his Seale

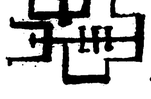
Tediel his Seale

Buliel his Seale

Nariel his Seale

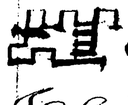


Nodar his Seale

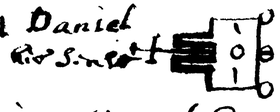


Moriel his Seale

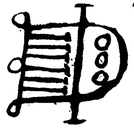
Elcar his Seale



Daniel his Seale



Phaniel his Seale



Tugaros his Seale

The Conjuration of Samuel,

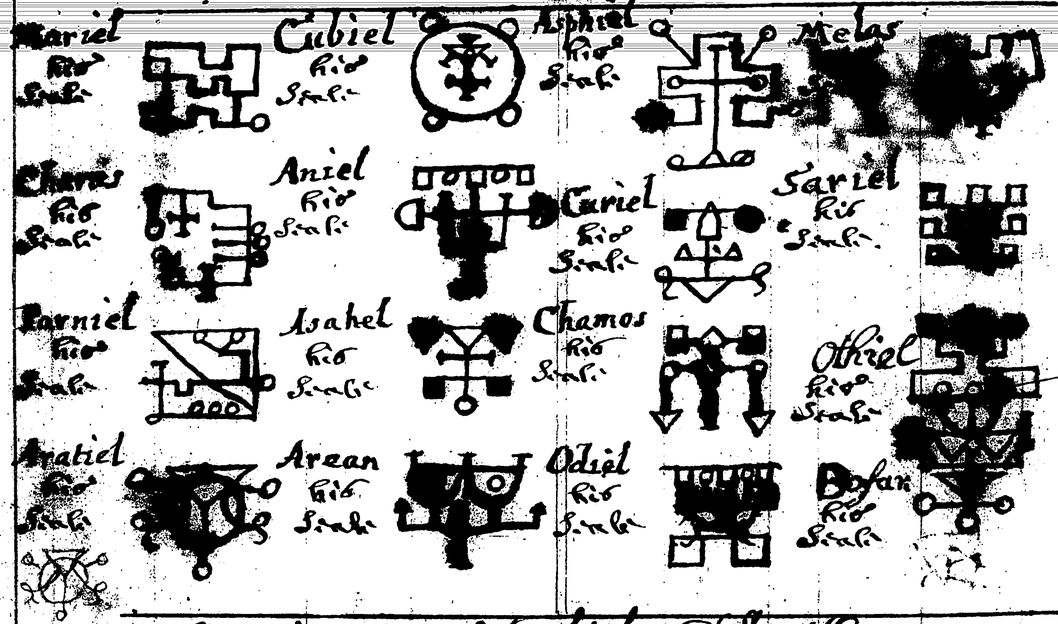
We Conjure thee O thou Mighty Samuel, who rulest & dost in the South East
part of the World, We Invocate &c.

The Fourth Spirit in order is called Aseliel he governeth as King under Carnesiel, in the south and by East he hath 30. thes[e] spirits belonging to the day, and 20. to the night, under whom are 30. principall Spirits and under those as many, whereof wee shall make mention, but of 8. of these principalls belonging to the day, and as many belonging to the Night. And everyone hath 20 servants at his command, they are all very courteous and loving and Chearefull to behold the[y] are as followeth with their seales

Aseliel Rio[s] Seale.

8 of Rio[s] Servants belonging to the day.

8 of Rio[s] Servants belonging to the Night



The Continuation of Aseliel as followeth.

We Conjure thee O thou Mighty & Potent Prince Aseliel who rulest as a chiefe Prince or King under Carnesiel, in the South & by East, &c.

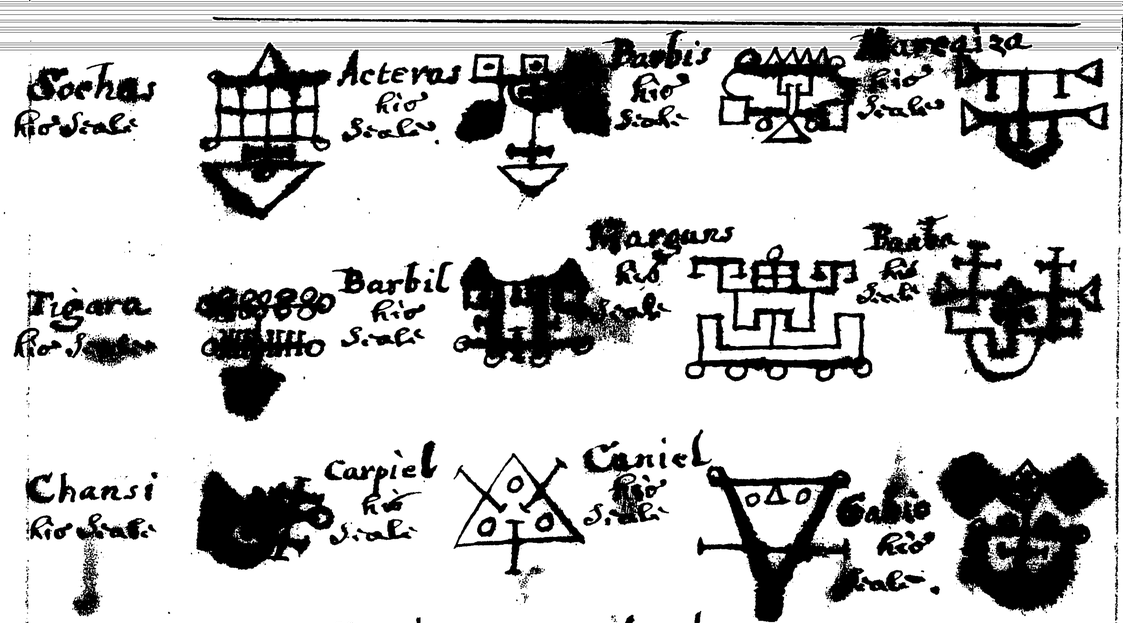
The fift Spirit in order is called Barmiel; he is the first and chiefe Spirit under Caspiel the Emprour of the south as King under Caspiel, and hath 30: Dukes for the day: And 20: for the night to attend him to doe his will, the which is all very good, and willing to obey the Exorcist: whereof wee shall make mention but of 8: that belongs to the day, and as many for the night, with their seals for they are sufficient for Proofes; Now Every one of these Dukes hath 20: Servants apiece to attend them when he is called, Excepting the 4. last that belongs to the night. for they have none; They are as followeth with their Seales

Barmiel Rio[s] Seale

8 of Rio[s] servient Dukes belonging to the day.

Dukes

8 of Rio[s] Servants belongs [illegible] night.



The Continuation of Barmiel as followeth

We Conjure thee O thou mighty & Potent Prince Barmiel who rulest as a chiefe Prince or King in the South under Caspiel, &c.

The six spirit in order, but the second under the Emperour of the South is called **Gediel**; Who Rules as King in the South & by-West who hath 20: chiefe Spirits to serve him in the day, & as many for the night, and they have many servants at their commands more of wch we shall make mention, but of 8. of the chiefe Spirits that belongs to the day; and as many of those belongs to the night: who hath 20: Servants apiece to attend them when they are called forth to appearance, they are very willing, loving and courteous to do your your will. & whose names & Seals is as followeth.

Gediel Rio Seale

The 8 Dukes belonging to the day that is under Gediel.

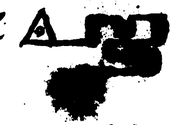
The 8 Dukes belonging to the night

Coliel Rio Seale.

Ranciel Rio Seale

Agrat

Vares Rio Seale


Mashel Rio Seale

Anael.

Sabas Rio Seale

Bariel Rio Seale

Aroan.

The 8. for the night.

Assaba Rio Seale

Reciel Rio Seale

Cireca

Sariel Rio Seale

Sadriel Rio Seale

Aglas

Vriel

The Coniuration of Gediel as foll:

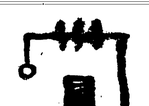
The Coniuration Oh thou mighty & potent Prince Gediel, as thou art the King in the South & by West, We Invoke & constrain & command Thee

The fourth spirit in order, but the third under the great Emperour of the South is called **Asyriel**, he is a mighty King & Ruling in the South West part of the world and hath 20: great Dukes to attend him, in the day time, and as many for the night, who hath under them several Servants to attend them & here we shall make mention of 8. of the chiefe Dukes that belongs to the day. and as many that belongs to the night, because they are subject for practice: and the first 4. that belongs to the day. and the first 4. that belongs to the night hath 40. Servants apiece to attend them. And the last 4. of the day, and the last 4. of night 20: apiece. they are all good natured & willing to obey those that is of the day, is to be called upon and those of the night in the night. & these are their names & Seales that followeth.

Asyriel Rio Seale

The 8 Dukes y belongs to y day under Asyriel.

Astor Rio Seale


Ariel Rio Seale.

Maroth Rio Seale

Cargas Rio Seale

Cusiel Rio Seale

Omiel Rio Seale

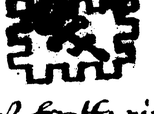
Buriel Rio Seale

Malquel Rio Seale

Budar Rio Seale

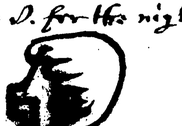
The 8. for the night.

Rabas Rio Seale


Amiel Rio Seale

Aspiel Rio Seale

Arcisat Rio Seale


Cusriel Rio Seale

Fascua Rio Seale

Hamas Rio Seale

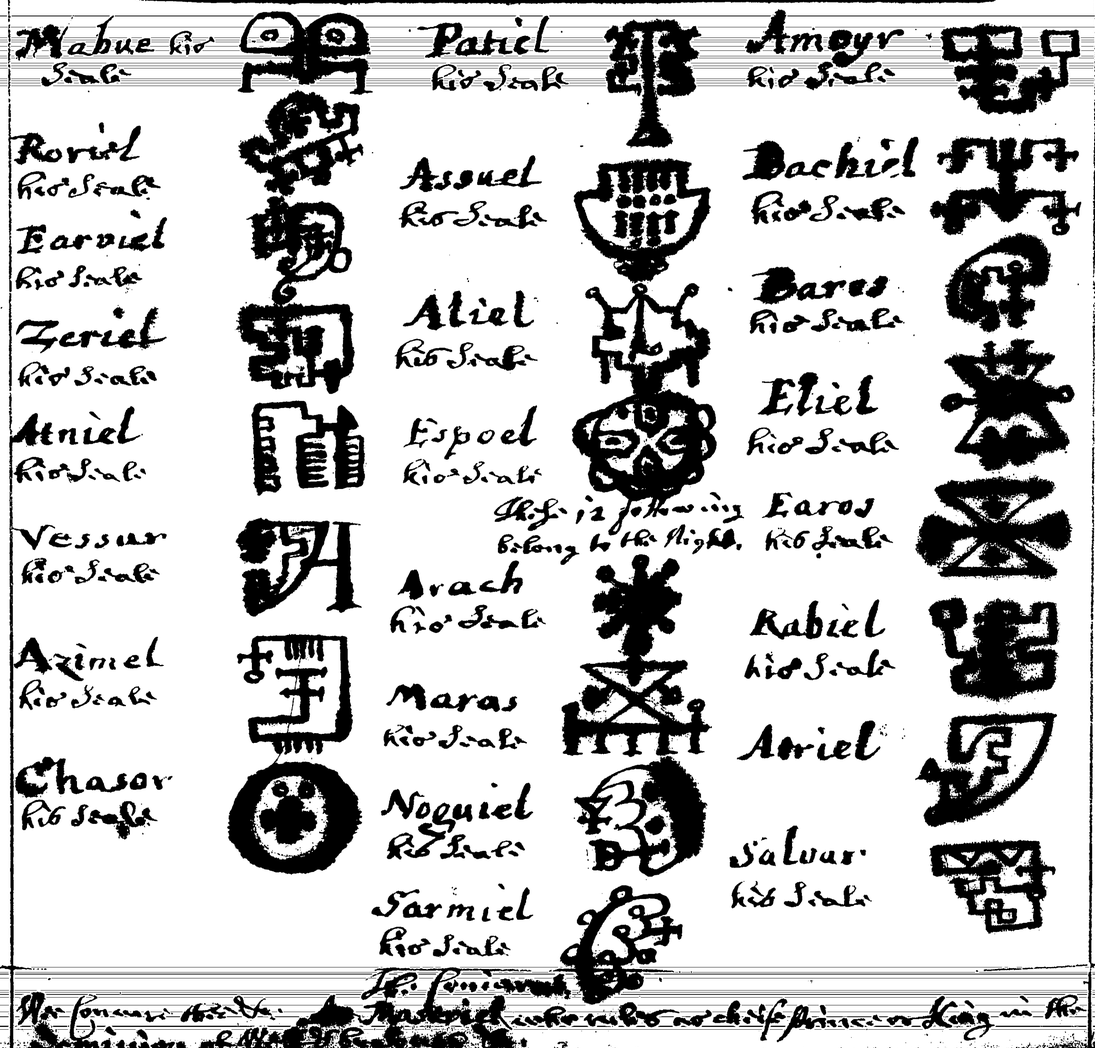
The Coniuration

The Coniuration Oh thou mighty & potent & Christ King in the South West

The Eight Spirit in Order But the fourth under the Emperour of the South is called **Maseriel** & he Rulleth as King in the Dominion of ye West, and by South; and hath a great number of princes & Servants under him, to attend him, whereof wee shall make mention of 12. of the chiefe that attend him in the day time; and 12. that attends him to doe his will in the night time which is Sufficient for p̄raeries. they are all good by nature & willingly will doe your will in all things. Those that is for the day, is to be called in the day, and those for the night in the night, they have every one 30 Servants apiece to attend them & their names and Seales is as followeth

Maseriel his Seale

The 12 that belongs to the day under Maseriel.

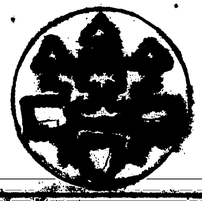


Wee Seniorat Rio: Maseriel who ruleth as chiefe Prince or King in the Dominion of West & South &c.

The ninth Spirit in order, but the first under the Emperour of the west is called **Malsaras** & he Rulleth as King in the Dominion of the West and hath 30 Dukes under him to attend him, in the day, and as many for the night; and Severall under them againe; whereof wee shall make mention of 12. Dukes that belongs to the day, and as many as belongs to the night, and every one of them hath 30 Servants to attend on them. Excepting Misiel. Barfas, Aspar & Deilas. Of the Rank but 20 Arois & Basiel, they have but 10. &c. They are all very courteous and will appear willingly to doe your will, they appear 2 & 2 at a time w^th their Servants. They th^t for the day is to be called in the day and those for the night in the night. Their names and Seals is as followeth.

Malgaras Rio Seale

The 12 that belonges to the day.

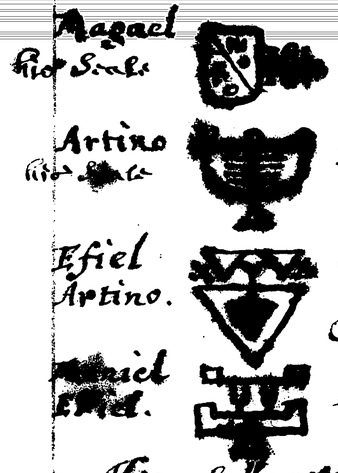


Wee Seniorat Rio: Malgaras who ruleth &c. in the West &c.

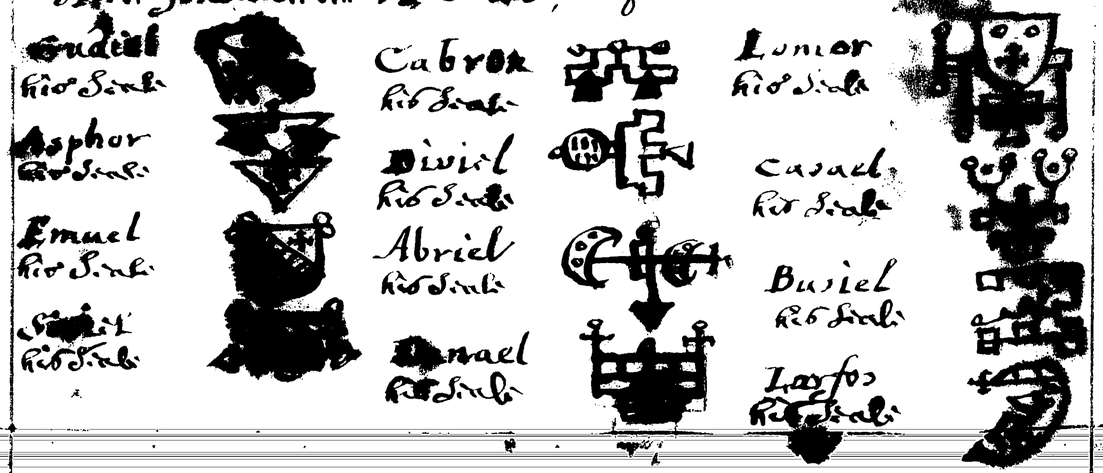
The tenth Spirit in order, But the second under the 2 Emperours of the West is called Dorochiel, who is a mighty Prince bearing Rule in the West, and by North, and hath 40. Dukes to attend him in the day time, and as many by the night with an innumerable company of servants Spirits, whereof you shall make mention of 24. cheefe dukes that belong to the day, and as many for the night with their Seales as followeth. Note the 12 first that belongs to the day, and the 12 first that belongs to the night hath 40. Servants apised to attend them: and the 12 last of the day, and of the night hath 400. apised to attend on them when they appeare &c. Obey those of the day is to be called in the day and those of the night in the night: Observe the planetary motion in calling; for the 24 first that belongs to the day is to be called in the first planetary hour of the day: and the 24 next in the second planetary hour of the day and so successively on till you have gone through the day and night, till you come to the 24 first again &c. they are all of a good Nature & will readingly obey &c. Their names and Seales is as followeth.

Dorochiel

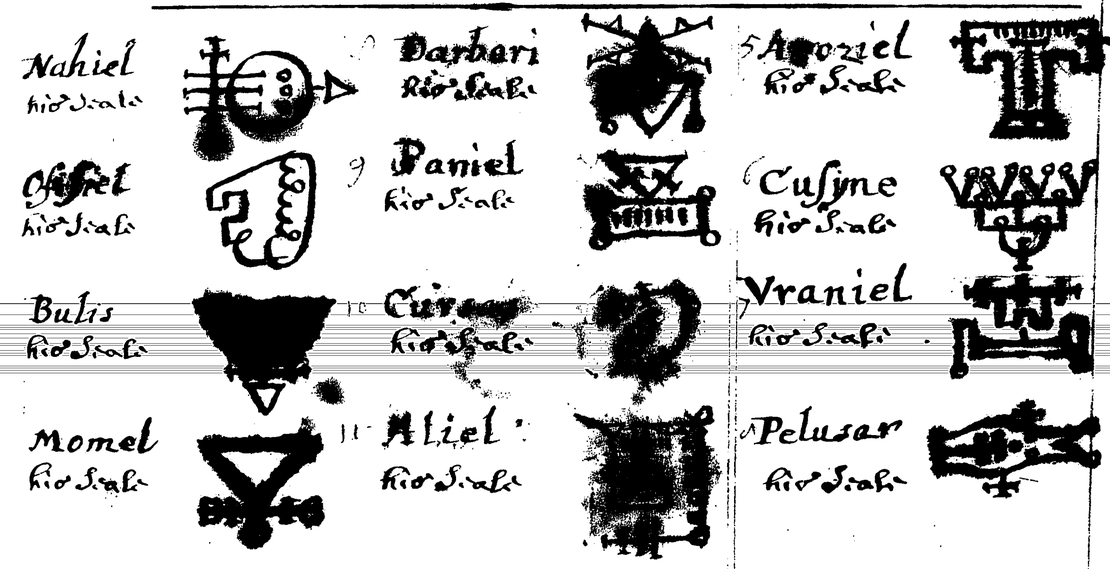
The 24 Dukes belongs to the day, 12 before noone.



Here followeth the 12 Dukes, afternoone.

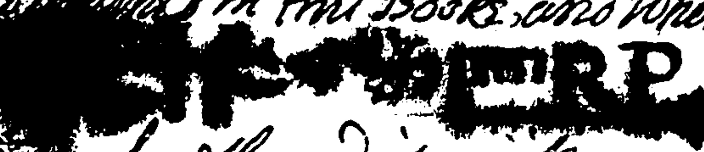


The 24 Dukes that belong to the night under Dorochiel &c.
These 12 before midnight



The Conjuration of Dorochiel as follows.

We conjure thee O thou mighty &c. Dorochiel, Duke and Prince & King in the West & by North, We invocate &c.

The Eleventh Spirit in Order. But the third under the Emperour Amenadiel is called Usiel who is a mighty Prince Ruleing as King in the North West he hath 40 Dyurnall, and 40 nocturnall Dukes to attend on him in the day and in the night, whereof wee shall make mention of 14. that belongs to ye day and as many for ye night which is sufficient for practice; the first 8. that belongs to the day hath 40 Servants a piece And the other 6. hath 30. And the first 8 that belongs to ye night hath 40. Servants a piece to attend on them And the next 4 Dukes 20. Servants. And the last 2. hath 10. a piece, and they are very obedient and doth willingly appeare when they are called, they have more power to hide or discover Treasure then any other Spirit (saith Salomon) that is contained in this Booke, and when you hide, or would not have any thing taken away that is hidden, make these foure Seales  in virgin parchment and lay them with ye Treasury, where the Treasury lyeth and it will never be found nor taken away. The names and seals of these Spirits is as Followeth ~ ~ ~ ~ ~ ~

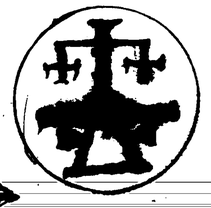
The Conjuration of Usiel as foll.

Wee Conjure thee O thou mighty &c: Usiel who is a great chief Prince or King under Amenadiel in the North West &c:

The twelfth spirit in order. But the fourth under the Emperour of the west is called **Cabariel**; he hath 50. Dukes to attend on him, wherof now I shall make mention but of 10. of the chief Dukes that belongs to the day, And as many for the night & every of them hath 50. Servants to give attendance when their master is invocated & Note these Dukes that belongs to the day is very good and willing to obey their Master, and are to be called in the day time and they of the night are by nature evill & disobedient and will deceave you if they can & they are to be called in the night. The names and seales of them all are as followeth:

Cabariel Rio Seale

The 10 y belonge to y day



The 10 Dukes for the Night.

Satifiel Rio Seale

Mador Rio Seale

Paguis Rio Seale

Peniel Rio Seale

Godiel Rio Seale

Cugiel Rio Seale

Tarros Rio Seale

Thalbos Rio Seale

Asoriel Rio Seale

Otim Rio Seale

Etimiel Rio Seale

Ladiel Rio Seale

Clyssan Rio Seale

Morias Rio Seale

Elitel Rio Seale

Pandor Rio Seale

Aniel Rio Seale

Cazul Rio Seale

Cuphal Rio Seale

Dubiel Rio Seale

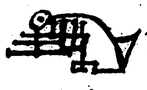
The Continuation of Cabariel as followeth.

The 13th Spirit in order But the first under Demorial. The Emperour of the north is called **Raysiel** he ruleth as king in the north, & hath fifty dukes for the day as many for the night to attend him, & they have many servants under them a piece for to doe there will & where of we shall make mention of the chiefe dukes that belong to the day, because they are by nature good & willing to obey, & but 19 that belong to the night, because they are by nature evill & stubborne & disobedient, & will not obey willingly all those dukes that belong to the day have 50 servants a peece, except ing the 6th Last, for they have but 30 a peece & the 8 last that belongs to the night have 40 servants a peece excepting the 4 last following for they have but 20 a peece, & the last 2 have but 10 a peece, there names & seales are as followeth viz^t

Raysael Rio Seale

The 16 dukes that belong to day

Bacier



Terath

Armen.

Betasiel.

Thoac

Astael

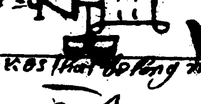
Albhadur.

Sequiel

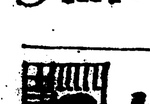
Ramica

Malchas

Charael



Sadar



Dubarus

Thoras

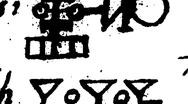
Tursiel.

Voiel

The 19 dukes that belong to night

Thariel

Larala



Belsay

Arepach

Aleasi

Paras

Sebach

Morael.

Lamas

Arayl.

Sarach

Thurcal

Culmar.

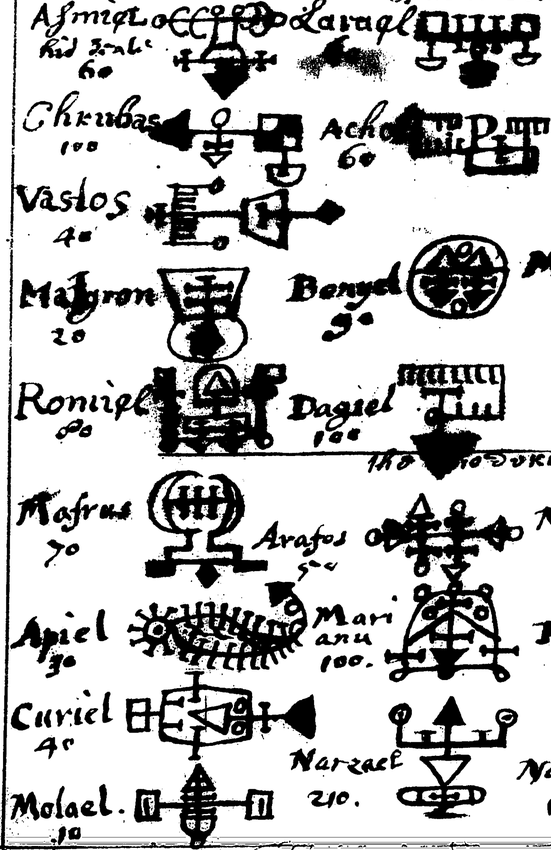
Quibda

The Continuation of Raysael as followeth.

The 14th spirit in order. But the second under the Emperour of the North is called Symiel. — who ruleth as King in the Aloath & by East who hath 10 dukes to attend him in the day & a 1000 for the night & every one of these have a — certaine number of servants, whereof we shall make mention of the 10 that belong to the day, & 10 of those that belong to the night & those of the day are very good & not disobedient, as those of the night for they are stubborne & will not appeare willingly & also those of the day have 420 servants amongst them to doe their will, & the rest of the night have 790 servants to attend on them as occasion serveth, the names of these 20 are as followeth, with their seales & number of servants &

Symiel his Seale.

The 10 dukes that belong to ye day



The 10 dukes that belong to the night

Here conjure the

The sixteenth spirit in order. But the third under the Emperour of the North is called Armadiel — who ruleth as King in the North East part, and hath many dukes under him & divers — ons, whereof we shall make mention of 15 of the cheefe Dukes who have 1260 servants to attend him these dukes are to be called in ye day and night dividing ye some into 15 part, beginy assuming with ye first Spirit and so on till you come to ye last spirit and the division of the night the first spirit and good by nature and willing to doe your will in all things their names and seals &

Armadiel his Seale.

Fifteen of the Dukes.

The Conjuration

I conjure thee o thou mighty and potent prince Armadiel &c — — —

the 16th Spirit in order: But the fourth under the emperour of the North is called Baruchas~ who raiseth as King by in the East and by north and hath many Duky and other Soviall Spirits to attend him wherefore we shall make mention of 15 of the cheefe Dukes that belong to the day and night who have 7040 Servants to attend on them. they are all by nature good and are willing to obey & you are to call these Spirits in the same manner as Shewed in ye foregoing Experiment of Armadiel and his Dukes: viz Dividing ye day and night into 15 parts and &c the names and Seals of them as followeth—

Baruchas Rex Duke

Fifteen of his Dukes

The Conjuration of Baruchas

If your will be to have mighty & potent prince Baruchas &

In this place we are to give you the understanding of a legion of a mighty and potent prince with their servants for wander up and down in ye Air and never continue in one place &c wherefore of the chiefs and first is called Geradiel who hath 18150 Servants to attend him. for he hath no Duky nor princes. therefore he is to be invocated alone. but when he is called there cometh a great number of his servants with him. but more or less according to ye day or hour of night he is called in for in ye first hour of the day according to y^e plan alany motion and the second hour of y^e night there cometh 470 of his servants with him and in ye second hours of y^e Day. and y^e 3d hours of y^e night there cometh 530 of his servants with him and in y^e 3 third hours of y^e day and y^e 3 fourth hours of y^e night there cometh 930 of his servants with him and in y^e 3 fourth hours of y^e day and y^e fifth hours of y^e night there cometh 1560 of his servants &c and in y^e first 2 hours of y^e day and the 8th 2 hours of y^e night there cometh 13740 of his servants and the 6th 7th last 2 hours of y^e day there cometh 930 and in the 2 first hours of y^e night there cometh 1560 of his servants &c they are of a good by nature and will obey in all things willingly &— — — — — — — —

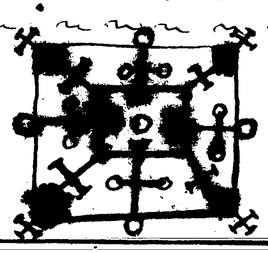
The Seal of Garadiel

The Conjuration of Garadiel

I conjure thee o thou mighty and potent prince Garadiel who standest near and hear in the air with thy servants I conjure the Garadiel that thou forthwith appear with thy attendance in this first hour of y^e Day. Rex Arbor me in this Crystal stone or here before this Circle &c

The next of these wandring princes is called Buriel, who hath many Dukes & other Servants, which doe attend on him to doe his will they are all by nature evill and are ruled by all other Spirits. They appeare Rugish and in the form of a Serpent with a virgins head and speak with a mans voice. They are to be called in the night, because they rule the day: and in the planetary houres, 12 of which shall mention of the chief Dukes that are under him in the 12 planetary houres of the night who have 880 Servants to attend on them in the night amongst them their names and seales are as followeth with the name of Buriel.

Buriel his Seale



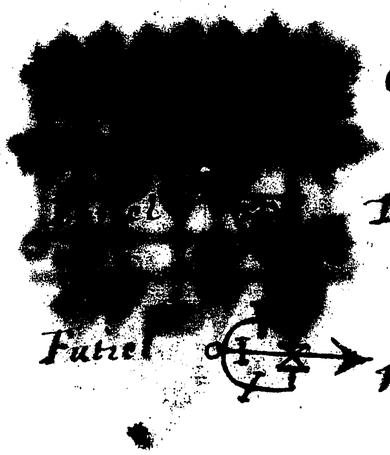
The 12 Dukes are as followeth

Merosiel

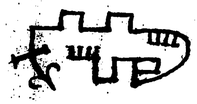
Casbriel

Drusiel.

Almadiel



Carniel


Cupriel.

Drubiel

Sarviel

Newros.

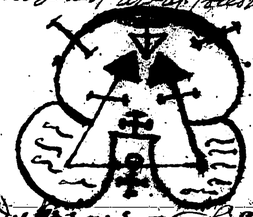
Futiel

The Conjuration

I conjure thee o thou mighty and potent prince Buriel [illegible] and doth Reward them in the Nine with the Dukes and other thy Servant Spirits I conjure thee Buriel that thou forthwith appear with thy attendances in this fair Form of Night, Rise before me in this Crystall Glass or Rise before (this Circle) in a fair and comly Shape to doe my will in all things that I shall desire of you &c:—

The third of these wandering Spirits or princes is called Hydriel, who hath 200 great Dukes besides 200 lesser Dukes and Servants without number under him whereof I have mention'd 12 of the chief Dukes which hath 1320 Servants to attend them. They are to be called in ye Day as well as in the night according to the planetary motion. The first beginneth with the first hour of the day or night and so successfully on till you come to the last. They appear in the form of a Serpent with a Virgins head and face: yet they are very courteous and willing to obey, they delight most in or about waters and moist grounds. Their names and Seales are as followeth —

Hydriel his Seale



The 12 Dukes are as followeth

The 12 Dukes are as followeth

Morbariel his Seal

Lameriel his Seal

Duliriel his Seal

Chamoriel his Seal

Camiel his Seal

Barachiel his Seal

Arbiel his Seal

Pefariel his Seal

Luciel his Seal

Samiel his seal

Chariel his seal

Musuziel his Seal

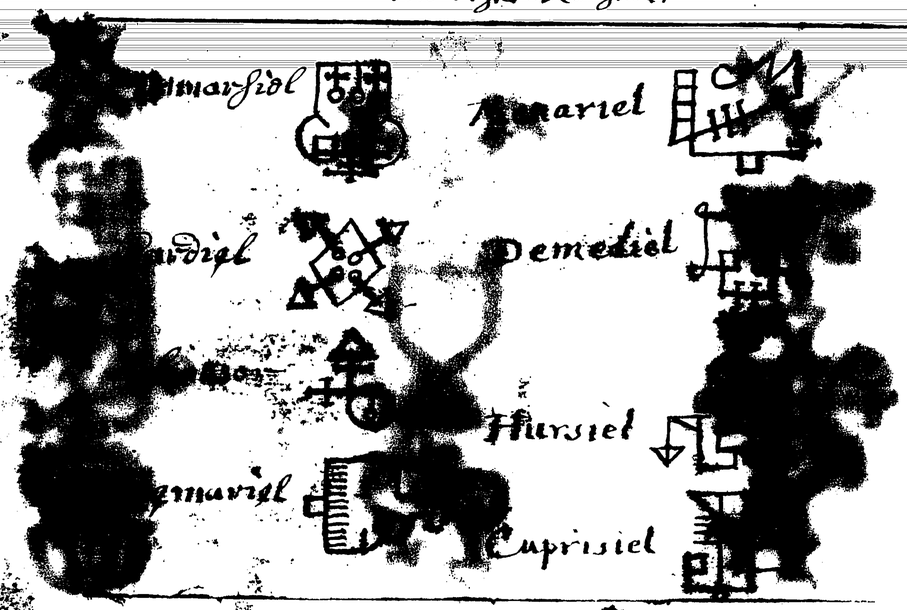
The Conjuration

I conjure thee o thou mighty and potent prince Hydriel &c.

The fourth of these wandering princes order is called Pirichiel. He hath no princes or Dukes under him but knights. whereof we shall make mention 8 of them they being sufficient to practise w^ch hand 2000 Servants under them. They are to be called according to y^e planetary motion they are all good by nature and will do your will willingly. Their Names and Seales are as followeth.

Pirichiel his Seale

his eight Knights.

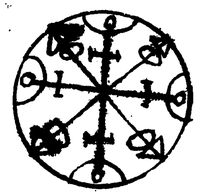


The Conjuration.

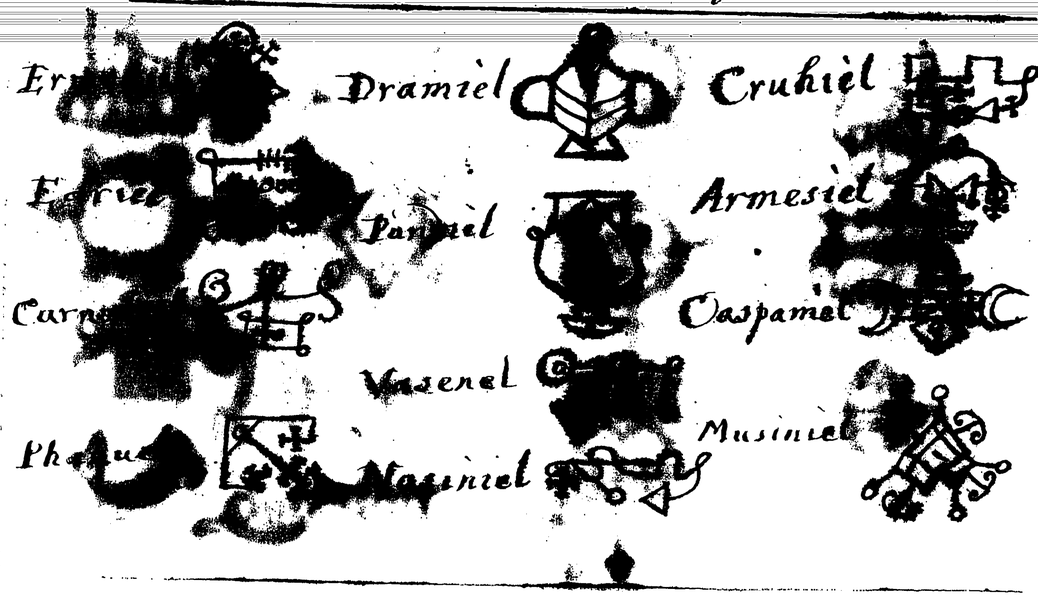
I conjure you the eight mighty and potent princes Pirichiel, with your whole host &c.

The 5th wandering prince is called Emoniel who hath a hundred princes and chief Dukes besides 20 under Dukes. and a multitude of Servants to attend him. whereof we shall mention 12 of the chief princes or Dukes. who have 1320 Dukes & other ingenious Servants to attend them they are all by nature good and willing to obey: it is said they inhabit most in the woods: they are to be called in the day, as well as in the night, and according to y^e planetary order. Their names and seales are as followeth, &c.

Emoniel his Seale



His 12 Dukes are as followeth

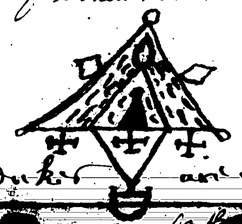


The Conjuration.

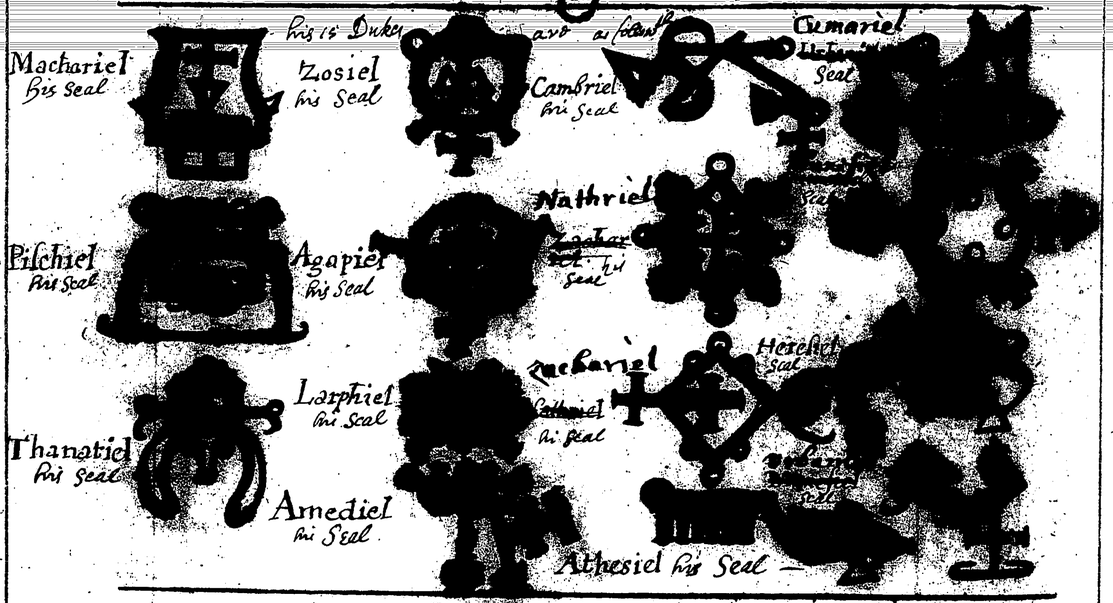
I conjure you the 12 Dukes mighty and potent princes Emoniel with your whole host &c.

The Sixth of those wandring princes is called Icosiel, Who hath a 100 Dukes & 300 companions & many other Servants which are more Inferiour Whom of we have taken 15 of ye Chief Dukes for Practice they being sufficient & they have 2200 Servants to attend them They are all of a good Nature and will doe what they are commanded. They appear most comonly in Horses because The delight most therein They are to be called in the 24 hours of the day and night. That is to divide the 24 Houres into fifteen parts according to the number of the Spirits. Beginning with the first at Sunrising and with the Last at Sunrising next day &c Their names and Seales are as followeth

Icosiel his Seale



His 15 Dukes are as followeth



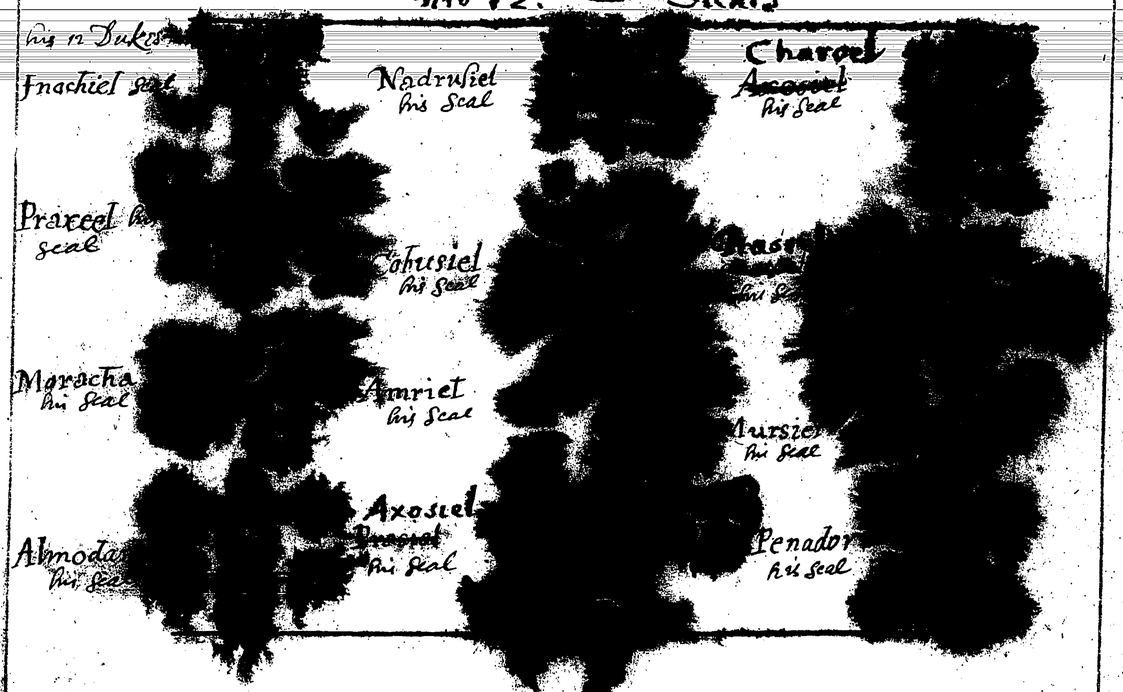
The Conjuration:

I conjure Thee Othon mighty and potent Prince Icosiel &c c c c c c c

The 4th Spirit of those is called Soleviel, who hath under his comand 200 Dukes and 200 Companions who change every year their places, they have many Servants to attend them They are all good and very obedient &c. Here we shall mention 12 of the Chief Dukes whom Pitch for 6 are Dukes the year, and the other 6 the next following and so raling in order by turns they have under them 1840 Servants to attend them they are to be called in the day as well as in the night. according to the planetary hours or motion. Their names and Seales are as follows.

Soleviel his Seale

His 12 Dukes

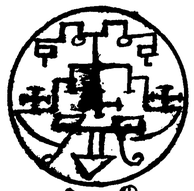


The Conjuration

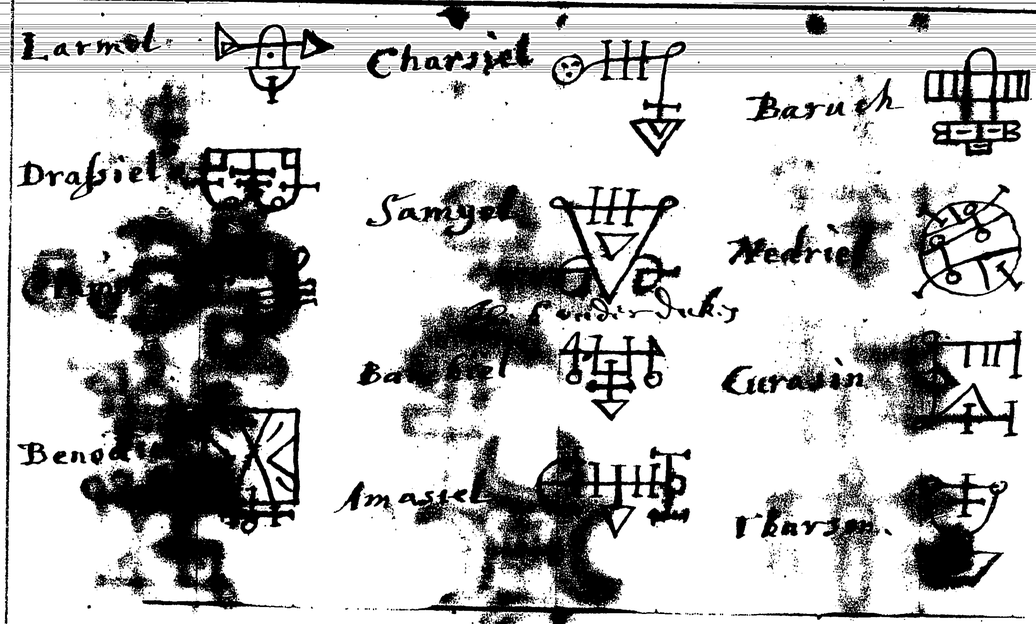
I conjure Thee Othon mighty and potent Prince Soleviel who Wanderest &c

The eighth of those wandering princes is called Menadiel, who hath 20 Dukes & a 100 companions and many other servants they bring all of a good nature and very obedient, here we have mentioned 6 of the chiefe Dukes and 6 of y^e^ under Dukes or companions, they have 390 Seruants to attend them: Note you must call these according to y^e^ planetary motion a Duke my Inspector and a companion in the rest and so successfully on through all the hours of y^e^ day and night: whose name and seales are as follow:

Menadiel his Seale



The 6 chiefe Dukes | his 12 Dukes | The 6 under Dukes

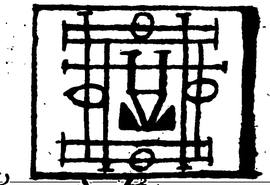


The Emperour

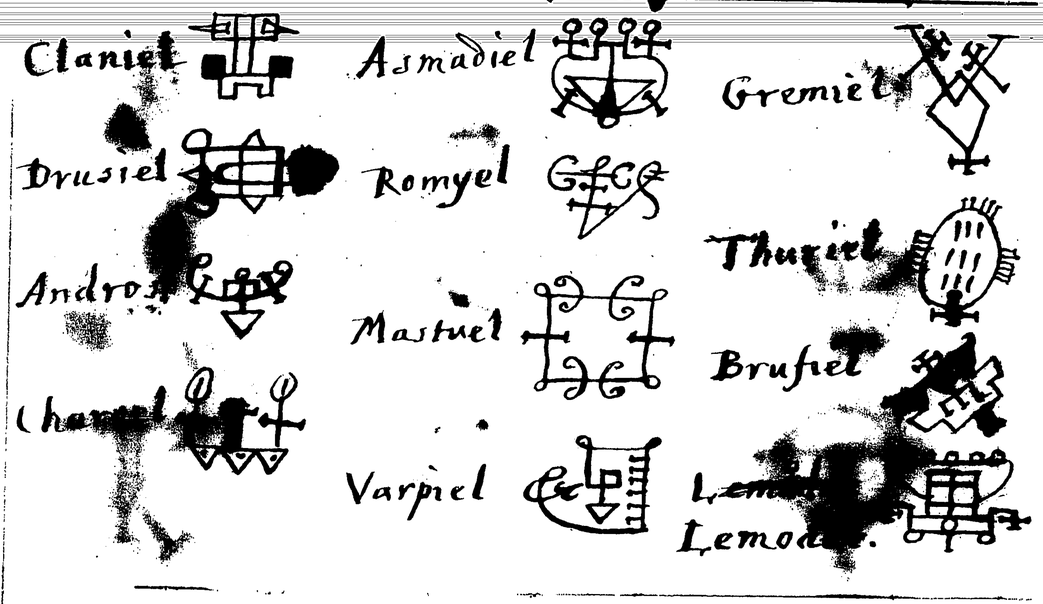
[illegible] Menadiel [illegible]

The 9th Spirit in order that wanderoth is called Macariel, who hath 40 Dukes besides a very many other Inferior Servants to attend on him, whereof we shall mention 12 of the Chiefe Dukes who have 400 Servants to attend them They are all good by nature & obedient to do y^e^ will of y^e^ Exorcist. They appear in divers formes but most commonly my form of a dragon with virgins heads: These Dukes are to be called in the day & night according to y^e^ planetary hour their names and Seales are as follow:

Macariel his Seale



his 12 Dukes



The Emperour

[illegible]

The 10th Spirit in order that wandereth or great prince is called Uriel, who hath 10 chief Dukes and 100 under Dukes with many Servants to attend him. They are by nature evil and will not obey willingly, and are very false in their doings. They appear in the form of a serpent with a raging fiery head and a face: whereof we shall mention only 10 chief Dukes who have 630 Companions & Servants to attend them &c. Their names and Seals are as followeth —

Uriel his Seal

His 10 Dukes

Chabri his Seal

His 10 Dukes

Erasmiel his Seal

Drapios his Seal

Brymiel his Seal

Hermon his Seal

Drabus his Seal

Dragon his Seal

Narmiel his Seal

Aldrusy his Seal

The Conjuration

I conjure thee O thou mighty and potent prince Uriel who wanderest

The 11th and last prince of this wandering order is called Bidiel who hath under his command 20 Dukes and 200 other Dukes with and more Inferior. besides very many Servants to attend him. These Dukes change every year their office and place. They are all good and willing to obey the Exorcist in all things &c. They appear very Beautiful and in a humane Shape whereof we shall mention 10 of y^e^ Chief Dukes who have 400 Servants to attend them. their Names and Seals

Bidiel his Seal

His 10 great Dukes

Mudirel his Seal

His 10 great

Armoniel his Seal

Duke Charobiel Merasiel his Seal

Cruchan his Seal

Lameniel his Seal

Parsifiel his Seal

Bramsiel his Seal

Andruch Charobiel his Seal

Chremoas his Seal

Merasiel Andruchia his Seal

The Conjuration to the wandering Princes

I conjure thee O thou mighty and potent prince Bidiel, who wanderest here and there with thy Dukes and other of thy Servants Spirits I conjure thee Bidiel that thou forthwith come and appear with attendance in this first Hour of Day here before me in this Crystall Stone (or else before this Circle) in a fair and comely Shape to do my will in all things that I shall desire of you &c. — cccc

The Conjuration to the prince that Govern the points of the compass:

I conjure thee O thou mighty and potent prince N. who ruleth as a chiefe prince or king in the dominion of the East (or &c) I conjure thee N. that thou forthwith appeareth with thy attendants in this first hour of the day here before me in this Cristall stone (or hear before this Circle) in a fair and comely shape to doe my will in all things that I shall desire of thee or require of you &c ✠

To the Dukes that wander

I conjure thee O thou mighty and potent Duke N. who wanderest here and there with thy prince N. and others of this &c Thy servants in y^e Aire I conjure thee N. that thou forthwith appearest &c Δ

To the Duke [illegible] Governeth the Point of the Compass [illegible] their Prince

I conjure thee O thou mighty and potent Duke N. who rulleth under thy prince or king N in the dominion of the East (or &c) I conjure thee N. that thou forthwith appearest Δ. alone or [illegible] this first (or second &c) hour of the day, here before me in this Christal Stone (or here before this Circle) in a fair and comely shape to doe my will in all things that I shall desire of thee or require of you ✠ I conjure and most earnestly command you N. by him who said the word and it was done and by all the holy & sacred names of god and by the name of the only true God Jehovah and what else can be said upon them Adonay El Elohim Eloe Elion Eschie Zebaoth Jah Tetragrammaton Aglon Tetragrammaton Adonay Lord God of the hosts of heaven you forthwith appear before me here in this Cristall stone (or here before this Circle) in a fair and comely humane shape without doing any harme to me or any other creatures that god Jehovah created or made But come ye peaceably visibly and affably now without delay manifesting what you are, I conjure you by the name of y^e Eternall living and true God Hehoren Tetragrammaton Anephexeton and by his holy comands and precepts unto the end I conjure command and constraine your spirit N. by Alpha and Omega By the name Primeumaton which commandeth the whole host of heaven and by all those names which Moses named when he by the power of those names brought great Plagues upon Pharao and all the people of Ægypt Zebaoth Eschercchie, Oriston Elion Adonay Primeumaton and by the name of Schemes Amathia which Joshua called upon and the sun stayed his course and by the name of Hagios and by the Seal of Adonay

And by Agla. On. Tetragrammaton. To whom all creatures are obedient and by the dreadfull Judgement of the high god and by the holy angells of heaven and by the mighty wisdome of the great god of hosts that you come from all parts of y^e world and answer all rationall answers unto all things I shall aske of you and come you peaceable visible and affable speaking unto me with a voyce Intelligible and to my understanding therefore come come you in the name of Adonay. Zebaoth. Adonay, Amioram. Come, why stay you, hasten Adonay, Saday the King of Kings commandeth you.

When he is appeared Shew him his seal, and the Pentacle of Salomon. saying behold the Pentacle of Salomon which thou shalt bring before your face as it is shewed in the first Booke Goëtia. at the latter end of the conjurations. also when you have heard y^e Reason of the spirits request them to depart as [illegible] shewed them &c

And so ends the second Booke called Theurgia Goetia.

Note The above written conjurations do only differ in the first part as it is shewed them unto you come to the marke Δ and ✠ But from thence forward they are to be all one and y^e same

Nota, whersoever in this Booke Theurgia Goetia in some part of the Seale I have used these fine strokes ||||||. That part of the Seal is to be all black because this paper is to course and thine &c

Here Beginneth the 3 Part called the Art Paulina of King Salomon.

The 3 Circles into two Parts the first containing 12 Circles of the day and night. The second Part the Angells of y^e Signs of the Zodiake as followeth &c

The names & Circles of Angells of the day and night are appointed every day and their Offices is to do all things that are attributed to the 7 Planets. As that Samaell every day ruleth as is expressed for every day in the Calendar in which that Samuel the Angell ruleth the first hour of the day beginning at the rise Rising. Supposing it be on a munday in the first hour of y^e day [illegible] that hour is attributed to the D) That you call Samuel or any of the dukes there of is in that hour it is to doe

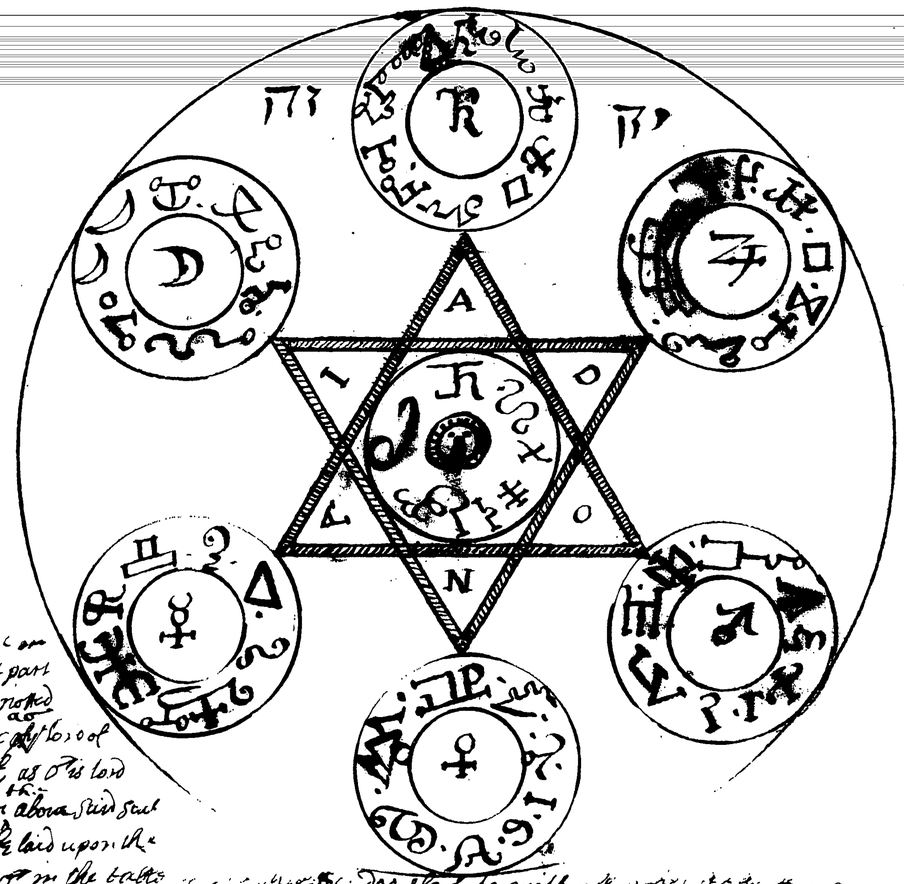
Doe all things that are attributed to the 2 But if you call him or any of his Servants Dukes on Tuesday Morning at Sunn Rising being the first hour of the day: Then they are to doe all things that are attributed to ♂ and so the like is to be observed in the first hours of every day: and the like is to be observed of the Angells and their Servants that Rule any of the other hours: either in the day or night. Also againe there is an observation to be observed in making the Seales of these 24 Angells according to the time of the year Day and hour that you call the Angells or his Servants in to doe your your will. But you can not miss therein if you doe well observe the Examples that is laid downe in the following worke: They being all fitted for the 10th day of March Being one a Wednesday in the year 1641 according to the old account &c and as for to know what is attributed to the planetts I doe refer you to the books of Astrology wher of I have Seven Volumes hand wrt written &c c c c c c c c c c

of the first hours of any Day.

The first hours of any Day is ruled by an Angel called Samuel who hall under his command many Dukes and Servants. Whereof I shall mention 8 of the cheefe Dukes which is sufficient for practice: who have 444 Servants to attend them Their Names are as Followeth. Ameniel. Charpon. Darosiel. Monasiel. Brumiel. Nestoriel. Chremas. Meresyn. Now for to sitt or make a Seal for any of these 8 Dukes or the cheefe prince Samuel doe as Followeth shall write the Character of y^e^ lord of the ascendent Secondly the ☽ afterwards the Rest of the planets. and after them the Characters of y^e^ Signe that ascendeth on the 12 house in that hour that is shewed in this figure which is fitted for the 10th Day of March in the year 1641 being on a Wednesday in the first hour &c:

This Seal being thus made Lay it on the Table of practise Lay your hand on it and say the Conjuration that is written at the latter end of this part for at Sunrise for all only the names are to be changed according to the hour you worke in &c c c c c c c c

The Table of Practice



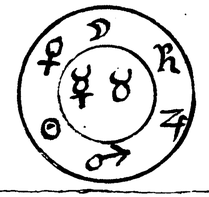
Now Lay the Seal on the table or that part of the table that is marked with that character of y^e^ lord of the ascendent is of, as ♂ is lord of the ascendent in the above said scale therefore it is to be laid upon the Characters of ♂ in the table &c: doe the like with all other Seals &c c c

The perfumes used to be made of such things as are attributed to the same planets &c c c

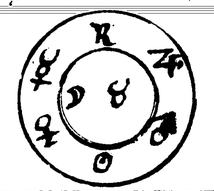
The Second hour of the day is called Cevorym, the Angell that governeth that hour is called Anael. Who hath 10 cheefe Dukes and 100 lesser Dukes to attend him. whereof we shall mention 9 But the three first are of the cheefe, and the other 6 of the under Dukes, they have 330 Servants to attend them. those 9 are as followeth. viz. Menarchos. Archiel. Chardiel. Orphiel Curfiel. Elmoym. Quosiel. Ermaziel. Granyel. when you have a desire to worke in the second hour of the day on wednesday on the 10th day of march make a seal as followeth on any clean paper or parchment writing first the Character of the Lord of the ascendent Then the rest of the planetts. and the figure of the 12th house as you may see in this following figure and when it is made lay it upon the part of the table as it noted with the same Character as the Lord of the ascendent is. observe this same rule in all the following part of this first part and you cannot Err. Then say the conjuration as is written after the 24th hour end &c.

The 3d hour of the day is called Dansor and the Angell that ruleth that hour is called Vequaniel. who hath 20 cheefe Dukes and 200 lesser Dukes and a great many other Servants to attend him, whereof we shall mention 4 of the cheefe Dukes and Eight of the lesser who hath 1760 Servants to attend them. their names are as followeth viz. Almiel. Persiel. Murfiel. Zoeniel. Drelmech, Sadiniel. Parmiel. Comadiel. Gemary. Xantiel. Serviel, Fumiel. This being sufficient for practice. make a seal suitable to the day and hour and year as this is for the time before mentioned and you cannot Err, then say the conjuration.

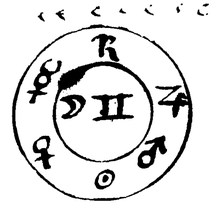
The 4th hour of the day is called Elechym. and the Angell that ruleth is called Vathmiel. who hath 10 cheefe Dukes and 100 under Dukes. with many Servants whereof we shall mention 5 of the cheefe and 10 of the under Dukes who have 1550 Servants to attend them. their names are as followeth: viz. Armmyel. Larmich. Marfial. Ormyel. Zardiel. Emarfiel. Permiel. Queriel. Scrubiel. Diviel. Jermiel. Thuros. Vanesiel. Zasviel. Hermiel. This being sufficient for practice. make a seal suitable to this hour as is before directed and you can not Err. the form it will be. This is Reare for the time a forsaid. & when it is made: do as before directed. and say the conjuration.



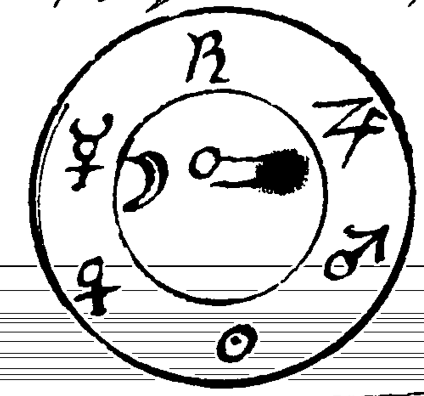
The 5th hour of the day is called Feaiech and the Angell ruleing it is called Salquiel. he hath 10 Dukes cheefe. and a 100 lesser Dukes and very many Servants whereof we shall mention 5 of the cheefe Dukes and 10 of the lesser who have 5550 Servants to attend them whose names are as followeth viz. Damiel. Araniel. Maroch. Saraphiel. putifiel. Jameriel. Futiniel. Rameriel. Amisiel. Uraniel. Omerach. Lameros. Zachiel. Fustiel. Camiel. This being sufficient for practice. then make a seal suitable for the time as there you are in example as to the day before spoken of in the year 1641 and when you have made it lay it upon the table as you was before shewed and say the conjuration.



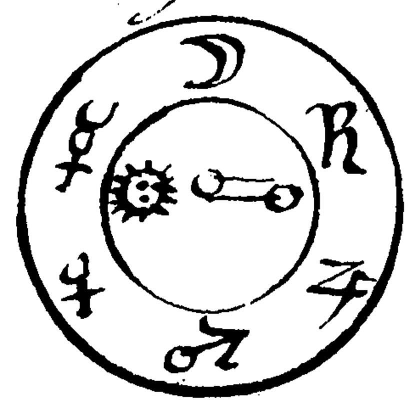
The 6th hour of the day is called Genapherim and the Angell ruleing that hour is called Samiel. who hath 10 cheefe Dukes and 100 lesser Dukes besides many other Inferior Servants as is aforesaid mention 5 of the cheefe Dukes and 10 of the lesser who have 5550 Servants to attend them whose names are as followeth viz. Arnebiel. Charuch. Medusiel. Nathmiel. Pemiel. Camyel. Jenobiel. Sameon. Trasiel. Xamyon. Nedabor. Permon. Braliel. Camaliel. Evadar. This being sufficient for practice in this hour of the day. then make a seal suitable to the time of the day for and you cannot Err. when you have made it lay it upon the table as you was before directed and say the conjuration.



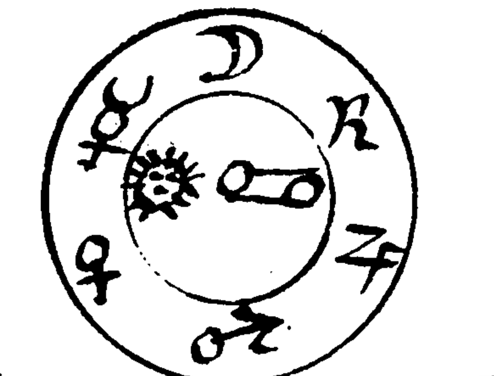
The 7th houre of the day is called Hamarym and the Angell that governeth the same is called Barquiel, who hath 10 cheefe dukes and a 100 under Dukes besides servants which are very many whereof wee shall mention 5 of the cheefe Dukes and 10 of the Lesser who have 600 servants which attend them in this houre: whose names are as followeth viz Abrasiel. Farmos. Nestorii. Manuel. Sagiel. Harmiel, Nastrus. Varmay. Tulmas. Crosiel. Pasriel. Venesiel. Evarym. Drufiel. Kathos. They being sufficient for practice in this houre &c Then make a seall here I give you an Example then lay on the Table as you was directed before & having all things in reading say the Conjuration. &c c c c c c c c c c c c c



The 8th hour of every day is called Jafanym. and the angell governeth the same is called Osmadiel, — who hath a 100 cheefe Dukes and a 100 lesser Dukes besides very many other servants whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser who have 1100 servants to attend them — They being sufficient for practice: Their names are as followeth viz: Sarfiel. Amalym — Chroel. Mesial. Lantrhots. Demarot. Janofiel. Larfuty. Vemael Thribiel Mariel Remasyn. Theoriel. Framion, Ermiel &c. Then make a seal — for this 8th houre as is shewed by this seal which is made for an example then lay it one the table. and say the conjuration following &c c c c c c c c c c c c c c c c c c

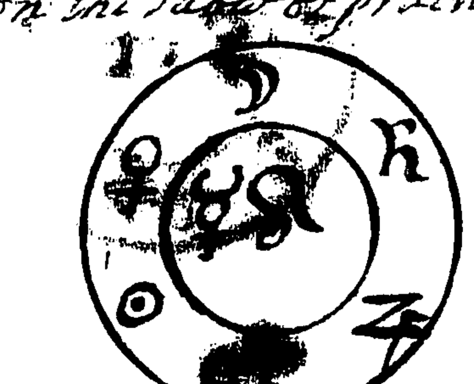


The 9th houre in every day is called Karron and the Angell ruling it is called Quabriel who hath many Dukes both of the greater and lesser order. besides many other servants which are more Inferior whereof 10 of the greater and 100 of the lesser Dukes have 192980 servants in 10 orders to obey and serve them whereof wee shall mention the names of 5 great Dukes and 10 lesser Dukes who have 650 cheefe servants to attend on them in this houre they being sufficient for practice. These be their names viz: Astroniel. Charmy. Pamory. Damyel Damiel. Nadriel. — Kranos. Menas. Brasiel. Nefarym. Zoymiel. Trubas. Xermiel. Lameson Zasnor: Janediel. and when you have a desire to make an experiment in this houre make a seal as you was taught before the forme of this is for an example and when it is made lay it on the Table as you was directed before Then say the Conjuration &cc c c c c c



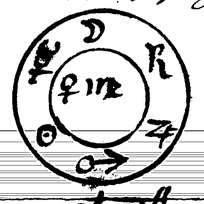
The 10th hour of every Day is called Lamarhon and the angell ruleing it is called Oriel who hath many Dukes and servants divided into 10 orders which containe 5600 Spirits whereof wee shall mention 5 of the cheefe Dukes & 10 of the next lesser Dukes who hath 1100 servants to attend on them. They being sufficient for practice Their names are as followeth viz Armosy. Drabiel. Penaly. — Meiriel. Choreb. Lemur. Ormas. Charny. Zazyor. Naveron Xantros Basilon. Nameron. Kranoti. Alfrael and when you have a desire to practice in this houre make a seal suitable to the time: as this here is made for the 10th hour on Wednesday the 10th of March in the year 1641 it being for an example and when it is made lay it on the Table of practice. and say the conjuration &c c c c c c c c c c c c c c

The 11th hour in every day is called Maneloym and the angel governing that houre is called Bariel. who hath many Dukes and servants which are divided into 10 parts which containe a number of 5600 whereof wee shall mention 5 of the Dukes of the first order and 10 lesser Dukes of the second order. who have 1100 servants to attend them, They being sufficient for practice Their names are as followeth viz: Almarizel. Prasiniel. Chadros. Turmiel. Lamiel. Menafiel. — Demasor. Omary. Helmas. Zemoel. Almas. Perman. Comial. Temas. Lanifiel. — and when you would practice make a seal suitable to the time of the day: as I shew you here by an — Example: and when it is made lay it on the Table of practice: and say the Conjuration. &c c c



The 12 houre of every day is called Nathalon, and the Angell governing that houre is called Beratiel. who hath many Dukes and other servants which are divided into 12 degrees the which containe the number of 3700 spirits in all whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser Dukes: who have 1100 servants to attend them. they being sufficient for practice Their names are as followeth viz: Camaron. Astrofiel. Penatiel. Demarac. Famaras. Plamiel Nerastiel. Emarson. Quirix. Sameron. Edriel Choriel. Romiel. Fenosiel. Harmary. and when you have a desire to worke in this houre make a seal suitable to the time as I have here for the same houre But the 15 of March in the year 1641 when you have thus made it lay it on the Table of practice and lay your hand on it. and say the Conjuration &c c c c c

The first hour of every night is called Omalharien. and the Angell ruling it is called Sabrathan who hath 1540 Dukes and other Servants: which are divided into 12 orders or parts. whereof wee shall mention 6 of the chiefe Dukes and 12 of the lesser Dukes: which are next to the 6 first: They being sufficient for practice in this hour Their names are as followeth viz: Domaras. Ameramy. Penoles — Mardiel. Nastul. Ramesiel. Omedriel. Franedac. Chrasiel. Dormason. Hayzoym. Emalon. Turtiel. Quenol. Rymaliel: The have 2000 Servants to attend them and when you would worke in this hour: make a Seal Suitable to the time as this for an Example Then lay the Seal on the Table of practice: and you cannot Erre: Saying the conjuration &c

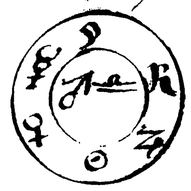


The 2 hour of the night is called Panezur and the ruling it is called Tartys. who hath 101550. to attend him they being divided into 12 degrees or orders whereof wee shall mention 6 of the chiefe Dukes of the first order & 12 of the next. They being sufficient for practice: Their names are as followeth viz Almodar. Famoriel. Nedroz. Ormezyn. Chabriz. Praxiel. Permaz. Vameroz. — Emaryel. Fromezyn. Ramaziel. Granozyn. Gabrinoz. Mercoph. Tameriel — Venomiel. Jenaziel. Xemyzin. These have 1320 Servants to attend them in this hour to do their will and when you will worke in this hour make a Seal Suitable to the time as I have here given an Example for the time above mentioned then lay it on y^e table: and say the conjuration &c

The 3 hour of the night is called Quabrion and the angell ruling it is called Sequaniah who hath 101550 Servants Dukes and Servants to attend him. The which are divided into 12 Degrees of orders whereof wee shall mention 6 Dukes of the first order and 12 of the second. They being sufficient for practice: whose names are as followeth viz Menarym. Chrusiel. Penargos. Amriel. Demanoz. Nestoroz. Evanuel. Sarmozyn. Haylon. Quabriel. Thurmytz. Fronyzon Vanosyr. Lemaron. Almonoyz. Janothyel. Melrotz. Xanthyozod: They have 1320 Servants to attend them and when you will make any experiment in this hour make a Seal Suitable to the time as I have here exemplified for the time aforesaid The lay it on the Table of practice and say the conjuration &c

The 4th hour of the night is called Ramersy. and the angell that governs it is called Iefischa- Who hath 101550 Dukes and other Servants which are divided into 12 orders or degrees to attend him whereof wee shall mention 6 of the chiefe Dukes and 12 of those that are of the second order they being sufficient for practice: Their names are as follows viz: Armediel. Nedruan. Maneyloz. Ormael. Phorsiel. Rimezyn. Rayziel. Gemezin. Fremiel. Hamayz. Japuriel. Tasphiel. Carnediel. Adroziel. Zodiel. Bramiel. Corezial. Enatriel. These have 7260 Servants to attend them and et your hand a desire to operate in this hour: make a Seal suitable for the time as you have one here for this hour for the time aboue said it being for an Example then lay the Seal upon the Table of practice and say the conjuration. &c

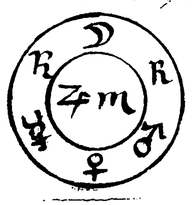
The 5th hour of the night is called Sanayfar: and the angell is called Abasdarhon. he hath 101550 Dukes and other Servants at his command. They being divided into 12 degrees of order whereof wee shall mention 12 of the Dukes belonging to the first order and as many of the second order. They being sufficient for practice for this hour. Their names are as followeth viz: Meniel. — Charaby. Appiniel. Deinatz. Nichorym. Hameriel. Vulcaniel. Samelon Gemary. Velnescor. Samaryn. Xantropy. Herphatz. Chrymas. Patrozyn. Nameton. Barmas. Platiel. Neszomy. Quesfor. Caremaz. Umariel. — Kralym. Habalon



The 6th hour in every night is called Ihaazaron. and the angell governing it is called Zaazanach. who hath 101550 Dukes and other servants at his command to attend him. They being devided in 12 parts and orders. I shall mention 12 of the chiefest Dukes in the first order and 6 of the second order. they being sufficient for practice in this hour. Their names are as follow. viz. Amonaziy. Menoriel. Prenostix. Namedor. Cheraliel. Dramaz. Tuberiel. Humaziel. Lanoziel. Lamerotzod. Xerphiel. Zeziel. Pammon. Dracon. Gemartzod. Enariel. Rudefor. Sarmon. who have 1400 servants to attend on them & if you make any experiment in this hour make a seal fitt for the time as this is for the time before spoken of. then lay it

on the Table and say the conjuration. Bee

The 7th hour of the night is called Venaydor. and its angell is called Mendrion. who hath 101550 Dukes & other servants to attend him. They being divided in to 12 orders whereof we shall mention 12 of the first chiefe dukes and 6 of ye next lesser sort. They being sufficient for practice. Their names are as followeth. viz. Ammiel. Choriel. Genarytz. Pandroz. Menesiel. Sameriel. Ventariel. Zachariel. Duhraz. Marchiel. Jonadriel. Pemoniel. Tarmytz. Rayziel. Anapion. Jmonyel. Framoth. Machmag. who have 1860 servants to attend them & when you make any experiment make a seal suitable to the time of your having them on Example. then lay it on the Table and say the conjunction. Bee



Note to type any part of the working of this that it may be of the solemnity of the 6th hours.

The 8th hour of the night is called Xymalim. and the angell governing it is called Nameriel. who hath in his Duke & other servants waiting to attend him were divided into 12 degrees. and orders. whereof we shall mention 12 of the first order and 6 of the next order. They being sufficient to practice in this hour their names are as followeth viz. Cambiel. Nedarym. Astrocon. Manifiel. Dramozyn. Lustition. Amelson. Lemozar. Xernifiel. Kanorsiel. Bufanotz. Jamedroz. Xanoriz. Jastrion. Thamaz. Hobrazm. Zymeloz. Gamsiel. who have 3020 servants to attend them. and when you make any experiment in this hour make a seal suitable to the time. if you have not in dreamt for the time aforesaid then lay it on the table and say the conjuration. Bee

The 9th hour of the night is called Zeschar and the angell ruling it is called Pamyel. he hath 101550 dukes & other servants to attend him who are divided into 12 part or order whereof I shall mention 18 of the chiefe Dukes whose names are as followeth. viz. Demaor. Nameal. Adrapon. Chermel. Fenadros. Vemasiel. Comary. Matiel. Zenoroz. Brandiel. Evandiel. Tameriel. Befraziy. Jacheroz. Xanthir. Armapy. Druchas. Sardiel. who have 1320 servants to attend them and when you make any experiment in this hour make a seal suitable to the time as you have hear and example for the time aforesaid then lay it on the table and say your conjuration. Bee

The 10th hour of the night is called Malcha. and the angell governing it is called Talsuarim who hath a 100 chiefe dukes and a 100 lesser dukes besides many servants & more of whom I shall mention 6 that is three of the first order and 3 of the second order who have 1620 servants their names are as followeth. viz. Lapheriel. Emarziel. Nameroz. Chameray. Hazaniel. Uraniel. and when you operate in this hour make a seal suitable to the time as this is for time in the month of march 1691. then lay it on the Table and say the conjuration. Bee

The 11th hour of the night is called Aalacho and the angell governing it is called Vadariel. who hath many servants and Dukes who are chiefe I shall mention 14 of the chiefe dukes and 7 of lesser Dukes who have 940 servants to attend them. they are all good and very good Lords their names are as followeth. viz. Cardiel. Permon. Armiel. Nastoriel. Casmiroz. Dameriel. Furamiel. Mafriel. Hariaz. Damar. Alachuc. Emeriel. Naveroz. Alaphar. Nermas. Druchas. Carman. Elamyz. Jatroziel. Lamersy. Humarytzol. and when you have occasion to make an experiment make a seal suitable for the time of this is for the time in the month of march 1691. then lay it on the Table and lay the conjuration. Bee

The 12 hour of the night is called Xephar. and the angell governing it is called Sarandiel who hath many dukes and servants whereof wee shall mention 14 of y^e^ chiefe and good Dukes of the first order and 7 of those of y^e^ second order: who have 4100 servants to attend on them: their names are as follow viz^t^ Adoniel. Damasiel. Ambriel. Merrel. Denaryz. Emarion. Kabriel. Marachy. Chabron. Nestoriel. Zachriel. Naveriel. Damery. Namael. Hardiel. Nefrias. Frmanotzod. Gerthiel. Dromiel. Ladrotzod. Melanas. and when you have addres to make any experiment in this hour make a triall suitable to the time of this vigil for the same hour for the 10^th^ of march in the year 1641 and when it is so made keep it onlie table of practice and keep your hand onlie and keep this conjuration following.

The Conjuration as followeth

O thou mighty and potent ~~prince~~ great Angell Samael who ruleth the 1^st^ hour of y^e^ day: I the servant of the most high god: doe conjure and entreat thee in the name of y^e^ most omnipotent and immortal Lord y^e^ god of hosts Jehovah Tetragrammaton. and by the name and in the name of that god that you are obedient to and by y^e^ head of y^e^ hierarchy and by the seal and ~~mark~~ per mark that you are known in power by and by the 7 Angells that stand before the throne of god and by the y planetary and their seals and characters and by the angell that ruleth the signe of y^e^ zodiack you now assend in this first hour that you would be graciously pleased to give up and give my letters leaves and commond permission to move and come from among the rest of the world: before you and vnder thy first rule: and plainly to the corporall ground to the sight of my eye: speaking such a voice: intelligible and to my understanding: and that I would be favourably received that you may have thy familiars: friendship and assistance ready now and at all times when I shall at liberty call to appear: appearance to inform and direct me in all things that shall seem good and lawfull unto the creator and thee: O thou great and powerfull angell Samael. I invocate adjure command & most powerfully call you to from your order and place of residence to visible appearance in and through the great and mighty incomprehensible ineffable name of the great god who was and is and ever shall be Adonay. Zebaoth. Adonay Amioram. Hagios Agla On Tetragrammaton and be and in the name Primeumaton. which commandeth the whole host of heaven by whose power and vertue I might effectual for the calling you forth: and commandeth you to appear in my sight visible and perfectly in my sight. and your voice to my ears in plainness: your keys visible and perfectly in my sight. and you voice to my ears in plainness and throw this christall stone that you may plainly see you and perfectly hear your speach unto me please you move & come o thou mighty and blessed angell Samael: and in the power name of the great god Jehovah: and by the great name and dignity thereof descend

descend and show your selves visible and perfectly in a pleasant and comely forme & shape unto me in this christall stone: to the sight of my eye speaking with a voyce intelligible and to my apprehension: showing & declaring & accomplishing all my desires that I shall aske or require of you both heare and in whatsoever Truths or things of y^e^ that is just and lawfull before the presence of almighty god: the giver of all good gifts unto whom I begg that he would be graciously pleased to appear upon me: O thou servant of mine Samael. I charge thee unto me friendly: and doe for me as the servant of the highest: so farr as god hath given you power in effect to perform: whereunto I move you in power and presence to appear that I may sing with thy holy angells O mappa-la-man. Hallelujah: Amen — — — — — — — — — —

But before you call any of the princes or the Dukes you are to invocate the chiefe governing Angell that governeth the hour of the day or of the night, as followeth: — — — — —

The Invocation as followeth.

O thou mighty and potent angell Samael. who is by the decree of the most high king of glory Ruler and governour of the first hour of the day: I his servant of the highest doe desire and invocat you by those 3 great and mighty names of god: Asla Tetragrammaton and by the power and vertue thereof to assist and help me in my affairs: and by your power and authority: I send and cause to come and appear to me all or any of those angells that I shall call by name: that are nothing vnder your good rule to instruct, help and assist me, in all and matters and things according to their office & duties and of them (or him) that they may doe in reference to the secrets of this present ordation

Then Begineth the Invocation as followeth.

O thou mighty & potent angell Anediel. and I call upon thee & thine associates the great and potent angell Samael. who is the great and mighty Angell of the first hour of the day: in the name of the most high god doe conjure and entreat thee in the name of the most omnipotent and immortal Lord god of hosts Jehovah ✱ Noe rom m Agnus ✱: confirme the contents of these your letters: Conjuration &c and take any spirit is come and him welcome. Then aske your desire: and when you have done dismiss him according to your forms of dismission &c — — — — —

The 2^d^ Chapter of the 1^st^ Part of the 1^st^ Paulina &c. —

The second part of the Art Pauline.

Which containeth the mysticall names of the angells of ye signes in generall and also the names of the angells of ye 30 degrees of ye signes in generall who are called Angells of men: because in some one of those signes and degrees every man is born under those. He that knoweth the moment of his birth he may know the angel that governeth him and thereby he may obtain to all arts and sciences ye a tally of wisdome and knowledge that any mortall man can desire in this world: But not this: those angells that are attributed to the first have more knowledge therin then any other: So those that belong to the third have more knowledge therin then any other: and those of ye water have more knowledge therin then any other: and also those of the earth have more knowledge therin then any other: and to know to which belong to the first aire, earth, or water: observe the nature of the signes and you cannot err. for those that are attributed to V. are of the same nature, and so the like in the rest. But if any Planett is in that degree that ascends: Then that angell is of the nature of the sign and planet both & observe this following method: and you cannot but obtain your desire.

The Planets

♂	♀	☿	☽	☉	☿	♀	♂	♃	♄	♅	♆

The signes

♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓

The Natures of the signes

Fire	Earth	Ayre	water	Fire	Earth	Ayre	water	Fire	Earth	Ayre	water

The Angells subject to Casiojah

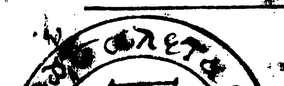
Ariel	Trial	Gabriel	Cagel	ol	voil	Jael	Gosol	Sraja	Casiojah	Anpiriel	Hasiel

These 12 names are attributed to 12 Signes of the Zodiac. Because of those that does not know the very degree of their nativity. So that they may make use of these if they know but the signe that ascends &c The names of the other angells which are attributed to every degree are as followeth.

Signes	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
1	Biael	Lotiel	Latiel	[illegible]	Machiel	Celiel	Abaiah	Icliel	Jahiel	Chaliel	Chaniel	Lachiel
2	geliel	Hajael	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Hariel	Yeiazel	Jemael	Josael	Melial
3	Leliel.	Sachiel	Sachiel	Aseliel	Usiel	Nalaeh	Sahael	Cosiel.	Casiel	Jaajah.	Jaajah.	Sanael
4	Manael.	Gnachiel	Gnaliel	Sachiel	Machiel	Sangiel	Maziel	Iangael	Iangael.	Cashiel	Caaiel	Anasiel.
5	Zaziel.	Pangel	Pamiel	Mehiel	Sahiel.	Gaziel	Saziel.	Naphael.	Naphael	Iangah.	Lashiel.	Mangael
6	Cegniel	Jozakiel	Jazikiel	Ariel	Abiel	Peniel	Gnachiel	Satziel	Satziel	Haajah.	Haajah.	Izaphael
7	Farkiel	Kingael	Kingaah	Sagael	Aniel	Trakiel	Patiel	Gnakiel	Gnakiel.	Sgiajah.	Samiel.	Kphiel
8	Nezael.	Kaphael	Kaphiel	Magnael	Gongael	Kriel.	Jaajael	Peniel.	Peniel.	Gnamiel	Gnaphiel	Katziel.
9	Cakiel	Jezael	Gnetiel	Aphiel	Aphiel	Karkhiel	Kehiel	Izakhiel	Izangiel	Paajah.	Paajah.	Jazajah
10	Leriel	Gnakiel	Kakiel	Sersael	Mehriel	Jangiel	Baliel	Kinaphiel	Kbiel.	Izakhiel	Izamiel.	Gnathiel.
11	Nathiel	Boriel	Geriel	Makael	Sekiel	Gnahiel	Jamael	Kebiel.	Kegael.	Kmiel.	Kshiel.	Bengiel.
12	Dagnel	Gothiel	Dathiel	Ariel	Ariel	Bagiel.	Gnamiel	Jagiel.	Jediel.	Kiajah.	Kaajah.	Gebiel.
13	Gabriel.	Dagnel	Hagnel.	Sethiel	Mathiel	Gediel.	Bangiel	Gnadiel	Gnahael.	Jashia.	Jamiel.	Dajiel.
14	Pegiel.	Vabiel	Vabiel.	Magnael	Sagiel	Dakiel	Gephiel	Bevaia.	Bevael	Gnamiel.	Gnathiel	Hadiel.
15	Gadiel.	Zegiel	Zagiel	Abiel.	Abiel.	Hevael	Datiel	Geziel.	Geziel.	Baajah.	Baajah.	Vakajah.
16	Hkael.	Chadiel	Chadiel	Sagiel	Magiel.	Vaziel	Hekiel	Dachiel.	Bachiel.	Gashiel.	Gamiel.	Zamiel.
17	Leviel.	Tekiel	Takael.	Madiel	Sadiel	Zachiel	Variel.	Hephiel	Hephiel.	Damiel.	Dashiel.	Chazael.
18	Hezael	Jaziel	Jaziel.	Ethiel	Ahiel	Getiel	Zothiel	Vagael.	Vagael.	Haajah.	Haajah.	Jachael.
19	Geciel.	Chaziel	Chazael	Savael	Miael	Triel	Chongiel	Zachiel	Zachiel	Vashiel.	Vamiel	Jatael.
20	Betiel.	Bachiel	Bachael	Maziel	Saviel	Gochiel	Tebiel.	Chabiel	Chabiel.	Zamiel.	Zeshiel	Cajaiel.
21	Gediel	Getiel	Getiel	Echiel	Achiel	Cabiel	Jagiel	Jagiel	Jagiel.	Chael.	Chael.	Bachiel.
22	Dachael	Dajel.	Dajiel	Betiel	Metiel	Bagiel	Cediel.	Jadiel	Jadiel.	Jashiel.	Jamiel.	gabiel.
23	Habiel.	Hachiel	Hachael	Mariel.	Biel.	Gediel	Bekiel	Cahael.	Cahael.	Jnajah.	Jashiel	Dagiel.
24	Vagel.	Vabiel	Vabiel	Achael	Achael	Dahiel	Gevael.	Baviel.	Baviel.	Ciajah	Ciajah.	Hediel
25	Zadiel.	Zagiel	Zagiel	Sabiel	Mabiel	Haniel	Daziel.	Gezael.	Gezael.	Beshael.	Bemiel.	Vakiah.
26	Chahel.	Chadiel	Chadiel	Magiel	Sagiel	Vaziel	Hekiel.	Dachael	Dachael	Gamiel.	Geshiel.	Zuriael.
27	Tavael	Tekiel	Takiel.	Adiel	Adiel	Zachiel	Variel	Hatiel	Hatiel.	Daael	Daael.	Chuael.
28	Jezel.	Javael	Daviel.	Sahiel	Mahiel	Chriel.	Zayel.	Vegael.	Vadael.	Heshael	Hemiel.	Jachuel
29	Cochiel	Chasiel	Heziel.	Meviel	Saviel	Tajael	Chachiel	Zachiel	Zadael.	Vamiel	Veshiel.	Jatavel.
30	Hetiel.	Sachael	Vachael	Oziel.	Aziel	Jachiel	Tekiel	Chasiel	Chaciel	Izajah	Izajah.	Cajael.

Those are the 12 Seales w^ch are attributed to the Signes & Angells aforegoeing:—

♈



Make this Seal of ♂ ☽ ☉ ♃ ☿ ♄, and make them together when the ☉ enters the first Degree of ♈ when on of the Dⁿ being in 9 or 10 degrees of ♈ make it and finish it &c

♉

Make this Seal of ☽ ♄ ☿ ♃ ☉ ♂ and make them together when the ☉ enters ♉ or when ☽ is in ♉ &c

♊

Make this Seal of ☉ ☿ ☽ when ☉ enters ♊ when ☽ is in ♊ or ☿ &c

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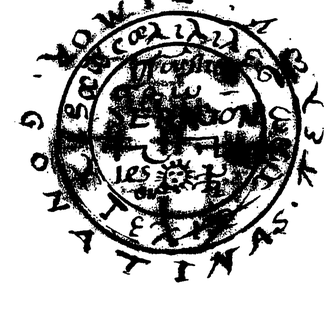
♋

Make this Seal of ☽ when the Sun enters ♋ in the hour of ☽ the one of the day and in a good aspect &c

♌

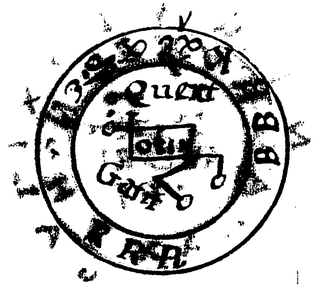


Make the Seal of ☉ when he enters ♌ [illegible] ☽ is in the Signe and the first Signe [illegible] other hidd[illegible] and ☽ is in ♌ it might not come [illegible] that must stay within or it must [illegible] &c

♍

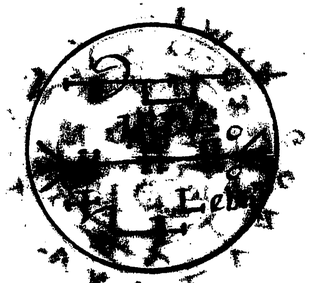
Make the Seal of ☿ when he enters ♍ on ☿ day when ☉ enters ♍ when ☽ is well aspected with ☿ & is not ☌ with ☉ on ☿ day engrave the words and Characters of your Book the Signe &c

Sadix



Make this seal of ♀ melted worked & made when ☉ entreth ♎ &c

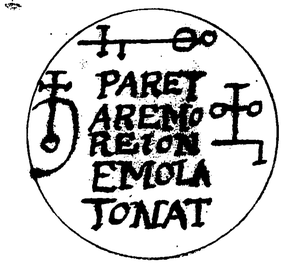
m



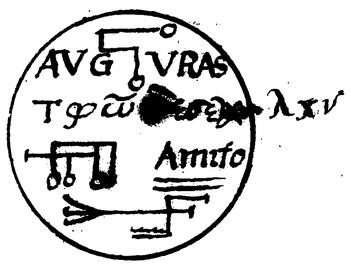
Make this seal of [illegible] in his day, and hour when ☽ entreth M. and in her ascendant [illegible] engrave on the reverse of it, and [illegible] when ☽ entreth ♉ engrave as [illegible]

Make this seal of pure ♃ in clear wax in ☉ entreth ♌ and engraven in a wax of ♃. this seal is to be hung in a silver ring.

♍

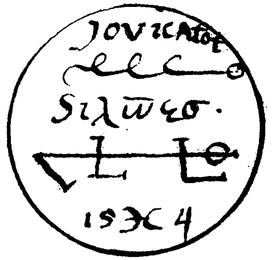


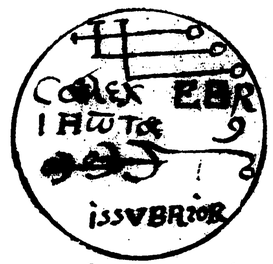
Make this seal of ☉, and a ring of ♀ to hang it in, when ☉ entreth ♍ and engrave it when ☽ is well aspected and in his day and hour.



Make this seal of ☉ ♃ ♀ ☽ ♃ and make them when ☉ entreth ♒ and engrave them as you see in the figure when ☽ is in ♐ &c

♐





Make this seal when ☉ enters the ☽ of ☉ ♂ ☿ ♃ of each ♈ of ♑ ♓. and let them be made and engraven both in that hour of this house &c

So lother you know the angle that governeth the sign, & degree of your Nativity, and having the seal redy prepared to all is true table to the sun and by it as is showed before. then you are next to understand what order he is of and under what power as is showed likewise in the following part —

First those genij that are attributed to ♈ ♌ & ♐ are of the Eastern region and are governed by Michael the great Angell who is one of the great messengers of god, which is towards the East in these three genij and to be observed in the first hour on a Sunday and at the eight also of these are ten at night directing your selfe towards that quarter. they appear in Royal Robes, holding sceptres in their hands & Riding on a Lion or a cock their rode and the said and saffron collor and most commonly they assume the shape of a Lyon or a cock very wrathfull to behold — & &c

Secondly those genius that are attributed to ♉, ♍ & ♑, are of the Earthly Region and governed by Uriel who hath three princes to attend him viz Casiel. Sachiel & Alsaiel. Therefore the genijs that are attributed to him and those signs are to be observed in the night they appear like Kings hauing golden and siluer Robes, crick: like children or women delighting in hunting &c Saturday, at the first and eight hour of the day and night in rise and walk downe, your art will privacy to obtaine your desire directing your self towards the west &c

The fourth those genijs that are attributed to ♊, ♎ & ♒, are of the aerij Region and governed by the great prince is called Raphael; who hath under him 3 princes, viz Miel & Seraphiel. therefore those genii not are attributed to him and those signs are to be observed towards the East, in a Wednesday, the first and eight hours of the day and night and the second hours they appear like Kings or Beautyfull young men cloathed in Roabs of diuers colours. Sitting vpon comely like Horses. Sumptuously trapped, by reason of his abundant ayre and Beauty &c — —

Fifthly & lastly those genij that are attributed to ♋ ♏ & ♓ are of the watery Region governed by Gabriel, who hath under him 3 mighty princes, viz Samael. Madiel & Mael. Therefore those genii which are attributed to those signes are governed by gabriel and are to be observed in a direct way towards the north at the first & eight hours of the day and night i.e. the 3 & 10 hours. they appear like kings hauing golden and siluer Robes, & like unto Children or women delighting in Hunting &c —

So in the next place note are to consider the Season of the year according to the composition of the Heauenly Bodies, otherwise it shall loose all our labour, for of agonis & of Jeneral Hierarchy, it is in vain to observe him in any other season but when the sun is under those signs which are of his nature, that is ♈ ♌ ♐.

So if it be agenis of the earth he is to be observed when ☉ entereth ♉, ♍ and ♑, and so the like in the rest

Or otherwise thus: those genijs that are of the order of the first, and to be observed in Summer quarter & those of the earthy in Autumn, and those of the airy in the spring, and those of watry in the winter quarter — &c

This officer are to all things that are just and not against the laws of the great god Jehovah But looke to for our good and what shall concerne the protection of our life, our living & doeing good to & holding our neighbours &c —

Now he that desireth to be his genius ought to behaue himself accordingly. Now if his genius is of the first his demands must be the conservation of his Body or person that he receiue no hurt from or by any fire armed Gunn gunn or the like and hauing a seal of Lead ready prepared. as is to come it shall be desired to seek his genius, That he may confirme it to him & for the time to come he may not fail of his assistance and protection at any time or occasion &c —

But if his genius be ayerial he reconciles more nature inwardly knowe and affection between them & holds the deserued fauour of King and princes & secretly promotes marriage. & therefore he that hath such a genius is to observe him should prepare a seal suitable to his order that he may haue it confirmed by him in the day and hour of observation when of he shall see wonderfull & strange effects &c and so the like of the other 2 hierarchies. . . —

And when the time is come that you would see your genius Jupiter face towards that quarter the signe is and that with prayer to god: he being composed to your fancy. but suitable to the matter in hand and then the shall find him. and hauing found him and sincerely acknowledged him for your only good will & doing he signes & secrets shall illuminate your minde, taking away all that is obscure & darke in the memory and make that knowing in the Business faced & diuine &c. assistant &c

Now if prayer, charge is to be used upon that cast or glasse wherein the genius is, if several times to be vsed as occasions to call the genius into the christall stone. that is to stand upon the Table of practise before showed, it being covered with a double linnen cloth. that this prayer may be added to the mind of the worker. for it is thus set for an example &c

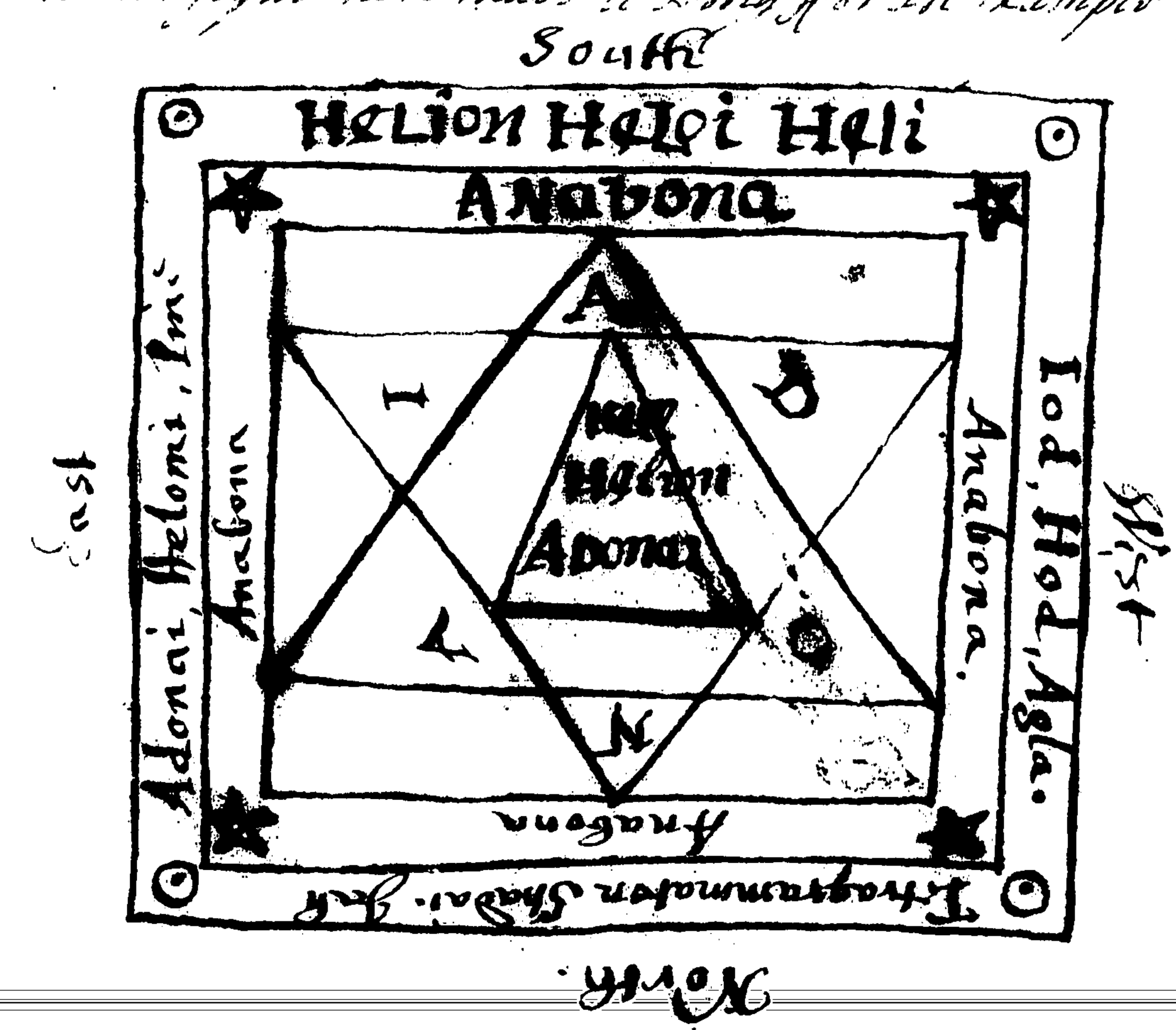
O thou great and blessed N. my angell guardian vouchsafe to defend from thy holy mansion pr is the that with thy holy Influence and present me this Christall stone. that I may behold thy glorious and enjoy thy socially paine and affluence. look now and for euer & euer. O thou who art high upon the lofty heauen and knowest the secrets of Elanel. thou that rydest upon the wings of the winde and art mighty and potent in thy Celestial and supercelestiall motion. O thou desirest and to present I pray thee, and I humbly desire and intreat thee that if euer I haue manifested thy sociality or if any of my actions and fashions be vitall and pure & sanctified before thee during thy vernal presence either, and conuerse with me one of thy submissive pupils By and in the name of great god Jehovah. adored unto the whole quire of heauen sing & celebrate continually Oshappa La man Hallelujah Amen — . when you haue said this oration seuerall times you will at last see strange sights and passages in the stone and at last you will see your genius: then give him a kind entertainement as you were before directed declaring to him your minde and what you would haue him doe. &c

So endeth the second Part of the Art Pauline

Here beginneth the fourth part of this Booke which is called Salomons Almadel Art.

By this Art Salomon obtained great wisdom from the chiefe Angells that governe the 4 altitudes of the world for you must observe there be 4 Altitudes representing the 4 corners of the world, East, West, North and South the which are divided into 12 parts, that is every part or Altitude into 3, and the Angells of every of these altitudes have their particular vertues and power as shall be shewed in this following matter &c.

Make the Almadel of pure white wax but coloured suitable to the altitude; it is to be four square and six inches over every way; and in every corner a hole and write betwixt every hole with a new pen these words or names of God following, but this is to be done in the day and houre of Sol. Write upon the first part towards the East Adonai, Helomi, Pine, and upon the second towards the south, Helion, Heloi, Heli, and upon the West part Jod, Hod, Agla: and upon the fourth part which is the north write these names Tetragrammaton, Shadai, Jah. and betwixt the first and the other quarters make the pentacle of Solomon thus ✡, and betwixt the first and other quarters write this word Anabona and in the midst of the Almadel make a sixangled figure and in the middest of it a Triangle wherein must be written these names of God Hel, Helion Adoni And this last name round in the 6 Angled figure as you may see in this figure ~~you may see in this figure~~ here made it being for an example &c. . . . . . .



and of the

And of the same wax there must be made four candles, and they must be of the same colour as the Almadel; you must divide the wax into three parts, one part to make the Almadel of, and the other 2 parts to make the candles of, and let there come forth from each of them a foot of the same wax, for to support the Almadel; this done in the next place you are to make a seal of pure gold or silver [illegible] and engrave these three names

Helion, Hellujon, Adonai; &c

Note the first altitude is called Chora Orientis or the East altitude and to make any experiment in this Chora it is to be done in the [illegible] [illegible] [illegible] [illegible] [illegible] Alimiel, Gabriel, Borachiel, Lebes & Hellison;

Note you must not pray for any thing that is not [illegible] [illegible] to call forth the [illegible] [illegible] upon the [illegible] be carefull [illegible] [illegible] [illegible] written in [illegible] [illegible] and [illegible] the Invocation as is set down at the latter end of this part. &c

When he appeareth he appeareth in the form of an Angel [illegible] with a fane or flagg [illegible] picture of a white [illegible] [illegible] with a faire cloud and [illegible] [illegible] right upon the [illegible] of the Almadel [illegible] a Mist or fogg [illegible] in [illegible] [illegible] [illegible] of his [illegible]: it [illegible] in the form of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and what [illegible] to your [illegible] [illegible] [illegible] [illegible] [illegible] But [illegible] [illegible] the Angell [illegible] [illegible] [illegible] Note [illegible] [illegible] to [illegible] in the [illegible] [illegible] the [illegible] of the Almadel [illegible] [illegible] Rose Collour; the 3d Chora [illegible] green mixt with white silver colour: The fourth Chora [illegible] Black mixt with a little green of a sad collour &c . . . . . .

[illegible] second Chora [illegible]

Note [illegible] [illegible] goods

kanni Lib

that

\# a few hot ashes or coals but not too much lest it should melt the wax of ye Almadel, & put thereon 3 ut supra

[illegible] Riches and can make any man Run or [illegible] the first Chora with encrease and [illegible] and Barrenes &c ....
[illegible] appeare in any of the other 3 Choras or Altitudes then must Foo it [illegible] is abovesd; But do not pray for any thing that is contrary to the [illegible] or against God and his Laws. but what God [illegible] [illegible] that you may [illegible] and [illegible] [illegible] the [illegible] of the [illegible] prince [illegible] Chora are named as followeth viz^t Alphariza. Genon. Geron Arnion. Gereinon. &c [illegible] when you speake kneel before the [illegible] with [illegible] colour in a [illegible] ~~[illegible]~~ [illegible] with the same colour also. for the [illegible] will be of the same [illegible] and when [illegible] put the [illegible] [illegible] [illegible] [illegible] grains of Masticke in powder to fume as above written, and when the [illegible] [illegible] [illegible] [illegible] toward you [illegible] the Exorcist [illegible] [illegible] who hath called the prince of this Chora or Altitude, then you must answer [illegible] saying: I desier that my Request may be granted, and the contents there of may be accomplished. for your office maketh appear and declareth that such is to be done by you if it please God &c: you must not be fearfull. but speake humbly saying &c I recomend my selfe wholy into your office, and I pray unto your prince of this Altitude that I may enjoy my wishes & desires &c: you may further expresse your mind in all particulars in your prayer &c doe the like in the 2 other Choras that follow &c ....
The Angell of this second Altitude appeares in the forme of a young childe with clothes of sattin and of a Red Rose Colour, having a crown of Red gillyflowers upon his head, his face looking upwards to heaven and is of a Red colour and is compassed round about with a Bright splendour, as the Beames of the Sunn; and before he departeth he speaks to the Exorcist, saying [illegible] your Friend and Brother and illuminates the [illegible] [illegible] with [illegible] splendor and pleasant smell, [illegible] [illegible] &c ......

[illegible] Third Chora or Altitude

In this Chora [illegible] [illegible] [illegible] [illegible] [illegible] The Angels of this Altitude are named as followeth viz^t Eliphamalai, Gelomiros Gedobonai, Saranana, & Elomnia, they appeare in the forme of Children or little women drest in green and silver colours, very delightfull to behold, and a crown of Bay leavs, beset with Flowers of white and greene colours upon their heads and they seeme to look a little downwards with their faces &c They speak as the other doe to the [illegible] and leave a mighty sweet perfume behind them &c ....

[illegible] the Fourth Chora or Altitude

In this Chora you must doe as in the other and the Angels [illegible] [illegible] Barchiel, Gediel, ^Gebiel^ Deliel, & Captiel. &c These appeare in forme of little men or Boys with clothes of a Black colour, mixt with a darke green, and in their hand they hold a ~~[illegible]~~ ^Bird^ which is naked & their heads are bare, only it is compassed round & beset

beset with Ivy Berries. The are all very beautifull and comely, and are compassed round with a Bright shining of every colour. they leave a sweet smell behinde them also; but different from the other four things &c ....

No. There are 12, princes ruling under those in the 4 Altitudes and they distribute their offices amongst themselves, every one ruling 30 dayes every yeare; now it will be in vain to call any of those Angels unlesse it be those that then governeth, For every Chora or Altitude hath its limited time according to y^e 12 signs of the Zodiack and in that signe the Sunn is in. That Angell or those Angells that belong to that signe have the government: as for Example suppose I would ^call^ the 2 first of those 5 that belong to the first Chora, then chuse the first Sunday in March that is after the Sunn is entred ♈, and then I make my experiment; and so doe the like if you will the next Sunday after againe; But if you will call the 2 second that belong to y^e first Chora. Then you must take the Sundays that are in Aprill after the ☉ is entred ♉. But if you call the last of the 5th Then you must take those Sundays that are in May after the ☉ is entred ♊ to make your experiment in: [illegible] [illegible] in the other Altitudes, for they have all one way of working: But the Altitudes [illegible] [illegible] [illegible] in the [illegible] [illegible] [illegible] as a Character, for [illegible] ^the Angells^ heare the Names of God that are attributed to them [illegible] it [illegible] [illegible] [illegible] [illegible]. therefor it is in vain to call any Angell or spirit unlesse you know what Names of God to call them in, [illegible] [illegible] the forme of the following conjuration or Invocation &c ....

The Invocation

[illegible] great mighty and [illegible] Angell of God N, who ruleth as [illegible] [illegible] [illegible] ruling Angel [illegible] [illegible] Chora or Altitude in the East [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Adonai Heloni, Pine; who is [illegible] disposer of all things, both in heaven and earth and hell; I [illegible] servant of [illegible] God Adonai Heloni, Pine [illegible] [illegible] [illegible] [illegible] conjure & entreat thee N [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] forth [illegible] [illegible] [illegible] [illegible] shew [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] my [illegible] [illegible] mighty and blessed Angel N [illegible] [illegible] servant of god [illegible] all [illegible] [illegible] [illegible] [illegible] creatures of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] things that I shall [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] God permitt to the [illegible] N, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Adonai Heloni, Pine, and [illegible] [illegible] you in and [illegible] name Anabona, That you forthwith appeare [illegible] [illegible] [illegible] in the forme [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] That I may [illegible] [illegible] [illegible] [illegible] [illegible] That I may [illegible] the [illegible] and glorie

[illegible] familiar, friendship, and constant society, communication
and instruction with him and at all other times to inform and direct
me in my ignorant and depraved intellect judgement and understanding; and
to make the said heirom, and me all truly to present unto Almighty
the King of Kings, the power of all good gifts, that in his Bounteous and Exceeding
Mercy he may vouchsafe to grant unto me, Wherefore Thou Blessed Angell
N. be obedient unto me, and assist me so farr as God hath given you power in
[illegible] whatsoever things you in power and presence to appeare
that I may [illegible] with all peace Amen Amen Amen Hallelujah Amen

[illegible] appeared, and am at [illegible] a Kings entertainment and [illegible]
[illegible] least and last will, all that which is proper and [illegible] to
[illegible], and you shall obtaine it

Here beginneth the Booke Almadel of Solomon. &c

Here beginnoth ye Fifth Part called by Salomon, Artem Novam; or Ars Notoria; being a booke of holy Orations & Prayers, wch Salomon used for to Obtaind his Wisdome & Knowledge by; for it was given to him by the Archangel Michael. &c

Those following Orations may be said before all Arts generally; & before all notes specially; & they may be pronounced without any other Chapters. if thou wouldest Operate in any Art, Saying those Orations in due time & Order, thou maist have great Efficacy in any Art, & in saying those Orations, Neither in time, Day, nor Yeare to be observed; but take heed yt on those days you abstaine from all sinn; as drunkenes, gluttony, Especially Swearing; Beware you provoke thereunto that your knowledge therein may be the more perfect & Cleer.

Wherefore Solomon saith: when I was to pronounce those Orations I feared, least I should offend God; & I appointed to my selfe a time Wherein to begine them; that living chastly I might appeare ye more Innocent.

Those are ye Prohemiums of those Orations yt I might Lay downe in Order every thing, Wherefore thou maist doubt, without any other definition, & before thou begin to try any of those Subtile workes, it is good to fast twoe or three dayes, that it may Cheerfully revealed, whether thy desires be good or Evell

Those are the precepts appointed before every Oration,

Oration

but if thou doubt of any begginning, either of the three (Chapters) first chapters, or of the four Subsequent arts, that thou maist haue y^e effects of perfect knowledge; if thou consider & pronounce y^e Orations, as they are aboue described although thou ouerpasseth some thing ignorantly. thou maist be Reconciled by y^e Spiritual vertue of y^e Subsequent Orations. The angel said of these Orations to Solomon. see y^e holiness of those Orations, & if thou hast transgressed any thereon presumptiously or Ignorantly. say deuoutly & wisely those Orations of w^ch y^e great angel saith; this is a great Sacrament of God. w^ch y^e Lord sendeth to y^e by my hand, at y^e veneration of w^ch sacrament, when King Salomon offered with great patience to feed the Lord upon the Altar, he saw the Booke couered with fine Linnen, & in this booke were written 10 Orations, and upon euery Oration the signe of a golden seale, and he heard in his spirit; This are they which the Lord hath figured, and are from euerlasting hidden from the hearts of the unfaithfull; Therefore Salomon trembled lest he should offend the Lord, and kept them saying it was wicked=nesse to reueale them to vnfaithfull. But he that would learne any great or Spirituall thing in any art is necessary alone; & he cannot haue a right worke, he may say those Orations at what time soeuer he will, the three first, for y^e three first Liberall arts; a peculiar Oration for euery seuerall Art, or generally all y^e three for the three arts and to be said, and in like maner the four subsequent Orations for foure other liberall arts; and if thou wouldest haue the whole Body of art, without any Diminution of mind; thou maist pronounce these Orations before the

seuerall arts, and before the Orations and notes of the arts, as often as thou will, fully, manifestly and soberly, but beware that thou liue chastly and soberly in the pronounciation thereof.

This is the first Oration of the 10 which may be pronounced by it selfe without any precedent Worke to acquire Memory, Eloquence, and vnderstanding, and Stableness of these Three and Singularly to rehearsed before the first figure of Theology.

Omnipotent, Incomprehensible, Inuisible and Indissoluable Lord God; I adore this day thy holy Name; I am vnworthy and miserable sinner doe lift vp my prayer, vnderstanding and reason towards thy holy and heauenly Temple, declaring thee O Lord to be my Creator and Sauiour; and I a Rationall Creature doe this day inuocate thy most glorious clemency that thy holy Spirit may visite my infirmity; and thou o my God, who didst confere the Elements of Letters, and officiatious doctrine of thy Tongue to thy seruants Moses and Aaron; confer the same grace, thy inestimable vpon me, w^ch thou didst Inuestigated into thy seruants and prophets; as thou hast giuen them Learning in a moment, so for the same Learning vpon me, and cleanse my conscience from dead workes; direct my heart into the right way, and open the same to vnderstand and drop the truth into my vnderstanding. and thou O Lord God who didst vouchsafe to create me after thy owne Image; saue me in thy Iustice, and teach me in thy truth, and fill vp my soule with thy knowledge according to thy goodnesse, that in the multitude of thy mercies thou maist loue me the more and the greater in thy workes, and that I may delight in the Administration of thy commandements, that I being helped and assisted by the workes of thy grace, and purified in heart and conscience to saue in thee, I may boast in thy sight,

sight

sight and exalt thy name, for it is good before Thy Saints; sanctifie me this day that I may live in faith perfect in hope, and constant in charity, and may learne and obtaine the knowledge I desire; and being Illuminated, strengthned, and exalted by the Gifts obtained, I may know thee, and love thee, and encrease knowledge and wisdome of the Scriptures and that I may understand and firmly retaine that which thou hast permitted man to know: Oh Lord Jesus Christ, eternall only begotten Son of God, into whose hands the Father gave all things before all worlds, give unto me this day for thy holy and glorious Name, the unspeakable nutriment of Soule and Body, a fit fluent tong and perfect tongue; and that whatsoever I shall aske in thy mercy, will and truth I may obtaine; and confirme all my prayers and actions according to thy good pleasure. Oh Lord my God, the Father of life, open the fountaine of Eternall, which David; open to me. Oh Lord, the fountaine which thou opened to Adam, and to thy Servants Abraham, and Isaac, and Jacob, to understand, learne, and Judge; receive Oh Lord my prayers through all thy heavenly virtues Amen.

The next Oration is the Second of Tenn. and giveth Eloquence, which ought to be saide after the other; a Little pretty all between and before the first figure of Theologie.

I adore thee thou King of Kings and Lord, eternall and unchangeable King broken this day to cry and sighing of my heart and spirit that thou maist change my understanding, and give to me a heart of flesh, for my heart of stone, that I may breath before my Lord and Saviour, and wash O Lord with thy new Spirit the inward parts of my heart, and wash away the evill of my flesh the Iniquity into me a good understanding, that I may be come a new man, created and in thy Love, and let

let thy salvation give me Increase of Knowledge, hear my prayers, O Lord, where with I cry unto thee, and open the Eyes of my flesh, and understanding, to understand the wonderfull things of thy Law, that being sanctified by thy Justification, I may prevaile against the Devill, the adversary of the faithfull; heare me O my Lord God, and be mercifull unto me, and show me thy mercy, and teach to me the Gospel of salvation, that I may drinck and be satisfied of the fountaine of thy grace, that I may obtaine the knowledge and understanding; and let the grace of thy holy Spirit come and rest upon me, Amen

For Eloquence and Stability of Mind. ~~Tenn.~~ Tenn.
This is the Third Oration of the Tenn and is to bee saide before the
The first figure of Astronomy.

I confesse my sinfull guiltey this day before thee O God, Father of heaven and Earth, maker of all things, visible and Invisible, of all Creatures, dispenser and giver of all grace and Vertue; who hidest wisdom and knowledge from the proud and wicked, and giveth it to the faithfull and Humble, Illuminate my heart and establish my conscience and understanding; let the light of thy countenance upon me, that I may see the and be established in the knowledge of my understanding, that I being cleansed from evill workes, may attaine to the knowledge of those secrets which thou hast reserved for Beleevers. Omnipotent and Omnipotent God, cleanse my heart and Reins, strengthen my soule and senses, with the grace of thy holy spirit; and establish me with the fire of the same grace; Illuminate me, guide me, my Lord, and give the staffe of thy consolation into my right hand, direct me in thy doctrine, root out of me all vices and sinn, and comfort me in the love of thy mercies,

:mercy; Breath into me O Lord, the breath of life and Intrude my reason and understanding; send thy holy Spirit into me that I may be perfect in all knowledge. Behold O Lord, and consider the dolour of my Mind, that my will may be comforted in thee; send into me from heaven thy holy Spirit that I may understand those things I desire; give unto me Invention O Lord, thou fountain of perfect reason, and riches of knowledge; that I may obtain wisdom by thy Divine assistance; Amen.

To Comfort the outward and inward Senses.

O Holy God, mercifull and omnipotent father, giver of all things, strengthen me by thy power and help me by thy presence, as thou wert mercifull to Adam, and suddainly gavest him the knowledge of all arts, through thy great mercy, grant unto me power to obtaine the same knowledge, by the same mercy, be present with me O Lord, and Instruct me; O most merciffull Lord Jesus Christ, son of God, breath thy holy Spirit into me proceeding from thee and the Father, strengthen my work this day, and teach me that I may walke in thy knowledge, and glorifie the abundance of thy grace; let the flames of thy holy spirit rejoyce the City of my heart, by breathing into me thy divine scripture replenish my heart with all Eloquence; and dispise me with thy holy visitation; blot out of me spots of vices, I beseech thee O Lord Incomprehensible, let thy grace always rest upon me and be Increased in me; heale my soule by thy Ineffable goodness, and comfort my heart all my life, that what I heare I may understand, and what I understand I may keep and retaine in my memorie; give me a teachable heart and tongue, through thy inexhaustible grace and goodness; and the grace of the Father, son & holy Ghost Amen.

This following is for the Memorie.

O holy Father, merciffull son, and holy Ghost, soule maker King Judge Saviour, and beseech thy holy name that of thy overflowing goodness thou will forgett all my sines, Be merciffull to me a Sinner; presuming to goe about this office of knowledge, and occult Learning, and grant O Lord, it may be efficatious in me, Open O Lord my heart that I may heare and take away the scales from my Eyes; that I may see; strengthen my hands that may worke upon Pace that I may understand thy will; to the glorie of thy name who is blessed for ever Amen.

This following strengtheneth the Interiour and Exteriour Senses

Lifft up the senses of heart and soule into thee, O Lord my God, and elevate my [illegible] this day unto thee, that my wordes and workes may please thee, in the sight of all people; Lett thy mercy and omnipotency shine in my Bowels; Let my understanding be enlarged, and Let thy holy Eloquence be sweet in my mouth, that what I read or heard, I may understand and repeat; as Adam understood, and as Abraham kept, so Lett me keep understanding and as Jacob was Founded and rooted in thy wisdom, so lett me be; lett the foundation of thy mercy be confirmed in me, That I may delight in the workes of thy handes, and persevere in Justice, and peace of soule and body, The grace of thy holy spirit working in me; that I may rejoice in the overthrow of all my adversaries. Amen.

This following giveth Eloquence, Memory and Stability.

Disposer of all Kingdoms, and of Visible and invisible gifts: O God the ordainer and ruler of all wills, by the Councell of thy Spirit, dispose and dispise the weakness of my understanding that I may burne in the accepted of thy holy will to good; doe good to me in thy good pleasure not looking upon my sines; grant me my desire though unworthy; confirm my memory and reason to know, understand and retaine, and give good effect to my senses through thy grace; and Justifie me, with the Justification of thy holy spirit, that what spots soever of sinn are contracted in my flesh, thy divine power may blot out; Thou who hast been pleased in the Beginning, to creat the heaven and Earth, of thy mercy restore the same, who art pleased to restore Lost man to thy most holy Kingdom, O Lord of wisdom restore Eloquence into all my senses, that I though unworthy sinner, may bee confirmed in thy knowledge, and in all thy workes by the grace of the Father, son and Holy Ghost, who liveth and Reigneth three in one, Amen.

An Oration to recover Lost Wisdome

O God the of the Living, Lord of all Creatures Visible and invisible, Administrator and disposer of all things, Enlighten my heart this day by the grace of thy holy spirit; Strengthen my Inward man and powre into me the donn of thy grace: whereby thou Instructest thy Angels, Inspire me with the

the plenty of thy knowledge; wherewith from the beginning thou hast taught thy faithfull; let thy grace work in me; and the flowes of thy grace and spirit cleanse and correct the flesh of my spirit Christ: thou who comest from heaven, upon the waters of thy majesty, confirme thy wonderfull sacrament in me.

To obtaine the grace of the Holy Spirit

O Lord my God Father of all things who revealeth thy Celestiall and Spirituall secrets to thy servants, I humbly beseech, and implore thy majesty as thou art y^e King and prince of all knowledge, hear my prayers and direct my works, and let my actions prevaile in heavenly vertues, by thy holy spirit, I cry unto thee O God, hear, my clamour I sigh to thee, hear the sighings of my heart, and alwaies preserve my spirit, soule and Body, under the safeguard of thy holy spirit; O God thou holy Spirit, perpetuall and heavenly Charity, wherewith the heaven and Earth is full, breath upon my creation, and what I require to thy honour and praise, grant unto me; let thy holy Spirit spirit come upon me, rule and reigne in me Amen

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To Recover Intellectuall Wisdome

O Lord I thy servant confesse my selfe unto thee, before the Majesty of thy throne, in whose spirit is all magnificence and sanctimony I humbly according thy unspeakable hand, extend thy mercifull Ears and Eyes to the office of my operation, by opening thy hand I may be filled with thy grace Desire, and satisfied with Charity and goodness, wherby thou hast founded Heaven and Earth, who liveth and reigneth world without End, Amen

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Say these Orations from the first day of the Month to the fourth day

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In the fourth day of the month say as followeth.

Alpha and Omega! O mighty God the beginning of all things, without beginning and without end; Graciously this day hear my prayers, neither deal thou render unto me according to my sinns; nor after mine Iniquities, O Lord my God, but according to thy mercy, which is greater than all

all things visible and invisible have mercy upon me O Christ the wisdome of the Father; the Light of Angels the glory of Saincts, the hope, refuge and support of Sinners, the Creator of all things, and redeemer of all humane fralities, who holdest the heaven Earth and Sea, and all the whole world in the palm of thy hand: I humbly implore and beseech, that thou wilt mercifully with the Father, illustrate my minde with the Beames of thy holy spirit, that I may be able to taste and attaine to the perfection of this most holy art, and that I may be able to gaine the knowledge of every vertue, art and wisdom; and of every Faculty of Memory, Intelligence, and understanding and Intellect, by the dew and power of thy most holy Spirit, and in thy name; and thou O God my God, who in the beginning hast created the heaven and the Earth, and all things out of nothing; who reformeth and maketh all things by thy owne Spirit; Compleat full fill, and stand Implant a sound understanding in me, that I may glorifie thee and all thy works, in all my thoughts words and deeds. O God the Father, confirme and grant this my prayer, and increase my understanding and Memory, and strengthen the same and reveale thy Lawes, memory, Eloquence and perseverance in all manner of Learning, who liveth and reigneth World without end. Amen.

Then say the following Oration, which is of foure Languages, Hely, Schemat, Azatan Soniel Sichut, tam, imel Satalandema, Petromiam Theos, Holy and strong God. Hamacha, Mal, Jotteman, Actuarie Alataman, Secbeahal, Salmaran, Zaij zoraracim, Lam haij, Masaraman, greate Zamach, Heliamach, Seman, Selmar, yetrosaman machar vesar, hasariam Azania, Aramet, Amathemach, herfomini; and thou most holy and Just God, Incomprehensible in all thy workes, which are holy just good. Magot, Achelmoctar, Satmalgace, gena, Gemau, and cogige, maimegas Semmach, Azanictan illebatha, sacraman, Geonas, grome Zebaman, Tahoman, Zeonoma, melas, heman, hatholerma, Hatarmam, Semen Semetary. Amen

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Afterwards say this Oration

Theos collegate patge; yaus helis helloya hebeath hesterzyai. Salatyel Salas,

Salis

Feli Samel Zadariel Ladan Sadir Leogio, yemegas, Mengas Ouzchon Mijeraijm
Ezel Ezely yegregmac Samelack, Jomelta, Sanaij Jeltomama Hanns Simon
Salte Patyr, Olon Hatc. Haycos, Amen

The exposition of this Oration

O God, the light of the world, Father of Immense Eternity, giver of all wisdome and knowledge and of all Spirituall grace, most holy and Instimable dispenser, Knowing all things before they are made, who maketh light and darkenesse, stretch forth thy hand, and touch my mouth, and make my tongue as a sharpe sword to shew forth thine words with Eloquence, make my tongue as an arrow elected to declare thy wonders, and to pronounce them memorably, send forth thy holy Spirit, O Lord into my heart and soule to understand and retaine them, and to indicate on them in my Confession. By the Oth of thy mouth, that is, by the Right hand of thy holy Knowledge, and mercifully Inspire thy grace into me, Teach and Instruct me. Establish thy comming in and going out of my paths, and let thy precepts teach and correct me until the end and let the Counsell of the most high assist me, through thy Infinite wisdom and mercy. Amen

Hereby is encreased so much Eloquence that Nothing is above it.

Thezry lemach ozzaronach azzathaach azare yessemon relasame azathabellia-
biliar sonor tintingote amassiton sebamay hasbuchaze gemay gerdaye hermayl
textos ospha pamphylos Cybrogoomon papada lampayochim yocheyle ta-
henelor partamor Padomegol gyeliton Zomagon Somasgee.
Partea Achetom Gegerametos haly phalazemean utangelemon
baya therica getraman seekalmata balnat hagimos haylos halos genegat
genegal saleyalaix samartaix Camael satabmal Sisnabena gaycyak
salmanche Sabaron solmasaij sulemacroton Zegas me backenellas Lemethius
theameabal gesorabal bralon henna glungh karingil sparinegos Zamariel
seezomach rex maleosia mission Zebmay alidox gemois saraijl nesmagil
se se sepha caphanel azeton gezain holhaukikala semeanay geho Symon

caryacta gemyazar Seaimphalachin Segelaman hakkanatos, Jonack gerorabal
Sinnosyel, halaboem hebalor halebeck rabs sabor ydemasar, galior labor
megiorios neyather spharamshe soranies sazamtogh schampeton sadomsothe
Repoel mraba zahon suafnezenon inhaneon manimas gerkuran gethamaijh
pasamolk theon beth sathamae hamolnera galsemariack Seckomman
regnali phaga mesfym demagempta teremesarz salmachaon alpsibaaron
talon sepezuri zapreeto sapiazte barzon arra ufyon sanesziton sepka
athanity sobanan drmassiton tintinget tilo ylon ufyon, Amen

Azay semach azaregessemon thelameck azabhaikal sezyon trakeomagal
gyeotheon Jomegon pamphilos sitragramon timpsda sachim alna kasios gemagal
samalayo camiel secal hazargyon hesekmach getal sam sademon semnasan trapsim
Oriagspan thonagas tyngon amessus cu sodaman assonap senaly sotan alus-
thoomantriatos copha anaphial drithon azara hamel hyala saraman gelyor
Synon sanadacha gennam sasetal maga halgoraman setraphangon segelune-
Athanathay senach szre zabal samayel seosamack gethacal kaebriatos
Ja boy selmasan negsare phacameck schaumehon cherfemach gethazayaij
amiliya semen ames gemaij pasfaijmach tagayl agamal fragal mesi
themegemach samalacha habolem zopmon ugyon selam semessi-
theon, Amen

The Third part Sigillum

Sigillum sabrice electyan gezagan, comafysin hegely yemiael exzyphyam
Sratum salalhaton tezapha sapiates Sartmicham samolich tena-
zotha phele him hapnies sengengeon Zebes, Amen

For the Almanack

Oh yesod Imortalis Deus. Deus pater Nominus Salvatoris meus by thy holy
angels who are Michael, the power of God Raphael the fortitude of God
Gabriel adonay vadi per eundem, Eloeus, Jehovah, Jehovah, Jehovah.

tachrosi gade ardhon Zalraman Zamanary gebrienam: O Jesu most holy Cherubins,
by all thy Angels, and by all thy Archangels, whose names are conteined by God,
which ought not to be spoken by us, which are these Dichal, Dekel Deyamon exclusa
exmegon pharcenas Nanagon holspelorogon gabena ramon garbona Caramoni Magon
Nemes; which human sense cannot understand: I beseech thee O Lord Illuminate my
understanding with the splendor of thy Light: and Illustrate and confirme my understanding
with the sweet Odour of thy Spirit; and my soule reforme my Heart, that hearing
I may understand, and retaine what I shall in my Memory, O Merciefull God, —
and open my Bowells, strengthen my Memory, Open my Mouth mercifully, Temperate
my tongue by thy glorious and unspeakable hand: Thou who art the Fountaine
of all goodnesse, have patience with me, and give a good Memory into me &c.

Say these Orations in the fourth Hely Selemath, Alpha and Omega
Theos Megalo, O Light of the world Azalemack, great God I beseech thee; these
ought to be said in the 8, 10, 12, 20, 24, 28, 30. and in all these Limitations to stay
there four times; In the Morning one, the third hour one, the ninth hour
one, and one in the Evening, and in the other dayes to charge none; But
then of the first day, w^ch are Alpha and Omega Hely schemath. Allmighty and
Incomprehensible, I adore thee; I confesse my selfe guilty, O Thou Razamagiel,
Omerciefull Lord God, raise up the powers of my Flesh: O God of all Living, and
of all Kingdomes, I confesse to Thee this day, that I am guilty to charge
these Orations also in the other dayes four times; one in the Morning, one
in the Evening, one a fourth third hour; and one on the ninth; and thou
shalt acquire Memory, Eloquence, and stability fully Amen

The Conclusion of the whole Work and confermation of the Sciences obtained.

O God make of all things, who hast created all things out of nothing,
who hast wonderfully created the Heaven and Earth, and all things by degrees
in order, in the beginning, by whome all things are made, and into whome all
all things shall at last returne; who art Alpha and Omega, I beseech thee
through a sinner, and unworthy, that I may attaine to my desired End in that
art, speedily, and not to be the same by my sins, but to God unto whom I owe

to thy mercifull mercy: who doth not to us after our sins, nor rewardeth us after
Iniquities, Amen.

Say this in the End devoutly

O wisdom of God the Father Impromptu fields, O most mercifull Lord, give unto me of
thy inestimable mercy great Knowledge and wisdom, as thou didst wonderfully bestow all
sciences to King Salomon, not looking upon his sins and wickednesse, But thy own
Mercies: wherefore I implore thy mercy, although I am a most vile and unworthy
sinner, give such an End to my desires in this art, whereby the hands of thy Bounty may
be enlarged towards me, and that I may the more decently walk by thy light in thy
wayes; and be a good example to others; By which all that see me, and hear me, may
retaine them selves from their sinns, and praise thy holynesse through all worlds. Amen,
Blessed be the name of the Lord. &c

Rehearse these 2 Orations allwayes in the End, to confirme thy knowledge gained.

The End of the first Part of Ars Notoria

The Second Part

Of the Liberall Sciences and other things w^ch may be had by this Art.

The Liberall arts are seven, and seven dependant, and seven Mechanicall. The
seven dependants are comprehended under the seven Liberall: it remaineth what
the seven Liberall arts are, of w^ch we shall first treat. The Mechanicall are
three, w^ch are adulterately called Hydromancy, Pyromancy, Aygromancy, Chiromancy
Geomancy, Geonegia, which is comprehended under Astronomia and Magia.
Hydromancy is a kinde of diving by the flaming of the fire water, whereby the
Masters thereof Judged by the standing or running of water.
Pyromancy, is a Experiment of diving by the flaming of the fire, w^ch the Ancient
Philosophers esteemed of great efficacy.
Nigromancy is a sacrifice of dead Animals, whereby the antients supposed to have
many great experiments without sin, and to attaine to great knowledge; from,
which Salomon commandeth that they might read soon Books of that
art without sin, and that how he attained so great knowledge w^ch two Books they

thing could not read without sin, But having spoken enough hereof we proceed to the rest.

There are seven Liberall arts which every one may learn and read without sin, for Philosophy is great containing profound mysteries in it self; these arts are wonderfully known.

What Notes the Three first liberall Arts have

Grammar hath three notes only; Dialets two and Retorick four. That we know King Salomon himself testifieth and affirmeth for he saith:

And as I was admiring, and resolving in my heart and mind, which way, from whence, and from whom was this fiend; an angel brought unto Books, wherein was written the figures and Orations, and delivered unto me the notes and Orations of all arts plainly and openly, and told me of them all, as much as was necessary; and he explained unto me, as to a Child taught by certain Estimats, some Tedious arts in a great space of time; how that I should have these arts in short space of time: saying unto me; So shalt Thou be promoted to every Science by the increase of these virtues. and when I asked him Lord, whence and how cometh this the angel answered This is a great Sacrament of the Lord, and of his will, the writting is by the power of the holy Ghost, which inspireth fructifieth, and increaseth all knowledge; and again the angel said: Look upon these notes and Orations at the appointed and determinate Times and so observe the times as appointed of God, and no otherwise, when he had thus said he shewed to King Salomon a book wherein was written at what times all these things were to be pronounced, and published, and plainly demonstrated it according to the division of God; which things I hearing heard and soon, did operate in them all, according to the word of the Lord by the angel, and so Salomon declareth it came to pass unto him. But God that stand after him ought to imitate his authority, and as much as are able therefore things he hath left unto us.

Here Salomon

Here Salomon sheweth how the angel told him distinctly, wherefore the Grammar hath three Figures.

Behold wherefore the grammaticall art hath only three notes in the Books of Salomon, Gemeliath, that is in the Books of the art of God, which I read is the art of all other Arts, and of all other arts, for Salomon saith: when I did enquire every thing singularly of the Angel of God, with fear, saying, Lord from whence shall this come to pass to me, that I may fully and perfectly know this art; why doth so many notes appertains to such an art, and so many to such an art, and are described to so many determinate Orations, to have the Efficacy thereof? The Angel is thus said to answer: The grammaticall art is called a liberall, and hath three things necessary thereunto: Ordination of words and Cases, and in them, of adjuncts or figures, simple compound and various and a various declination of the parts to the parts, or a relation from the parts, and a congruent and ordinate division, This is the Reason, why there is three notes in the art of grammar: and so it pleased the divine wisdom; That no third should be a full knowledge declining beyond; by another there should be had a consonant ordination of all the parts; by the third there should be had a continuall and consonant division of all the parts, simple and compound.

The Reason why the Dialectiall art hath two figures only

Dialect, they called the form of arts, and a doctrine of good disputing these two things necessary there unto to wit Eloquence of arguing, and prudence to answer, therefore the greatness of the divine providence, and piety hath appointed two Notes to it, that by the first we may have Eloquence to argue and dispute; and by the second Industry to answer without ambiguity or perplexion & there are ascribed to grammar three Notes, and two Dialects two Notes

The Reason why Retorick hath four figures.

Latinus said in his Offices Retorick hath four Notes, for there are

are

and four things necessary therein, as the angel of the Lord said unto Salomon; to wit: a continuall and flourishing adornment of Locution, an ordinate competant and discreet Iudgment, a Testimony of causes or offices of chances & losses, a composed disposition of Buying and Selling; an Eloquence of the matters of the art, wit admonestrations understanding: Therefor the generall of God hath appointed to the art of Retorick Four notes, with their holy and glorious orations, as they were reverently sent by the hand of God; That every note in the art aforesaide, might have a seuerall faculty that the first note in that art might give a continuall Locution, a competant and flowrishing adornment thereof. The second to discerne Iudgements, Iust and iniust, ordinate and inordinate, true and false, The third competently to discover offices and causes, and the fourth to give understanding and Eloquence in all the operations of this art without prolixity, & for therefor how in grammer, Logick and Rhetorick the seuerall Notes are disposed in the seuerall arts.
But of the other arts and their notes, we shall speake in their due place and time as we find them disposed in the Books of Sallomon.

At what Times and Howres the Notes of these three Liberall Arts are to be looked into.

Now we proceed to show at what times and how the notes of these arts are to be looked into, and the Orations to be said, to attaine to these arts. If thou art all together Ignorant of the grammaticall art, and wouldst have the knowledge thereof: if it be appointed thee of God to doe this work of works, and have a firme understanding in this art of arts, Then know that thou maist not presume to doe otherwise then this Booke commaudeth thee; for this Booke of his shall be thy master and this art of his thy Mistris.

How the grafticall Notes are to be looked into in the

Mosis

you in this

For in this Manner the grammaticall Notes are to be looked into, & the orations to be said; In the dayes when the Moon is in her prime, the first Note is to be looked into 12 Times and the Oration thereof repeated 24 Times with holy reverence, making a little space between, Lett the Oration be voice repeated at the Inspection of every Note, and chiefly abstaine from sinne: doe this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second Notes are to be looked into 20 Times, and the orations to be repeated 30 Times, on the 15 and 17 dayes using some Intervall between them; all these Notes are then every day to be looked into 12 Times, and the orations to be repeated 20 Times, and these of the Notes of grammer. But if thou hast read any Books of this art, and desirest perfection therein doe as is commanded using the generall Orations to encrease thy Memory, Eloquence, understanding and discretion therein, repeating these above Notes in the due time and howres appointed, least thou going beyond thy precept, thou committest sinne; But when thou doest this, see that it be secret to thy selfe, and that thou hast no Booke on but God. Now we come to the Notes

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Here followeth the Knowledge of the notes.

In the begining of the Inspection of all Notes fast the first day all the morning if you can; if you can't not, then take another hour. This is the grammaticall precept.

Of the Logicall Notes

The Logicall Notes may be used every day, & especially in those dayes above noted; the Rhetorick every day, excepting these dayes of the Moon to wit ☽ 11, 17 & 19. and they are forbidden on these dayes as Salomon testifieth, The Notes of all arts, except the Notes of this art and of these three precepts are generally to be observed.

How the Logicall Notes are to be inspected and the orations thereof said.

The Logicall Notes are four times to be looked into, and the orations in their Inspection 20 Times to be repeated, with long sound and speech, and reading the Book of that art before your Eyes and so likewise the Books of Rhetorick when they are supported, as it is appointed. This sufficeth for the Knowledge of the Notes

How wee must beware of offences.

Before wee proceed to beginne the first note of the art of grammer something is to be sayd before. That wee may have the knowledge of the 1. 2. and 3 notes; and you ought first to know in what the notes of the grammaticall, Logicall or Rhetoricall art are to be supported, it being necessary that your greatest Intentions be to keepe from all offences.

How the Notes ought to be inspected at certaine elected Times.

This is a speciall and manifest knowledge, wherewith the notes of the grammaticall art are knowne, how they are to be published, at what times, and with what distinction, is duely and manifest, it is spoken allready of the publishing and Inspections of the Notes and Orations. Now wee shall digresse a little to speake something of the Times, it being in part done allready.

How divers Monthes are to be sought out in the Inspection of the Notes.

Wee have spoken allready of the Course of this art, wherein the Orations are to be read and the notes to be looked into, it remaineth to declare; how the Lunations of those orations are to be supported and found out; But wee that that mistake not: yet I have allready noted the Lunations, wherein the Notes ought to be Looked into, and the orations wherein, But these are round Monthes, wherein the Lunations are supported, But these are round Monthes, wherein the Lunations are more profitable then others. if thou wouldst operate in Theology or Astronomie, doe it in a fiery signe; if Grammar or Logick in ♊ or ♎ if Musick or Physick in ♉ or ♑ if Rhetorick Philosophy Arithmatick or Geometry in ♊ or ♎: for Mathematicke in ♉ or ♑ if they are well placed, and free from evill: for all the heavenly Potestates and Choirs of Angells, doe rejoyce in their Lunations, and determinate dayes.

Here is made mention of the notes of faults.

Also it is spoken of the three notes of grammer as you must suppose the times as they are to be observed; But the orations thereof are not

not written, but are more fully demonstrated in the following workes: for what is written of those three notes are not Orations, But diffinitions of those notes, written by the greek Hebrue and Chaldean: and other things which are apprehended by us: for those writtings w^ch are not understood in latin, ought not to be pronounced but on those dayes which are appointed by King Salomon, and in those dayes wherein the Notes are Imported, but on those dayes those holy writtings are allwayes to be repeated: and the Latine on those dayes wherein the notes are not Imported. The notes of the Logicall arte two, and at what times they are to be published, is already shown in part: more shall hereafter be saide of them; Now we come to the rest. The Latine writtings may be published, according to the antiquity of the Hebrues, except on those dayes we have spoken of: for Salomon saith see that thou perform all those precepts as they are given: But of the rest w^ch follow, it is to be done otherwise: for when thou hast the first note in Logick repeat in thy heart the signe in the first note, and so in the notes of all artes, except those whereof a diffinition shall be given.

Definitions of severall Arts and the notes thereof

We will give also definitions of severall artes, as it is in the Book of Salomon; Geometry hath one note; Arithmetick a note and a halfe; Physosophy with the arts and sciences therein contained, hath 4 spaces; Theologie and Astronomy, with the sciences in them contained hath 4 notes, But they are great and dangerous; not great in the pronounciation, but hard great Efficacy: Musick hath one note; and Phisick one note; But they are all to be published, and observed in their appointed dayes; But know that in every day wherein you be to use the notes of Theology, Physosophy or any arte contained in them, that thou neither laugh, nor play, nor play, nor sport, becaus King Salomon when he say the formes of these notes, having over drunk himself; God was angrey with him, and spoke unto him by his angel saying, Because thou hast despised my servant, and polluted and defiled my holy things; I will take away part of thy Kingdom, and I will shorten the dayes of thy Children, and the angel added: The Lord hath forbidden thee to enter in to the Temple 30 dayes, That thou mayst be purged of thy sinn.

Hymn.

thy sinn. and when Salomon wept and besought mercy of the Lord. the angell answered ... Thy dayes shall be prolonged, nevertheless many evills and Iniquities shall come upon thy Children and they shall be ~~
destroyed of the Iniquities that shall come upon them.
at the beginning of a hole. having seen the generalls, let the specialls be looked into.
The word of Salomon is to see unto God for his promises, before the Rose of y Virtues.

The first Oration at the begining of the Note
The light touch, life way Judge mercy. forgiuenes patience, preserue, keepe: and have mercy upon me. Amen.

This Oration with the preceding ought to be said in the begining of the first note of Grammer.

O Lord holy Father, Almighty, Eternall God in whose sight are all the foundations of all Creatures, and Indiuisible things; whose Eyes behold my Imperfections of the sweetnes of whose Love the Earth and Heavens are filled, who ... sawest all things before they were made: in whose Book every day is ... found, and all man Kind are written therein, behold me thy Servant thy day prostrate before thee with my whole heart and soule, by thy holy ... spirit confirm me, Bless me correct all my actions in thee ... Inspiration or apparition, and Illuminate me with the constancy of ... Thy dispensation. ... ...

The third Oration; this Oration ought to be said before the second note of the Grammer.

Behold O Lord, most Clement father of all things; Eternall dispenser of all parts, and consider my operations this day. Thou art the beholder and discerner of all the actions of men and angels: Let thy wonderfull grace of thy promise condescend to fulfill this sudden Vertue in me, and infuse such efficacy into me, operating in Thy holy and great name; Thou who livest they passest into the Months of them ... them

Thom that Lives & Rules. Amen ~

The Fourth Oration, Let this Oration be rehearsed before the third Grammaticall note.

O Adonay, Creator of all visible Creatures! O most holy Father, ~ who dwelst in Intompassed about with eternall Light, disposing and by thy power governing all things before all beginnings; I most humbly beseech thy Eternity, and thy Incomprehensible goodness may come to perfection into my, by the operation of thy most holy Angels; and be confirmed in my Memory. and establish those thy holy workes in me Amen

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A little space after this preceding Oration say the following, the first Oration ought to be said before the first note of Logick

O holy God great and good, and the Eternall maker of all things, thy attributes not to be apprehended, who hast created the heaven and the Earth, the Sea and all things in them, and the Bottomless depth, ~ according to thy pleasure; in whose sight are the words, and actions of all men: grant unto me, by those sacramentall mysteries of thy holy Angells, the precious Knowledge of this art, which I desire by the ministery of thy holy Angels; it being without any Malignant or ~ Malicous Intent. Amen

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pervert this Oration in the beginning of the first figure of the Geometrick; and after this Oration in the beginning read over Intentionally with some Intervalls the Orations written between the first figure.

The sixt Oration ought to be said before the first note of the Liberal Art.

Most merciefull Creator, Inspirer, Governor, and Ordainer of all Divine wills, ordained upon all things, mercifully give Ear unto my prayers

to appe

Prayer, gloriously Inbind into the doores of my Hart, that what I
humbly desire according to thy promisse, thou wilt mercyfully grant.
Amen.

This Oration following, ought to be pronounced before the first note of the Rhetorical Art.

Omnipotent and mercyfull Father, ordainer and creator of all Creatures: O most holy Iudge, Eternall King of Kings and Lord of Lords who wounderfully condescendest to giue wisdome and understanding to thy saints, who knowest and discernest all things: I beseech thee to illuminate my Hart this day with the splendor of thy Beauty, that I may understand and know what I desire, and what things are considerable to be known in thy art. Amen.

This Oration with the following Hanaray ought to be pronounced before the first figure of Rhetorick.

And although thes Orations be devided into parts, yet, if one and the same: and they are devided only for this cause, that their might be some meane intervalls used in the pronouncing of them, and they ought to be pronounced before the other Orations written in the ... figure.

Hanaray, Sachasa, Hubi, Sene, Hay, Ginbar; Bonaid Selmora, Ifgramy, Lahat Graramae, Amathonat Gabbageyon, Sozomcrat, Amphio, Delmedon, Gerokh, Igalos Michalgiel, Secaray; Sakeleton Mechoyiches ... Leirenemon.

The Eight Oration, let it be pronounced before the second note of the Rhetoricall art.

O Great Eternall and wounderfull Lord God, who of thy Eternall mercie hast disposed of all Creatures, and art ordainer of all goodness, adorne & Beautifie my understanding, and give unto me reason to know and learn the mysteries of thy holy angels: and grant unto me all ... knowledge and learning thou hast promised thy servants by the ... vertue of thy holy Angels. Amen

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2 Beholding with thy eternall Conspiratio all powers kingdoms & judges, Administring all manner of Languages to all & any of whose power there is not any; Restore I beseech the & Increase my memory mi harte & understanding to know understand & judge all things which the divine authority commendeth necessary in this arte, perfectly fulfill them in me amen

Let this Oration following with the precedent be rehearsed before the second note of Retorick

or

This Precident Oration with the other two following ought to be pronounced (viz+ Tigron &c) Ezechias, &c in the beginning of the Second figure of Rhetorick, and before the other Orations, and there ought to be some interval betwen them

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Let this Oration following be said before the second not of Rhetorical Vision. 2

or Ezechias Velozeos, Inoarrama, Sasreb, Horeus, Sagnath, Adonay, Soma, Jerochos, Elicon, Jesomethon, Sadaot. and thou O God propitiously confirm thy promises in me, as thou hast confirmed them by the same words to king Salomon; send unto me, O Lord thy sertib from heaven, that may Illuminate my mind and understanding: strengthen, oh God, my understanding, wash my soule within me, and whash me with the waters which are above the heavens, pour out thy spirit upon me, and fill my Bowells with thy Judgments, with humility and charity, thou who hast created the heaven and the Earth, and made man according to thy own Image; pour out the light of thy love into my understanding, that being radicated and established in thy love, and thy mercy, I may love thy Name, and Know and worship thee, and understand all thy scriptures, and all the mysteries which thou hast declared by thy holy Angels, I may receive and understand in my labors, and light of this Art to thy honour and glory, through thy mighty counsell. Amen

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The second Oration ought to be said before the pronunciation of the third Note of Rhetorick

[illegible] that I may [illegible] thy glorie, and magnifye [illegible] thy [illegible] works, and that thou wilt guide unto me wisdome according to thy goodness and thy power which is incomprehensible. Thou Haltanayn, Haramalon, Zamoyma, Chamasal, Seconamil, Harionatar, Seehomayol, Gela Magos Kemolihot, Kamanatar, Harionatar Hanios, Secomathar,

Veronicathar, ebroroy, Jezabali, By thes most holy and glorious prafound... Misteries, poeticas officios, Verue and knowledge of God, compleat and perfect my beginnings, and reform my beginnings, zembar, Henoranat grenatajl, ... Samzatam Jecornatajl: Oh thou great fountaine of all goodnes, knowledge and Verue, giue unto thy servant power to discouer all Evill, and eshaue into... goodnesse and knowledge, and to follow the same; with an holy Intention, that with my whole heart I may understand & learn thy Lawes and decrees; ... especially these holy Mysteries, wherein that I may profit, I beseech thee. amen.

12 Twelve, This Oration ought to be said before the 9th Rhetoricall note.

O most reuerend allmighty Lord ruling all Creatures, angells & archangells, & all Celestiall Terrestiall and Infernall Creatures, of whom greatnesse cometh all power, who hast made man after thy own Image; grant unto me the ... knowledge of this art, and strengthen all sences in me. amen.

13 Thirteenth Pronounce this before the first figure of Arithmetick

O God who Numbrest, weighest, and measurest all things, giuen the day his Order and called the sun by his name; grant the knowledge of this art unto my understanding, that I may loue thee and acknowledge the gifte of thy goodnesse. amen.

14 Fourteenth Say this before the semi Note of Arithmetick,

O God the Operator of all things, from whom proceeds every good and perfect gifte sow the seeds of thy word in my heart that I may understand the excellent wisdome ... mysteries of this art. amen.

15 Fifteen Say this before the second figure of Arithmetick

O God the perfect Judge of all goodnes & Verue, who makest thy saving goodnes amongst all nations, open my Eyes and my heart with the Beame of thy mercy, that I may understand and possesse in this thy heavenly Mysteries. amen.

Sixteen Say this Oration before the second Note of Geometry

O God the giuer of all wisdome and knowledge to them that are without sin, Instructor & master of all Spirituall Learning by thy Angells and Archangells, by Throne, Potestas, Principatus and powers, by Cherubim and Seraphim, and by the 24 Elders, By the 4 animals, and all the host of heaven, I adore, Invocate, worship, and glorifie thy Name, and pray thee most terrible and most mercifull, I humbly beseech thee this day to Illuminate and fill my heart with the grace of thy holy spirit, thou who art ... three in one. amen.

17 Seventeen Say this Oration before the 2d note of Theology.

I adore thee O King of Kings, my light, my substance, my life, my King, and my God, my Memory and my strength, who in a moment gauest sundry Tongues, and throwest down a mighty Power, and gauest by thy holy spirit the knowledge of Tongues to thy Apostles, infusing thy knowledg into them in a Moment, giuing them the understanding of all Languages; Inspire my heart, and power the dew of thy grace and holy spirit into me; that I may understand the disposition of Tongues and Languages. Amen.

Three Chapters to be ~~said~~ published before any of the Notes.

What wee have spoken of the three first Chapters, and generally and severally to be pronounced, so that you say them, and the Orations on the day appointed, and worke by the Rules as it is demonstrated to you, these Orations ought to be said alwaies before Noon, every day of the Month; and before the Notes for the proper Orations: and in all reading, observe the precepts commanded.

How the proper Notes are to be inspected

If you would Learne any thing of any one Art, Looke into the proper Number in the Rounde ring, enough is said already of the three Liberall Arts.

What Dayes are to be observed in the inspection of the Notes of the four Arts

In the four other arts, only the four first days are to be observed; the Physiologisphicall Notes, with all sciences contained therein, the 9 and 15 days of the Moon are to be ... Inspected, 7 times a day, with three seuerall Orations, the Notes is to be looked into with fear, silence and trembling. of the Notes of the Liberiall arts is spoken already; but only know this, that when you would use them, Live chast and soberly, for the Notes hath in it selfe 24 Angles, is fully ... and perfectly to be pronounced, as you have heard. But when you look into them, say first all the Theologicall Orations and the rest in their due time.

Of the inspection of seuerall Notes

Say the generall Notes 10 times a day, when you have occasion to use any common arts, having the Books of those arts before you, using some ... intervall or space of time betwixt them, as you have been taught already.

Of the three first Chapters are to be pronounced before ...

To have perfection herein, know that in your all pronunciation of ... Orations, the Notes of the three heads are to be regarded, whether the Orations be pronounced or not.

How the myst[illegible] of the Notes inspected upon these Orations, Thou is also wonderfully used in the four seuerall arts, if upon your first hearing the perfect knowledge of them, make the first Oration of Theology, before you say the Oration of the other Notes, twice or thrice carefully perused, that you may understand and know them, and do the semiliar Orations be pronounced before the seuerall Notes for any art, and kept, as is determined &c

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Those are the pronunciation of the Orations which belong to all arts generall and perfect, except Mechanicks which are especially ascribed to the Notes of Theology and they are thus to be pronounced, that whensoever you will look into any one Note of any art, and would profit therein, say those Orations following

Zommamos

1 Gromamos, Hazalat, Gziiyne, Hezemechel, Gremomechel Zamay, Zalon Ziamy Nayzaton, Hazemagon, Iscomantha, Jaraphar Phalezeton, Sacramphal, Sagamaraim, Secranale, Sacramathan; Sezennalaton Hacheriatos Izelemathon, Zamaray, Zamachay. Segutheio Seurlagon, Sarnos, Megalon Sera Crukic, Carihuc, Amen

Let this Oration with the following be pronounced before the first hour of Philosophy.

O Lord God, holy Father, almighty and Invincible hear my prayers, thou that art ... Invisible, Immortall and Intelligible, whose face the angels and archangels, and all the powers of heaven, doe so much desire to see whose Majesty [illegible] eternally to adore, and ... know the only and God for ever and ever amen.

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2. Say this before the second hour of Philosophy:

O Lord God, holy and almighty father, hear my prayers this day, and incline thy Ears to my Orations, Sezomelion Samach, Semath Semon, Gezagam Gezathrion, Thcamath, Zele Hator Secretor Samay. Sammanday Gergel, Sesel, Gazell, Hel, Garzyelchydel, Amen.

Say this following with the rosary

O Lord God, thou holy, thou Omnipotent, and the eye, pour thy light and the power of thy holy spirit into my mind and understanding, and grant that the light of thy grace ... may shine forth in my heart, and into my soule, now and for ever. Amen

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Pronounce the Orations following before the third hour of Philosophy:

Semoyethon, Heyemolcon Huzathay, Thaasin Semachon, Sachem Gnathay, Gromothay, Logomothay, Sathana, Sachamma, Sigomezen, Sigomozen, Sembdemachon, Segomaday, Hathanayos Hatamam, Hathzymam Vagidasen.

Vadryabar Zamnanath, Zamadai, Gomongchar, Gimchor, Ellmay Geromal Gecrohahi, Colomanos, Colomaythos. Amin.

Say this following with the preuious Oration.

O God the life of all liuinge creatures, eternall Brightnes, and Vertue of all things; who art the Originall of all pietie, who knowest all things before they worde; who Iudgest all things, and discernest all things by thy vnspeakable knowledge: glorifie thy holy and vnspeakable Name thy dayin my heart; and strengthen my Intellectuall vnderstanding; Inrease my Memory, and confirm my Cogitations: make my tonque ready, quick and perfect in thy sentes and scriptures, that by thy power giuen vnto me and thy wisdome taught in my heart, I may praise thee; and know and vnderstand thy holy Name for euer, world without End Amen.

Say this Oration following before the fourth hole of Phylosophy.

O King of kings, the giuer and dispenser of Infinite Maiestie and of Infinit Mercy, the founder of all foundations, Lay the foundation of all thy vertues in me inward all follishnes from my heart, that my sences may be stablished in the loue of thy charity, my spirit informed by thee, according to the creation and Incarnation of thy will, who liuest and reignest God through out all worlds of worlds. Amen.

How this Oration is to be said euery day since before the Generall Holes in the Holes of the Liberall Arts.

These Orations necessary for Liberall arts, not expressly appertaining to Theology which are to be said euery day before the seuen all Holes, or the Holes of the Liberall arts; But of dictating, describing, singing or Musick, or any of these sciences, first thank him these creations, that thou wouldest thank, how he would read them, but if it be a Hole of Mean understanding, read them before him, and let him say after thee word for word, but if he be of a good understanding let him read them Three or Seuen daies, or if it be a generall all Hole, pronounce these Orations, and the Reader thereof shall profit you very much, and you shall find therein great secrets

Salomon, saith of these Orations, that no man presume to

to

to make vse of them vnlesse for the proper Office they are ordained for.

O Father Incomprehensibile, from whom proceedes euery thing that is good, whose greatnes is Incomprehensibile; hear this day my prayers, which I make in thy sight, and grant to me the Ioye of thy sauing health, that I may thank vnto the witted the ways and pathes of thy sciences; and conuert the Rebellious and Inordinate vnto thee, that whatsoeuer I commorald and dispute in my heart and Mouth, may take root and foundation in me; that I may be made powerfull and effectuous in thy works. Amen.

Say this oration before the 6 Hole of Phylosophy.

Gezemotkon, Oromaskion, Hayatha, Aygyay, Lethaziel, Lechriel.
Gehokay, Gerhonay, Samasatel, Samasathel, Gessiamo, Hatel, Segomasay, Azomathan, Helomathon, Gerochor, Hejazay, Samin Hiliel, Sanihely.l, Siloth, Silereth, Cavamathal, Gesemathal, Geeromay, Gicorinay, Samyel, Semihael, Hesemyhel, Sedolamac, Secothamay, Samya, Bdabiathol, Avinofch, Annas. Amen.

Then say this following.

O Eternall King, O God, the Iudge and discerner of all things, knower of all goodnesse, Instrument this day for thy holy Name sake, and by these holy sacraments and purifying vnderstanding, that thy knowledge may enter into my inward parts, as water flowing from heaven, and as oyle into my bones, by these O God, sauiour of all things, whose are the fountaine of goodnesse, and originall of pietie, Instrument this day in these sciences which I desire, thou whom art one God for euer. Amen.

O God Father Incomprehensibile, from whom proceedeth all good, thy greatnes of whose mercy is fathomles, hear my prayers, which I make thy day before thee, and vnder vnto me the Ioy of thy saluation, that I may taste the vnspeakable knowledge of thy wayes, and conuert the vnbelieuing & rebellious vnto thee and may haue power to perform thy works. Amen.

The Oration which is the End of the Orations belonging to the ineffable Holes the last of Theology hauing 24 Angles.

O God of all pietie, mother and foundation of all things, the Eternall hope of

Redemption

Redemption of thy people; Inspirer and gracious giver of all grave, sinnes and arte, from whose
gifft it cometh. Inspire into me thy servant and Interpr of those sinnes: who hath granted life
to me miserable sinner, defend my soule; and deliver my heart from the wicked cogitations
of this world; & extinguish and quench in me the flames of all lust & fornication, that
I may the more attentively delight in thy sinnes & arte, & give unto me the desire of
my heart, that I being confirmed and exalted in thy glorie may love thee & Interpr in me
the power of thy holy spirit, by thy salvation and reward of the faithfull,
to the salvation of my soule and Body Amen

Then say this following;

O God most mighty father, from whome proceedeth all good, the greatnes of whose Mercy is
incomprehensible; hear my prayers, which I make in thy sight.

Special precepts of the Notes of Theology — cheefly of the 1.2 and 3

These 4 Orations are an augmentation of the rest and ought to be said before all
the Notes of Theology, but Especially before the inestimable holy; these are
the precepts to make these sufficient with we command thee to observe
by the authority of Salomon: diligently Inquire them out, and doe
as we have proposed, and perfectly pronounce the Orations, and look into
the Notes of the other arts.

How Salomon received that ineffable Note from the Angel

Because thou desirest to know the mysteries of the Notes, & the use of the 2nd and 3rd
Note, the expression whereof is given in the angels by the figures of swords, Birds, cross, flames,
Candles and serpents; for Salomon received this from the Lord in the night of
Satisfaction. It grave in a Book of Gold; and heard this from the Lord: doubt not
neither be afraid, for this Sacrament is greater then all the rest. and
the Lord Joyned it unto him.

when thou lookest into this Note; and readest the Orations thereof, observe the
precepts before; and diligently look into them, and Beware that thou prudently
conceal and keep whatsoever thou readest in this Note of God, and whatsoever shall
be revealed to thee in the vision, and when the Angel of the Lord appeareth
to thee keep and conceal the words and writings he revealeth to thee, and

and

and observe them to practise and operate in them, observing all things with
great reverence, and pronounce them at the appointed days and hours as before is
directed, and afterwards say, Sapienter dic illi; Age & caste vivas.

But if thou doubt anything uncertain, there is danger, as thou wilt have apprised
from the other Notes and the Orations of them; but consider it is most wonderfull in these
Orations; for these words are inffable names, and are spiritually to be pronounced
before the inffable Note Hokel Iesel, Inchiator Aratol, Hasiatol,
gemor, gesmor, These are the Orations which ought to be pronounced
after the inspection of all arts, and after the Note of Theology.

This is the fullfilling of the whole work: but what is necessary for an Experiment of
the work we have more plainly declared before, for in the beginning of the knowledge
of all arts, there is given almost the very form of Operation, I say almost, —
because some flourishing Institution here of remains, wherefore this is the first —
beginning.

How the precepts are to be Observed in the operation of all Arts.

Observe the 4 D in every operation of Theology, Exhibit that operation with Efficacy
every 4 D. quartam Lunam, & diligently look into the Books & writings of those arts, if
thou doubt of any of the Chapters, they are not pronounced, as it caught of the superior Chap-
ters; But know this that these holy words of Orations, are appointed to be said, before y Book
of the sick, for an Experiment of life or death, & this thou must doe often, if thou will
Operate nothing else in this whole Body of Art. and know this, that if thou hast not the
Book in thy hands, or the Faculty of looking into them is not given to thee, the Effect of this
work will not be the less therefore: but the Orations with in to be enumerated, where
they were to be but once: and as to the knowledge of Apposition, and the other Vertues which
these holy orations have, thou must prove and try them, when and how there with.

These 4 Orations are Especially to be observed.

Whereas thou wouldst operate in Theology before any thing else, ways must and appointed.
But still there are two things for those Notes and operations, for which there is a competent
dimension, But in the pronunciation of the three Libri all arts, or in the Inspection of their
hours, for I hope thou must not permit some day appointed, if thou observe the rest, or if
thou transgress two days, I dare not for the work for it loseth not its effect for this,
For the hours I dare to be observed in the greater numbers, then the days or hours for.

for Salomon

for Salomon saith if thou miss a day or two, fear not, but operate on the Generall Chapters.

This is enough to say of them; but by how many more words are to be said in ye beginning of ye reading to attaine to arte; for there is great deceit in them. & thou maist frequently use the holy words of the visions; But if thou wouldst operate in the whole Body of Physicall art; the first Chapters are first to be regarded, as before and behinde. and in Theology, thou must operate only by thy selfe often regarde the Orations & looke into ye holes of Theology: this produceth great effects. it is necessary that you have the hole of the 24 angles in memory, and faithfully keep those things which the angel revealeth to thee in the vision.

Here endeth the Notary arte, as also the Clavicula Salomonis according to the written exemplar, which once came to my hand but examining the ars notoria which is printed I found in that printed exemplar some additions or augmentations, compleated by magister Apolonius a successor of salomon in that sublime & secret study; as he sheweth himselfe parte of them being placed before & parte behinde; the above written notory arte, which sole additions I thought fitt to sett downe here allsoe (cut by themselves) & soe to conclude all in one Booke as followeth —

Here followeth the Additionall Parte of the arte stands in the beginning of the printed Exemplar: viz.

I Apollonius, Master of arts, duely called, to whome the nature of Liberall arts hath been granted, am intended to declare of the knowledge of Liberall arts, & of the knowledge of Astronomy and with what experiments & documents, a compendious & compitant knowledge of arts may be attained unto; & how the highest & lowest mysteries of Nature may be compendiously divided, & fitted, & applied to ye Natures of times, & what proper dayes & houres are to be elected, for the deedes & actions of Men, to be begunne & studied, what qualifications a man ought to have, for to attaine the Efficacy of this arte & how he ought to dispose of ye actions of his life: & to behold & study ye Course of ye Moon. In ye first place therefore, we shall declare certaine precepts of ye spirituall sciences; that all things we intend to speake of, may be attained to in order. wonder not therefore at what you shall hear and see in the subsequent treatise, and that you shall an Example of such Inestimable Learning. Som things which follow which we will deliver to those as Essayes of wonderfull Efforts, & have extracted them out of the most antient Books of ye Hebrews; in which though (although they are forgotten & worn out of any humane Language) under the Hebrew tongue as miracles: for I did truly admire the great power and Efficacy of words in the works of Nature.

There is so great deceit, power & Efficacy, in certaine names and words of God, that when you read those dry words, it shall immediately enter & adde your Eloquence, so that you shall be made Eloquent of speech by them, that thought attains to ye Height of ye power full named names of God but from whence ye power hereof doth proceed, shall be fully demonstrated to you, in the following Chapters of prayers: and those which follow next to our hand, we shall lay open.

An Explanation of the Notory Arte.

This arte is divided into two parts, that first containing grand Rules, ye second speciall Rules, and comes first to be of speciall Rules, that is first to a three fold; & then to a four fold division; viz. ye third place, we come to speake of Theology, in which science thou shalt attaine to by the operation of

operation of

operation of these Orations, if thou pronounce them as they are written: therefore there are certaine notes of the Notory art, which are manifest to us; the vertue whereof humane reason cannot comprehend; the first note hath its signification taken from the Hebrewe which though the expression thereof be comprehended in a very few words, neverthe-less in the expression of the mysterie, they do not loose their vertue: that may be called their vertue; which doe happen & proceed from their pronunciation, which ought to be generally admired at.—

The First Precept

Hely Scemath, Amazar, Hemel; Sathuston, Hhel Tamazam, &c. which Salomon entituled His first Revelation; & that to be without any interpreta-tion; it being a science of so transcendant a purity, that it hath its originall out of the depth & profundity of the Hebrew Chaldean and Grecian Languages, & therefore it cannot possible by any meanes be explicated fully in the poor thread bear scene of our Language, & of what nature & Efficacy the afforesaid words are, Salomon him selfe doth des-cribe in his Eleventh Book Helisoe, of the mighty glorie of the Creator, But Apollonious the friend and successour of Salomon, which some fewe others, to whome that science hath been manifested, have explained the same and defined it to be most holy, devine deep, and profound mysteries; and not to be disclosed, nor pronounced, without great faith and reverence.

Before any one beginneth to undertake [illegible] pronounce any Orations of this art, to bring them to Effect, lett him alwayes first reverently, and devoutly rehearse this prayer in the beginning ~~ning~~ If any one will search the Scripture, or would understand or Eloquently pronounce any part of the Scripture lett him pronounce the words of the before written figure, to wit. Hely Scemath [illegible] in the morning betimes of that day, wherein thou wilt beginne any work. And in the name of the Lord our God lett him dilligently pronounce ~~these~~ [illegible] proposed, With this prayer Theos Megale, which is mystically distorted and miraculously and properly framed out of the Hebrew greek and Chaldean tongues, & it extendeth itselfe briefly into every Language in the beginning so deep they are [illegible] ~~[illegible]~~ The second part of the Oration of the second Chapter is taken out of the Hebrew, greek & Chaldee, of the exposition thereof ought to be pronounced first which is an Oration in Latine or in our Language: the third Oratation of the three Chapters, allwayes in the beginning of every faculty, is first to be rehearsed. The Oration is: Theos Megale, in tu ymas

ymas

ymas Eurel, &c. The exposition is: O God the light of the world &c. as before in the Notory art of Salomon is sett down

Of the Triumphall figures how sparingly they are to be pronounced, and honestly and devoutly spoken.

There are also certaine figures or Orations which Salomon in Caldea calleth Holy; that is: Triumphall Orations of the Liberall arts, & sudden excellent Efficacies of vertues, & they are the Introduction to the Notory art; wherefore Salomon made a speciall beginning of them, that they are to be pronounced at certaine determinate times of the Moon, & not to be undertaken without consideration of the End. whosoever will pronounce these wordes, lett him do it in a determinate appointed time, & sett a side all other occasions, & he shall profit in all sciences in one Month; and attaine to them, in an extraordinary wounderfull manner.—

The Expositions of the Lunations of the Notory Art.

These are the expositions of the Lunations, Introduction of the Notory art to wit in the 4th & the 8th day of the D; & in the 12, 16, 24, 28 & 30th they ough to be put in operation; from whence Salomon saith, that to those times we give the expositions times of the Moon; of the fourth day of the Moon, which are written by the four angels, & in the fourth day of the Moon is manifested to us, & are four times repeated & explained by the Angel, the Messenger of these Orations, and are also revealed and delivered to us that require them from the angel, four times of the year, to shew the Eloquence [illegible] of the four Languages, Greek Hebrew Chaldee and Latine, and god hath determined the power of the faculties of humane understanding, to the four parts of the Earth, and also the floure vertues of humanities: understanding, Memory, Eloquence, and the faculty of Ruling those Three, and these things are to be used as we have before spoken.

How the precedent Oration is the beginning & foundation of the whole Art

That is the first figure of the Notory art [illegible] notes and this is angellicall wisdome, understood of them in astronomy, But in the glasse of Astrology it is called the Ring of Phylosophy, & in the Notory art it is written, to be the foundation of the whole science; But it is to be rehearsed four times a day. beginning in the morning once

morning once

Morning ones about the Third hour ones ones in ye ninth hour, and ones in the evening.

The precedent Oration ought to be spoken secretly, and let him that speaks it be alone & pronounce it w^th a low voice, so that he secretly hears th himself & thy the foundation thereof, that if occasion urged one to do any great work, he shall say it twice in ye morning, & about ye ninth hour twice, & let him fast the first day wherein he will begin it, and let him live chastly & devoutly, & thy ye Oration which he shall say:

This is the Oration of the four conjurs, Chaldee Greek, Hebrew and Latine soddenly expounded, w^ch is called, the golden dore or Spiritus of wisdom.

In all holy Lunations, these Orations ought to be read ones in ye morning, ones about the third hour, ones about the ninth hour, and ones in ye evening.

The Oration.

Assay lemath, assay, lemeth alpabile.

The second part of the precedent Oration which is to be said onely once

Aaylemath, lemath, Alacgessenio.

The third part of the precedent Oration, w^ch is to be spoken together with the other

Lemath, Sebanche, Elithy, hygizo.

This Oration hath no exposition in the Latine

This is a holy prayer, without deceyt of any man, w^ch Salomon saith is unexplicable by humane sence, & he addeth as saith that the application thereof is more precious then can be considered of, or apprehended by man, excepting all those secrets, w^ch is not lawfull neither is it given to man to utter: therefore he leaveth this Oration without any exposition because no mans mind can attaine to the perfection thereof: and it was left so spiritually, because the spirit that declared it to Salomon, laid an invisible prohibition upon it saying. see that thou dost not presume to give to any other, nor to expound any thing out of this Oration, whether thou thy self nor any one by thee, nor any one after thee: for it is a holy & sacramentall mistery that by the praising & gifts thereof God giveth thy prayer, & increaseth thy memory, understanding, eloquence & establish thee all

them all in these. Let it be read in appointed times of the Lunation, yt is the four & day of the Moon, the Eight and twelfth, as it is written & commanded, say that Oration very diligently four times in those dayes, verily believing, that thereby thy study shall be only be understanded and made clear, without any ambiguity, be void the approbation of humane Reason.

Of the Efficacy of that Oration which is inexplicable to humane sence

This is that only w^ch Salomon calleth The happines of wit; and Appollonius termeth it, The sight of the soule, and The speculum of wisdom. The vertue and efficacy whereof is so great that it is understood or apprehended by very few a nons, Therefore having declared some petitions, signs & protests, we give them as an Entrance to y^e things wherein we intend to speak of in the holy art, that we have spoken of before, before we come to speak of them, some things are necessary to be set forth, whereby we may more clearly & plainly set forth our intended description, for as we have said before, there are certaine exceptions of the Notory art, some whereof are dark and obscure; and others plaine and manifest. For the Notory art hath a Booke in Astronomy wherein is the beginning and Mistery, and the vertue of it is such that all arts are taught and derived from her, and we are further to know that the Notory art doth in a wonderfull manner contain & comprehend within it self all arts and the knowledge of all Learning, therefore it is called the Notory art because in certaine briefe notes it bath and comprehendeth the knowledge of all arts, for so Salomon also saith in this Treatise Lemegeton, that is in my treatise of spirituall & secret Experiments.

Here observe, in what manner those notes differ in Art, & the reason thereof, for a Note is a certaine knowledge by the Oration and figure before set downe.

But over the Characters or signs which are placed on the in their due places, and how & that Notes are called in the notory art for the manifestation of Oration w^ch is called The Queene of Torgues; for amongst those Orations there is one more Excellent then y^e rest w^ch Salomon would therefore have called The Queen of Torgues because it takes away

away, as it were with certaine forrest covering the Impediments of ye tongue, & giveth it a more certaine facility of Eloquence. wherefore before before wee proceed further, take a little stay of that Oration: for this is an Oration wch in the scriptures we are taught to have allwayes in our mouthes; But it is taken out of ye Chaldean Language wch although it be short, is of a wonderfull full Diuine, & that when thou read that scripture with the Oration before mentioned, you cannot keep silent those things, which the tongue and understanding suggesteth, & administer to thee.

This Oration wch followeth, Is a certaine Invocation of the Angells of God and it is provoketh Eloquence, and ought to be said in the beginning of the scriptures, and in the beginning of the Month.

The Oration

Lamech, Lynach, Limach, Belmay, Azzarimont, Gisigon,
Lothamasim, Ozetogomaglial, Ziziphiel, Josanum, Solatac, Bozisama,
Disarciamar, Zimait Limaio, Sheralon, Anuc, Philosophi,
Gregoon, Litos, Anum, Anum, Anum.

Now this Oration is to be said in the beginning every Month
Daily and not else where Mirke.

In the beginning of the Scriptures ought we ought not the precedent Oration
ought to be spoken mentally, and nothing ought to be retained, with
thy mind and understanding suggesting and prompting to thee in the reading
thereof, Then also follow certaine words, which are to suppose thereof, which
ought all ways to be begun in the beginning of the Month, and also in the
other days; I would also have this, that it ought to be pronounced wisely
and with the greatest reverence, and that fasting, before you have taken
either Meat or drink.

Here followeth the Prayer wee speaker before,
to obtaine good Memory

O most mighty God, Invisible God, Theos Patir Heminas, by thy archangells, Elphamasay gelonucca, gebeche Banai gerabeai Elonnit, and by thy glorious angells, whose name are so honnasted, that they cannot be uttered by us, wch are these Do Hel. P.A. li. O. F: the which cannot be comprehended by humane sense

Here following is the Prologue of the precedent Oration, which provoketh & procureth Memory, & is continued with the precedent note.

This Oration ought to be said wth the precedent Oration, to wit Lameth &c with this Hosforth thee today, O Theos, to be said always as one continued Oration. If it be for ye Memory, let it be said in the Morning; if for anyother effect in ye Evening, and that last in a paiding hour of ye Evening & in ye Morning, & being thus pronounced with ye precedent Oration, it entereth the Memory, & helpeth ye Impediments of ye Tongue

Here beginneth the Prologue of this Oration.

I beseech thee O my Lord to Illuminate ye light of my Countenance wth ye splendour of thy light, Illustriate and confirme my understanding wth ye sweet dew of thy spirit, adorn my soule, that learning I may hear, & wt I hear I may retaine in my Memory, O Lord reform my heart, restore my senses, and strengthen them qualifie my Memory with thy gifts, mercifully open the dullness of my senses O most mercifull God, temper the frame of my tongue, by thy most glorious & unspeakable hand, thou who art the fountaine of all goodness, the origine & beginning of piety have pitty on me, & make me a good Memory unto me, and effect upon me what I pray of thee in this holy Oration. O thou who dost not forbid with Indeed a sinner, but mercifully waitest & receivest his repentance, (though unworthy) beseech thee to take away the guilt of my sinnes, & wash away my wickednesses, & grant me these my petitions by the merits of thy holy Angells thou who art one God in Trinity Amen.

Here he shewett one other vertue of the precedent Oration.

If thou desire any great effect, what ever it may be, pray thou with great zeal & fervency of any danger present or to come, or whether thou desirest to be repleted of any vice that is absent,

pray thou

say this oration three times in the Evening with great reverence and devotion, and thou shalt have and see that which thou desirest.

Here followeth an Oration of great Vertue, to attaine the knowledge of the Phisicall Art, having also many other vertues & efficacy.

If you would have understood knowledge of any disease; wherein the same tend to death or life: if the sick party live languishing, stand before him and say this Oration three times with great reverence.

The oration of the Phisicall art.

Christus filii Dominus Incomprehensibilis, Ancor, Anacor, Anyelos, Tohorna, Theodonos Ely otis Thagor, horizane, Corichito, Anasae, Helse Tonope, Phagore.

Another part of the same Oration.

Eleminator, Sandones Helose Sephaga in, Secedum, Thaones Behelas Bethoros, Hocus Phagan, Sophandus Humana natus Victos Eloytus Phugora, Be present ye holy angels adorise and teach me, neither shumbrous shall trouble or dye of this Infirmity,

This being done then aske the sick person friend how doth thou feel thy selfe in thy understanding, seeing he is in good ease, I begin to mend, or else: then judge without doubt he shall recover. But if he answereth, I am very grievously ill, or worse and worse, then doubtless towards he will dye or the Morrow. But if he answereth no notable change or indifferent condition is, whether better or worse; then you may know of Christ, that he either dye, or his disease will change and alter for the worse. if it be a Child, that is not of ye years capable to make answer; or that the sick Languisheth so grievously, that he cannot speak, or will not answer, say this Oration three times, and what you find first rooted in your mind, that judge to come to pass after the same.

If the diseased persons be far off, when you hear his name say likewise this Oration

Oration for him, and your minde shall reveale to you, whether he shall live or die.

If you touch the pulse of any one that is sick saying this Oration, the effect of his Infirmity shall be revealed to you.

Or if you touch the pulse of any woman with Child, saying the same Oration, it shall be revealed, whether she shall bring forth a Male or Female.

But know that this miracle proceedeth not from your own Nature, But from ye Nature and vertue of the holy angels, if being aware of their office, wonderfully to reveale these things to you. If you doubt of the virginity of any one say this Oration in your Mind, and it shall be revealed to you whether she be a virgin or corrupt.

Here followeth the efficacious Preface of an Oration, shewing what vertue & efficacy you may thereby prove every day.

Of this oration Salomon saith: that by it a know knowledge of Christ is to be received from God, upon which he hath laid this command, and calleth it the miraculous & effectuous foundation of the Phisicall [illegible] Science; and that it containeth in it the quantity and quality of the whole Phisicall art and Science: wherein there is contained, rather a Miraculous and Spiritual, then fearfull or terrable or Miracle, which as often soever as you read the same regarding not the quantity of words, but prize the vertue of so great a mistery

It is to be noted and observed that every hour of the day or night appointed to any of the Planets, and that ye hours of sun are profitable not to ye knowledge of the Art and Science only, but also to know that all figures have their proper Oration.

[illegible] special precept.

This is necessary for us, and will be profitable to us to read this [illegible] to compare by great provision & diligence in diligent considerations & travailes, that we may be able diligently to enquire out the way & attaining to it out of ye three most ancient Books, which were composed by Solomon. The first or chiefe thing to be understood therein is: that ye Oration before ye second Chapter is to be used long before

before every speech, the beginning whereof is Assay: and the words of the Oration are to be said in a competent space of time: but the subsequent part of ye Oration is then readily to be said, when you desire the knowledge of ye volumes of writings, and books ensuing ye holds thereof. The same Oration is also to be said when you would clearly and plainly understand and expound any sentence or gradation sett down in that Oration aforesaid, or any sentence or gradation sett down in that Oration aforesaid, but that ye beginning thereof is to be uttered in Latine or English.

Assay

The Oration

Samed, Kogum, Ragia, Regium, Ragiomal, Agatel, Erodioch, Anchovionos, Zochon, Saza, ya, Manichel, Mamacuo, Lepnoa, Bozaco, Cugemal, Salayel, Ysfunanu, Azarock, Beyestar, Amak.

To the operation of the Magnitude of art. this oration containeth in ye second place a generall rehearsall of the first book of all Scripture: part of ye Exposition whereof we have fully explained in ye Magnitude of ye quality of ye said art. But ye reader rather hardly regard of ye admirable mysteries of ye sacramentall substances of ye same, lett him know thy for a time rais'd downe out of the verie words of ye Oration aforesaid, but that ye beginning thereof is to be uttered in Latine or English.

The Explanation

O Eternall and most glorious Majesty, Unmeasurable wisdom, Infinite power! lett thy right hand direct my heart, and ye holy angels of thy Eternall counsell compose & fill up my understanding with the memory, and ye odour of thy sweetnesse let ye sweetnesse of thy grace strengthen and fortifie my understanding. Throughout your whole [illegible] with the benignity of thy face and all thy holy heavenly virtues to assist me with thy [illegible] that I may [illegible] thou hast made all things, who by thou hast restored lost mankind, and raised him assisted by thy holy Angells to heaven Learning, whereby thou wert glorified to death.

Death &c

Death &c and ye knowledge of every sinne Informe, regulat Instruct, restore & redresse me, that I may be made free in the understanding thy precepts, and in receiving the graces, sinnes which are profitable for my soule and Body, and for all faithfull Believers in thy Name, which is Blessed for ever world without End.

Here is also a particular Exposition of ye foregoing Oration, w^ch hath to be understood to be read by every one that is learned in this art, and know that no humane power nor faculty in Man is sufficient to find out ye Exposition thereof.

This Oration is also called by Salomon, the gemme & Crown of ye Lord for his faith it helpeth against danger of fire or of wild Beasts of ye Earth being earth & also loving faith for it is ordained to have been exported from out of ye four angells, to whome was given power to hurt the Earth, the sea and the trees. Thirdly an example of this Oration in the Booke called The flower of Heavenly learning. wherein Salomon glorifieth God, & praye by whi he Inspired into him ye knowledge of Theology, and dignified him with the divine Mysteries of his omnipotent power & greatnesse, which Salomon beholding in his right sanctified, bestowed upon him by the Lord his God, he tenderly gathered the greater Mysteries to gather in this History art. w^ch were holy & worthy to be read. Mysteries. Things and mysteries of Theology. Five degrees gentills have not all lost. w^ch Salomon calleth the signe of ye holy Mysteries of God, revealed by his angell. Open and that w^ch was contained in them ye fulfilling of your dignity and Kingdome & salvation.

The first of these Orations w^ch was all spirituall, the Virtue whereof teacheth Divinity, Expresseth the memory thereof.

This and the rest of these Orations are to be read diligently & often for your salvation. The first understanding of ye spirituall and learneth divinity, & also to strengthen & inlarge ye memory thereof, Therefore Salomon commandeth him to read ye signe of ye great God, as a Ecclesiastes saith. This is the spirituall gift of God, that hath given me the knowledge to treat of all Plants from the Cedar of Libanon

Libanon to the Hyssop that groweth on the wall

The Election of Tyme in what Lunation these Orations ought to be said.

The first Oration ought to be said onely in the first Lunation, in y^e^ third three times, in y^e^ sixth six times, in y^e^ ninth nine times, in the twelfth twelf times, in y^e^ eighteenth fourteen times, and in y^e^ Eighteenth as many times, in the twenty six as many in y^e^ twenty ninth as many, and so on in the thirty ninth, for this oration is of great vertue and Efficacy, that in y^e^ veryday, thou shalt say it once, as if it were determined by y^e^ further, it shall increase thy knowledge in y^e^ sciences of divinity.

But if otherwise that thou art Ignorant, and hath been seen by thy companions thy Superiours, or Inferiours, though unto others thou shalt seem to have given entrance into the study of divinity, and the Letters by the space of some Months, tasting of doubt from those, of them who shall see thee, to know such things, in that day wherein thou wouldst say it, live chastly, and say it in y^e^ morning. Salomon testifieth, that an angel delivered by y^e^ following Oration, in thunder who standeth always in y^e^ presence of y^e^ Lord, to whome he is not dreadfull the Mysteries hereof is holy and of great Efficacy, neither ought this oration to be said aboue sound, because it moveth y^e^ heavenly spirits to power forth any great work by y^e^ virtue power permitteth it also giveth y^e^ nature of its mysteries, that it healeth y^e^ tongue and Body of him that speaketh it, with so great inspiration as if some new and great mystery were suddenly reuocated to his understanding.

Here followeth the Expressing of this Oration
Wherein is so great vertue and Efficacy
as wee have said it being said with great devotion
Achaam. vhel Chelychelle Agzyraelon, yegon, &c.ª

This is the beginning of the Oration the parts whereof are four, But there is some thing to be said of the beginning by it selfe, and of the four parts severally, and then between the beginning and these Orations which are four we shall make this our compleat division.

For this is that which is to be spoken of the beginning severally, and this Oration is to be divided into four parts, and the first part thereof is to be said, that y^e^ beginning before any other part of the Oration is to be compleated. These greek names following are to be pronounced. This is the division of these Orations, Helcma, Helma Hemna, &c. Oh God the Father God the Sonn God the holy Ghost Spirit, confirm this our Oration, and my understanding and Memory, to extend, understand, and retaine y^e^ knowledge of all good scriptures, and give me power and of mind therein,

This is the beginning of that Oration which as we have said before ought to be said according to y^e^ relations and constitutions thereof, and ought to be expelled through of the forgetfullness of our Memory, and according to y^e^ dullness of our wit & according to the sanctity of our life; there being contained in it so great a Mystery and such Efficacious vertue.

There followeth another subtile Oration, wherein is contained a sacramentall Mystery and wherein every perfection is wonderfully comprehended: for hereby God would have us to know, what things are Celestiall, and what are Terrene: and what many things the Celestialls operate, and what Earthly things the Corporeall Creatures the Lord hath said (Mine Eyes have seen the Imperfect, and in thy Book every day shall be formed and written, and Roman in thine &c. put us in the greatness of God, for we are not able with all things, how the eyes have the name nourished at first, that our ordinances confirmed: for all writting whatsoever, which is not from God, is not to be read: for God himself would have all things be divided: and this is how they are to be read before the second part, which containeth the glorious and Apostolicall consecrations of Orations: and desireth the consecrated part to have power in the Heavens, and in men as can be done by humane Angells.

These words beginning y^e^ Sonn are that Oration spoken of before which is of so great vertue:

Hycaros Sirenos Chomos &c. Thou y^e^

This is y^e^ second part of y^e^ precedent Oration, of w^ch^ some singular thing is to be spoken whereof if thou sayest this Oration, commemorating y^e^ first part thereof, say y^e^ oration following, and thou shalt perceive the precepts w^ch^ are to be had therein

O God of all things, who art my God who in the beginning hast created all things out of nothing, and hast reformed things by thy holy spirit, comfort and restore my conscience, and heal my understanding, that I may glorifie thee in all my works thoughts & words, and after thou hast said this Oration, Make a little stay right the space of half an hour, and then say the third part of the oration w^ch^ followeth:

Megal, Legal, Charioteos &c

having said this third part of the Oration then meditate with thy self about y^e^ Scriptures thou dost first to know, and then say this oration,

Oh thou that art the true light, and way of all creatures, Oh just God, purifying me, and confirm my understanding, and restore my knowledge, and conform me to thee, as thou didst unto king Salomon, Amen.

Commemorating y^e^ parts according to that w^ch^ is laid down, add y^e^ Oration following, y^e^ other Orations being said, say the fourth part of the Oration which is this.

Amasec Dargi, hagi &c

Then the party commemorated is directed to add the following Oration.

Open thou my lips O my most dear Lord, & for ever more set all things at Christian peace, that being purged from y^e^ Errours of Infidelity, thy all governing spirit may establish me, and take away all Barbarity from me

Here the following Oration is not Expounded by the words of the Orations

Now in this place it is to be noted that y^e^ whole Oration is penned & framed, & the words thereof are of so great subtility, adorned with y^e^ Hebrew & Chaldean Tongue with the subtile & roundest full Elocution of God, that possibly the first & y^e^ position thereof cannot possibly be transposed upon me, the Latine words which are subjoyned to the parts of the Oration aforesaid, are such words, as have been translated out of the Chaldean Tongue for they

for they are not the whole Oration, But certain heads of every Oration pertaining thereunto.

Here he speaketh of the Efficacy of all these.

For this Oration is of such a Mystery, as King Salomon himself witnesseth that a servant of his house having found this Book by chance, and being to much overcome by wine, in y^e^ company of a woman, did presumptiously read it; but before he had finished a part thereof, he was stricken dumb, blind, and deaf, and his Memory taken from him: & he continued to the day of his death: and in y^e^ hour of his death, he spoke and said that a four angels with Swords of fire had appointed in presumptious reading so sacred a Mystery, were y^e^ daily keepers & afflicters of his Memory, and other of his speech a third of his sight and the fourth of his hearing.

By w^ch^ Testimony this Oration is so much commended by the said King Salomon and great is y^e^ Mystery thereof: wherefore greatly required and charge every one that he doth it not presumptiously wherefore Let this Oration be said according as is directed.

In this Chapter he sheweth the Efficacy of the subsequent Oration, it being especiall for to obtaine Eloquence

This holy Oration w^ch^ followeth, is a certaine especiall Oration, to obtaine Eloquence whereas all others have virtue and Efficacy in other things, this containeth this certaine especiall Mystery in it selfe: and where as one of the generalls is shewing in itself, certaine generall precepts, common to all arts, for to God instructed y^e^ soules & Bodys as in this Science unto you, that ye may keep and observe the Law of the Lord: and those are they that stand in y^e^ presence of y^e^ Lord always, and see their saviour face to face night and day: & of this Oration I say, this is y^e^ most serious, Mysticall and Theologicall Oration, containing such Mysteries in it w^ch^ y^e^ mind, confound and confuse the Christian with a Mystery, that a man shall keep it according to thy will: he forsooth all things are in his sight, that are made for y^e^ Mystery of this Oration is serious and sacramentall: & no man presume to say any of this Oration after to much drinking or Luxury, nor fasting without great moderation and discretion, whereas Salomon saith: let no man presume to read any thing of this Oration but in certaine & determined & appointed times, unless he make mention of this Oration & pray some great request for some weighty business, for in this Oration is wonderfull Excellent virtue & goodness of this Oration, and y^e^ attaining to y^e^ effect thereof, is declared in that Chapter wherein it is said follow me & I will make you fishers of men,

as he said and did we know that it is not of ye power, that this Oration is of so great a vertue & stupenda Mystery as some times also ye Lord said to his disciples, this we are not able to know for this Oration is not a Mystery that it conteineth in it the great Name of God, w^ch many have lyed, in saying they knew it, Jesus himself performd Many Miracles in ye Temple by it, But many have Lyed about what he did, and have hidd and abstracted ye truth thereof, so that now I have declared ye same before it came to pass: but not supposd I have spoken something about or concerning it.

In this Chapter resetteth down the Time and Manner how this Oration is to be pronounced.

For this Oration is one of ye generalls & ye first of particulars containing within itself, having a spiritall vertue and faculty, to gaine Eloquence in itself: therefore it is necessary to be understood what time, ordination, & ye dayes it is to be said & when ~~published~~ published. —. it may always & be rehearsed in every of Lunary as I have said but ye ordination of ye time for every day, wherein it is to be said is especially in ye Morning before noone, before a man is defiled, & then all Orations are the fitlyest to be said and this Oration must be then pronounced totally to gather without any division; and although there are divisions therein, the Oration is not divided in it self, but only the divine and glorious Names are written severally, and are divided in 4 parts, according ye 4 terminations of every great and glorious Name: and it is not to be said to gather as one of Excellent Name, But not as one word, because of ye fragility of our Nature; neither is it needfull to know ye Elements or Syllables, posited in this Oration, they are not to be known, neither is any one to pronounce distinctly & apart them, for then doth he do any thing by way of Invocation touching this Oration, it ought not to be done: Elmot Peich Heman Iaba. Rsa.

No man that is impedited or corrupted with any Crime, ought to presume to say this Oration.

For it is a thing a good and commendable among ye 4 wise men of this world, that things which have said before, be pronounced in great reverence and sincerity. It may be said every day wherein thou art not hindred by some criminall sinn: & in that day wherein thou art impedited by some criminall sinn, thou mayst remember it in thy heart, and if that desire to be made Eloquent, repeat it three times, and if any ill thing troubleth thee, or thou art encumbred and involved into any great Business

great Business, repeat this Oration once, & Eloquence shall be added to thee as much as is needfull, and if thou repeat it over thrice, great Eloquence shall be given to thee, so great a Sacrament is this Oration.

The third thing to be considered in this Oration is, this Oration ought to be pronounced, that confession of ye heart and Mouth ought to precede it, left it be pronounced in in ye Morning early, and after that Oration say ye Latine Oration following.

This is a Prologue or Exposition of the precedent Oration, Which ought to be said together

Oh Omnipotent and Eternall God, and mercifull Father, blessed before all worlds, who art a God Eternall, Incomprehensible, & unchangable, & hath granted this blessed gift of salvation unto us; according to ye Omnipotency of thy Majesty, hast granted unto us the Faculty of speaking, and learning w^ch thou hast denyed all other animals; and hast disposed of all things, by thy Infallible providence: thou art God, whose Nature is Eternall, and consubstantiall, exalted above ye heavens; in whome ye whole deity corporally dwelleth: I implore thy Majesty, and glorify thy omnipotency, with an humbled Supplication, adoring the Majesty of thy power and Magnificence of thy Eternity, I beseech thee O my God, to grant me the Inestimable wisdom of ye Lights of thy holy angels. Oh God ye holy spirit Incomprehensible, in whose presence stand ye holy guard of angels: I pray and beseech thee by thy holy and glorious Name, and by the Lights of thy angels, and the heavenly principalities, to give thy grace unto me, to be present with me, and guide unto me power to be reserved in the Memory of thy wisdom, who livest and reignest Eternally one Eternall God, through all worlds of worlds in whose sight and presence be thus, Now and all ways, and every where, Amen.

This Oration being thus finished there must upon the white wand mystery be added, so that you are to be silent a while after the Latine Oration is ended, and after a little Cauthernity, that is a little space of silence, begin to say this Oration following Semet, Camen &c.

This sacred Sacrament, is the Creation of Heaven and Earth, & generall Preservation of all things, whether generalls or particulars, and known fully, & perfectly and are kept in ye Memory, But when thou hast by this Oration attained the Eloquence thou desirest, be sparing thereof, and do not rashly discover those things, w^ch thy Genius suggests to thee to administer to thee, for this is the end of all generall principles, which are given to

giuen to obtaine Memory, Eloquence, and vnderstanding, all those thinge the wch
he forbidd, & reuoked, of generall promises, and giuen ab signo how the faculty of
attaining to the vnderstanding of the generall precepts may be had, which also
Salomon calleth spirituall, and those singular arts, have singular vertuous powers,

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Here followeth the additionall part of the Notory Art.
as it stands in the Latin part of the printed Exemplar.

The Benediction of the Place

Bl͞esse O Lord this place, that there may be in it holy sanctity, chastity, meekenesse,
victory, holinesse, humility, goodnesse, plenty, & diuine of y Law, & y father sonn & holy
Ghost, heare O Lord, holy Father, almighty Eternall God, and send thy holy angell
Michael, who may protect, keep, preserve, and visit and, dwelling in this tabernacle, by
him who liueth &c.

---

wherein you would operate, haue respect to y Lunations, they are to be chosen in those
Monthes when the ☽ ariseth in ♎ and ♏, ♐, ♑, ♒, in the Monthes you
may begin.

In the Name of the ✠ Father, begin that his most holy arme, w͞ch y most high God admonished
to Salomon by his angell, saying vnto him, that he should write in a short space of time
& way & shall find in y Lawe of God all things, and know that in those Orations are
contained all swords, Law, fruit and wisdom,

First of all in y Oration of memory, Eloquence, and vnderstanding, by
that Deity thereof, they will be mightily Enamored, in so much that you will hardly
keep silence; for in a word all things were framed, and by the worke of that
word all created beings stand, and to y same resolue, and that word is God.
Therefore let the Operator be constant in his faith, & longe duelly
to labour; that he shall nothing with knowledge and wisdome, in y pronouncing
these Orations, for with God nothing is impossible. Therefore let the operator be
exercised in his worke with faith, hope and constant desire, for only beleeuing he may
perform & obtaine nothing but by faith; therefore haue no doubt in this operation,
wherein there is three species whereby the art may be obtained

The first species is Oration, and reason of a godly mind Not by attempt-
attempting

attempting a dry adoration, but by reading and repeating the same in y mind & spirit

The second species is fasting and praying, for the praying man, God heareth

The third species is chastity he that would operate in that art, let him be
clean and chast by the space of Nine dayes at least, and before you begin it is neces-
sary that you know the time of the ☽ for in the prime of the it is proper to
operate in this art: and when you begin so sacred an art, haue a care to abstaine from all mortall
sins, at least which you are proceeding in this worke vntill it be finished & compleated: and when
you begin to operate say this Oration following;

Lift vp the light of thy countenance vpon me, O Lord my God, and forsake
not me thy seruant N, that trusteth in thee.

Then say three times Pater Noster &c: and assert that thou will neuer commit
willfull perjury But allwayes persist in faith and hope: this being done with-
bended knees in the place wherein thou will operate say

Our help is in the name of y Lord, who hath made Heaven and Earth: and I will enter
into the Inuocation of the most high, unto him who enlightneth & purifieth my soule and
confoundeth w͞th dwelleth under the help of the most high, and continueth under y protection of
y God of his heaven: O Lord open and vnfold y doubts of my heart, and change me into a newman,
by thy loue: Be thou O Lord vnto me a faithfull faith, & hope of my life, and perfect charity,
to stand thy wonders. Lett us pray: then say the Oration following.

O God my God, who from y beginning hast created all things out of nothing, and
reformest all things by thy spirit, restore my conscience, and to all my vnderstanding,
that I may glorify thee in all my thoughts, words and deede, through him
who liueth and reigneth with thee for euer Amen.

Now in y Name of Christ on y first day of y Month in w͞ch you would first receiue Memory,
Eloquence, and vnderstanding, and stand in the way of truth and true
heart, and pray for thy sins committed Then must begin to pronounce these Orations
following, which appertaine to y obtaining of Memory and all Goodness and which were
composed, and discovered by the angell to Salomon from y hands of God.

The first and last Oration of this art is Alpha & Omega, I God among you be ✠

To perform &c.

This is to follow ye third oration of ye Adam in ye beginning of ye Notory art:

I confess, O Theos hazamagiel gezozan, Sazaman, Sathaman. getormantas, Salathiel, nesomel, megal, vuighama, Jazamir, Zeyhaman, hamamal, amna, nissa, deleth, hazamaloth, may pamazathoran, hanasuelnea, sacromomem, gegonoman, Zaramacham, Cades, bachet girtassoman, gysston palaphatos kalathel, Osachynam machay. Amen

This is a true and approved Experiment, to understand all arts and secrets of ye world, to find out and digg up minerals and treasure. This was revealed by ye heavenly angel in this Notory art. for this art doth also declare things to come and rendereth the sense capable of all arts in a short time, by the diverse use thereof.

We are to speak also of ye time and place. first therefore all these precepts are to be observed and kept, and ye Operation ought to be clean, chast, penitent of his sins, and earnestly desire to cease from sinning as much as may be, and so let him proceed and every work shall be Investigated into him by the divine Ministery.

when thou wilt operate in the New Moon, kneeling say this verse: lift up the light of thy countenance upon us oh God and forsake us not, oh Lord our God.

Then say three times the Pater noster and afterwards let him vow unto God that he will never commit wilfull perjury, but always perfect in faith. this being done: at night say with bended knees before thy Bed,

Our help is in the name of the Lord &c

and the ye Psalm who so dwelleth under ye shadow of ye ~~[illegible]~~ wings of ye most high, to ye End, and the Lords prayer and the prayer following:

Theos Pater vehemens, God of angels, I pray and Invocate thee by thy most holy angels Eliphamasay gelomiros, Gedo bonay saranana, Elomnia, and by all thy holy names, by us not to be pronounced, which are these: de. el. x pn. kh. t. li. g. y. y. not to be spoken or comprehended by humane sense; I beseech thee cleanse my conscience with ye splendour of thy Name, Illustrate and confirm my understanding with ye sweet saviour of thy holy spirit. O Lord adorne my soule &c.

♀ The Processe Followeth.

When thou wilt operate concerning any difficult precept or question with bended knees before thy Bed, make confession unto god the Father: and having made thy confession say this Oration. – – – –

Send O Lord thy wisdome to assist me, that it may be with me and labour with me and that I may allways know what is acceptable before thee and that unto me N. may be manifested the truth of this question or Art – – – –

This being done. Thrice in a day following, when thou risest give thanks to god Almighty: saying glory and honour, and Benediction be unto him, that sitteth on Throne, and that liveth for ever and ever Amen: – – – –

with bended knees and stretched out Arms and hands: – – – –

But if thou desirest to understand any Book, aske of some that hath knowledge there in what that Book treateth of. This being done open the Book and read in it and operate as at first three times. and allways when thou goest to sleep write Alpha and Omega, and afterwards sleep on thy right side, putting the palme of thy hand under thy Ear, and thou shalt see in a dream, all things thou desirest and thou shalt hear the voice of one Informing, and Instructing, then in that Book and read therein, and thou shalt presently understand the same as if thou hadst studied in it a long time, and allways Remember to give thanks to god, as aforesaid: – –

afterwards on the first day say this oration:

Oh Father maker of all creatures by thy unspeakable power which hath made all things, stir up the [illegible] and power, and [illegible] me from all adversity of Soul and Body. Amen. – – – –

the second day say.

O Christ son of the living God who art the splendour and figure of light with whom there is no alteration nor shaddow of change. thou word of god most high. the wisdome of the Father open unto me thy unworthy servant N. the veines of thy saving spirit that I may rightly understand and retain in memory and declare all thy wonders of wisdome who proceedeth out of ye mouth of the most high powerfully reaching from end to end and sweetly disposing of all things in the world [illegible] and teach me thy way of prudence and wisdome. – – – –

O Lord which [illegible] thy unworthy servant N. the same spirit and that I may allways rejoice in thy consolation – – – –

Other Precepts:

Having finished these orations and given almes, when thou enterest thy chamber devoutly kneel down before thy Bedd saying the 51 Psalm: have mercy upon me O god according to thy multitude of thy mercys &c. and the 31 Psalm in thee O lord have I trusted &c. then rise up and goe to the wall and stretch forth thy hands having two nails fixed, upon which thou mayst stay up thy hands: and say this prayer following with great Devotion: ~ ~ ~

O god who for us miserable sinners didst undergoe the painefull death upon the Cross: To whom also Abraham offered up his son Isaac. I thy unworthy servant a sinner perplexed with many Evills doe this day offer up and sacrifice ~~say~~ unto thee my soul and Body: That thou mayst Infuse into me thy divine wisdome and Inspire me with the spirit of Prophecy wherewith thou didst Inspire the holy ~~Spirit~~ prophets: ~ ~ ~

Afterwards say this Psalm 17th O lord incline thine Ears unto my words &c ~ ~

and add the 23: The lord is my shepard and nothing shall I want. He shall set me down in green pastures his servant N. He shall lead me up the waters of refreshment, he converteth my soul and leadeth me N. upon the paths of his righteousness: for his holy name. Let my Evening Prayer ascend up unto thee O lord and lett thy mercy descend upon me thy unworthy servant N. protect, save, Bless, and sanctifie me that I may have a shield against all the wicked darts of my enemys. Defend and keep me [illegible] price of the blood of ye just one wherewith thou hast redeemed me [illegible] O great god whose wisdome hath laid the foundation of the heaven and formed the Earth and placed the sea in its bounds, and by the goodness [illegible] hast made all creatures and hast formed man out of ye dust of ye earth according to his own Image: and likewise who gavest to Salomon the son of King David inspeakable wisdome: and given to thy prophets the spirit of prophecy and perfected the Philosophers [illegible] perfect [illegible] knowledge [illegible] inspired the Apostles with fortitude [illegible] who exalteth his Elect from Eternity and [illegible] Multiply O lord god thy mercy upon me thy unworthy servant N. by giving me a [illegible] understanding adorned with reason and knowledge [illegible] firm and sound memory that I may accomplish and retaine whatsoever I desire [illegible] the greatness of thy wonderful name: lift up O lord my god the light of thy countenance upon me that hope in thee; [illegible] and teach me O lord god of vertues, and shew me thy face and I shall be safe. Then adde the 25 Psalm unto thee O lord doe I lift up

up my soul oh my god, in thee doe I trust; excepting that verse confundantur &c. having fullfilled these things upon the wall: descend unto thy Bedd writing in thy Right hand, Alpha and Omega. Then goe to Bedd and sleep on thy Right side, holding thy hand under thy right Ear. and thou ~~shalt see the~~ greatness of god as thou hast desired. and in the morning on thy knees before thy Bedd give thanks unto god for those things he hath revealed to thee: I give Thanks unto thee O great and wonderfull god who hast given salvation and knowledge of Arts unto me thy unworthy servant N. confirm this O god which thou hast wrought in me in preserving me. I give thanks unto thee O powerfull Lord god who createst me miserable sinner out of nothing when I was not, and when I was utterly lost not redeemed, but by the precious blood of thy son our lord Jesus Christ: and when I was Ignorant thou hast given unto me learning and knowledge: grant unto me thy unworthy servant N. O lord Jezus Christ. that through thy knowledge I may be allways constant in thy ~~holy~~ service Amen ~ ~

These operations being devoutly compleated: give thanks dayly with these last orations But when thou wouldest read, study, or dispute say, Remember thy word unto thy servant O lord, in which thou hast given me hope: this is my comfort in humility: Then add these Orations. Remember me O lord of lords put good words and speech into my mouth that I may be heard Efficaciously and powerfully to the praise glory and honour of thy glorious name which is Alpha and Omega, blessed for ever world without end amen.

Then silently say these orations [illegible]

[illegible] with the spirit of wisdome [illegible] a sharp sword and my tongue as an arrow [illegible] wisdome [illegible] the hearts of ye [illegible] Izachaim &c. ~ ~ ~

The manner of consecrating the figure of [illegible]

[illegible] with great faith hope and charity [illegible] founded to be kept and used in operation as followeth on the [illegible] day of the new moon having [illegible] the new moon put the figure under thy Right Ear and so [illegible] every other night and [illegible] the morning saying the Psalm 91 Qui habitat [illegible] Then say the 9th Psalm [illegible] Twice and the oration Theos Patry Hotes ~ ~ ~

In the third hour of the day say the 104 Psalm. Benedict anima mea Dominum
The lord prayer thrice and the oration. Theos Patry.
In the sixth hour say the 22 part of the 119 Psalm. Appropinquet deprecatio mea in
conspectum tuo Domine secundum eloquium tuum
grant unto my memory and bear my dyed according to great mercy and according
unto thy word, grant Eloquence and my lipps shall show forth thy praise, when thou
shou shall teach me thy glory. Gloria Patria &c say the lord prayer nine times and
this oration Theos Patry.
In the ninth hour say the first part of the 119 Psalm: Beati immaculati in via
the lords prayer 12 times and Theos Patry.
In the Evening say the 67 Psalm Deus misereatur nostri, The Lord prayer 15 times
and Theos Patyr. 15 many times.
The last hour say the 22 Psalm. Deus Deus meus respice in me &c and the 90th Psalm
Domine adjutor factus es nobis and Te Deum laudamus. The Lords prayer once and
Theos Patyr. Then say the oration following with.
O God who hast divided all things in number, weight and measure in hours nights and days
who counteth the numbers of the stars: grant unto me constancy and virtue that
in the knowledge of thy art N. I may love thee who knowest the gifts of thy good
ness. who hopest and reignest &c

Four Days the figure of the moon ought to be considered
with these orations.

O Lord of the creatures of the four elements
thou in the last day of the dark part and in the
ornaments, called in latin Tabulis Geomanicis, which figure is Rasa in which
the priests used to pray in the Temple to demand divine charity and in other
places Justin martyr and Tertullian with Eusebius prop. and some in a conclusion that
on the night with a light kindled, but by that no man may see them and before
he add upon thy knees say this oration with great Devotion

O most glorious and most holy Father. [illegible] thou art the true Sun
and the figure with great exactness about your head and sleep, the Body
with clean linnen clothing and thought not the spirit. Beseech
whatsoever you desire. For this Rasa Rasa moved by nature, to whom each
celestiall secrets of the heavenly kingdome are granted. Amen.

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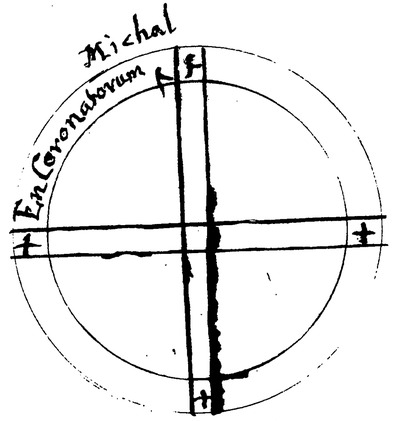
O Lord God my soule that I may understand & perfectly
remember what I heard, reform my heart & restore my heart
& restore my sences, O Lord God open & heale my bowels open
my mouth most mercyfull God, & frame & temper my tounge
to the praise & glory of thy name, by thy glorious & consecrated
name, O Lord who arte the fountaine of all goodness &
originall of all piety, have patience with mee, & give unto
mee a true understanding to know whatsoever is fitting for mee
& retaine the same in memory, show who dost not presently judge
a sinner, but mercifully expectest Repentance, I beseech thee
though unworthy to wash away the filth of my sinns & wickedness
& grant me my petitions to the praise & glory of thy holy name
who liveth & reigneth one God in perfect trinity worthy with
out end Amen

Some other precepts to be observed in
this worke

Fast the day following with Bread & water & give almes
if it be the Lords day then give double almes be cleane in
body & minde, bathe thy selfe & put on cleane clothes —

The Precepts



The oration following ought to be said as you stand up:—

O great god holy Father, most holy sanctifier of all saints. Three and one most high kinge of kings. most powerfull god Almighty. most gracious and most wise disposer moderator and governour of all creatures visible and invisible: O mighty god whose horrible and most mighty majesty is to be feared, whose omnipotency the heaven, the Earth the Sea hell and all things that therein do admire reverence, tremble at, and obey:— O most powerfull, most mighty, and most invincible Lord god of Sabbath o god of gods, most wonderfull, and worker of all things, the teacher of all learning, arts and sciences. who in your holy scriptures the mirrour and rule of your will wisdome and knowledge. in whome and out of whome is all perfection and sufficiency, who art also present to behold all things present and to come who all my days remainest, and dwellest through whom nothing can be hid from you, who seest and knowest all things whose eyes behold all things without end to whom who all my days remainest, and dwellest through whom nothing can be hid from you, who seest and knowest all things whose eyes behold all things without end to whom nothing can be hid from you, who seest and knowest all things whose eyes through the Bowels of, whose word pierces the firmament and universall world. I crave my soule this day before thy holy and glorious majesty and before the company of all heavenly powers and potentates desiring thy powerfull majesty to bring things to pass which is among wonderfull, and about all things to be desired. Bessing and record my god Jesus Christ most high most sovereign Lord who also art God and man. Jehova great and dreadfull god Adonay, wonderfull dispenser of all Bracinday, of all dayning, and of all good gifts: giver of all things to whom soever thou will mercifully, abundantly, and plentifully: Send down upon me

me this day the gift of the grace of thy holy Spirit and now O most mercifull god who hast created Adam the first man, according to thy Image and likeness, sanctify the Temple of my Body and let thy holy Spirit descend and dwell in my heart, that I may shine forth the wonderfull Beams of thy glory as Thou hast been pleased wonderfully to operate in thy soulefull Saints So O god most wonderfull king and eternall glory, send forth from thy seat of thy glorious Majesty; a seaventfold Blessing of thy grace: The Spirit of wisdome and understanding The Spirit of Fortitude and counsell, The Spirit of Knowledge and godliness. The Spirit of Feare, and love of Thee. to understand Thy wonderfull holy and occult mysteries, which thou art pleased to reveale, and which are fitting for thine to know: that I may comprehend the Sophi goodness and unsearchableness of thy most Immense mercy. Piety and Divinity: and now O most mercyfull Lord: who didst breath in the first man the Breath of Life, Expleate this day to Infuse into my heart a true perfect persevering powerfull and right understanding in all things; a quick and piercing grace of thy holy Spirit. and of the multitude of thy blessings, which thou bountifully bestowed on me grant that I may despise all other things and glorify thee alone. The god of all things the only true and perfect god: That I may for ever glorify, praise, adore, bless and magnifie Thee. Thy King of Kings, and Lord of Lords, and allways set forth thy praise mercy and Omnipotency: That thy praise may be allways in my mouth, and my soul may be Inflamed with glory for ever before thee. O thou who art god omnipotent: King of all Kings. The giver of peace and perfect health wisdome, prudence, temperance, goodness and delight, the unsearchable Joy of all good The desire shall be blessed. Thou life comfort and glorious End: who was before Eternity and is and ever shalt be Without beginning. Without part or passion. Splendor and glory unquenchable. Bond of Union. Honour, praise and admirable glory before all worlds. Now and for ever I sing without end Amen.

The following Oration hath power to dispell all Evil

O Lord, holy father omnipotent everlasting god of hope and mercy and immense goodness, O most mercifull Jesus Christ. repairer and restorer of mankinde O holy Ghost comforter, and Lord of the Faithfull who holdest all the earth in Thy

In thy fingers: and weighest all the mountaines and hills in the world: who doest wonders past searching out: whose power there is nothing can resist: whose ways are past finding out: defend my soul and deliver my heart from the wicked cogitations of this World. Extinguish and wipe in me by Thy power all the sparks of lust and fornication That I may more intensively love thee and thy works and that the vertues of thy holy Spirit may be more dayed in me among the saveing gifts of thy Faithfull to the comfort and salvation of my heart, Soul and Body. O thou most great and most holy god maker Redeemer and restorer of Mankind: I am thy Servant the Son of thy handmaide and the worke of thy hands: O thou most mercifull god and Redeemer I cry & sigh before the sight of thy great majesty: beseeching thee with my whole heart to repair me a miserable sinner, and receive me to thy great mercy: give me Eloquence Learning and knowledge: that those that shall hear my words they may be mellifluous in their hearts: That seeing and hearing Thy wisdome: the proud may be made humble and hear and understand my words with great humility and consider the greatness and goodness of thy Blessings. who livest and reignest now and ever Amen.

Note that if you desire to know any thing that you are ignorant of especially of any Science, read this Oration: I confess my sinn to god the day: o god the father of heaven and Earth. Three times, and in the third time ask for what you desire and it shall be granted unto you you are to read the Psalter Thou shalt not read with the Apostle. Emitte Spiritum and god to sleep and take the Psalter for thy pillow and put it under the head and when the Bird doth sing thou might then read thy Orisons and know wonderfull things that which thou desirest to find out and it is in my power and Alpha and Omega and the Key of the Cross and put that in thy mouth and by night time and take the day to sleep, only eating such meat as is used on fasting days.

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